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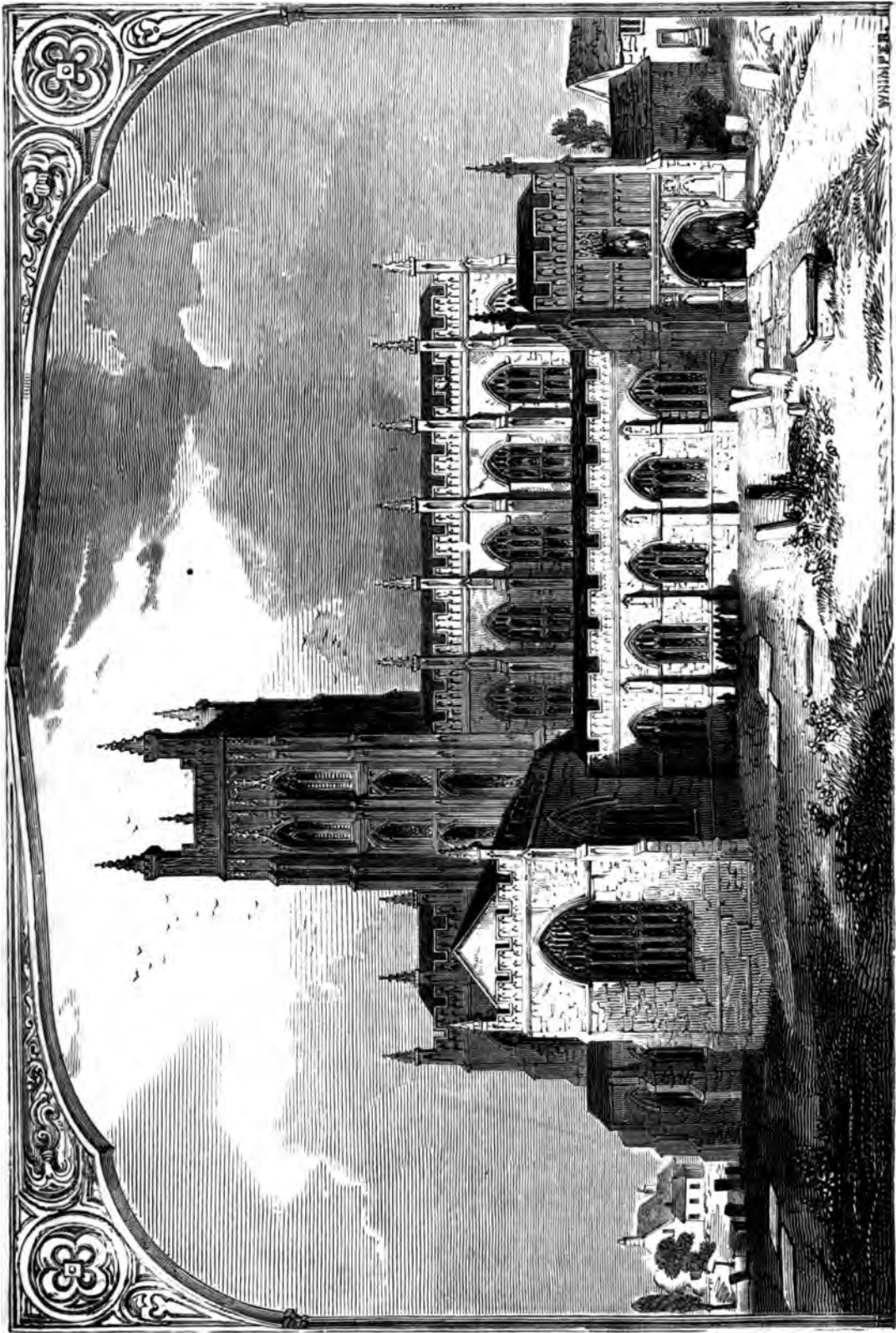
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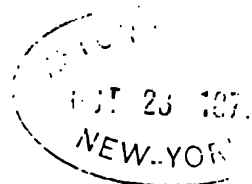
UNDER THE SUPERINTENDENCE

OF

Clergymen of the United Church of
ENGLAND AND IRELAND.

VOL. XXIII.

JULY TO DECEMBER,
1847.



LONDON: NEW-YORK
EDWARDS AND HUGHES, 12, AVE-MARIA LANE.

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CONTENTS OF VOL. XXIII.

Ætna, Mount (Nat. Cyclop.), dclii. 2.
Arimathea, dclxxvi. 353.
Australia—Opossum Hunting (Rowcroft), dclix. 105.
Autumn (Phænomena of the Seasons), dcliv. 203.

Backsliding (rev. J. A. Fenton), dclii. 4.
Bad Temper, its Indulgence and Results—
 No. I. dcliii. 39.
 II. dcliv. 51.
 III. dclv. 136.
Bible, Appeal as to the Reading of the (De Felice), dclxxv. 330.
Birthdays, a Vision of, dclxviii. 345.

BIOGRAPHY—
Lady Jane Gray—
 No. I., dclvii. 76.
 II. dclix. 116.
Rev. Charles Simeon, Narrative of his last illness and Death—
 No. I. dclxiii. 173.
 II. dclxiv. 179.
 III., *Recollections of* (bp. of Calcutta), dclxxx. 410.
Rev. Christopher Bassett, dclxx. 269.
Bishop Pilkington, dclxxiv. 325.
Britain, Introduction of Christianity into (Mary Roberts)—
 No. II. dclx. 127.
 III. dclxix. 353.
Bruising of the Serpent's Head (rev. W. Fitzgerald), dclvii. 83.

CABINET—Short Theological Extracts from the following Authors:—
Anonymous (Christian Love exemplified in a Clergyman's Character), dclxx. 279.
Bagot, rev. D. (The waiting of Christ's People for his Return), dclvii. 87.
Baylee, rev. J. (Infant Baptism and the Use of Sponsors), dclxv. 207.
Boyd, rev. A. (Scriptural Precedent for the four State Services), dclxxi. 288; (The Use of a Liturgy), dclxxvii. 375.
Bradford, bp. (The Nature of Baptismal Regeneration), dclxvi. 215.
Cartwright, rev. J. B. (The Message from God), dclxiv. 191; (The necessity of embracing the Gospel), dclxvi. 216.
Close, rev. F. (The Wedding Garment), dclxxx. 422.
Faber, rev. G. S., The Doctrine of the Trinity, dclxxi. 288.
Hensman, rev. J. (Good Works the Fruit of Faith), dclxxx. 422.
Hue, John, the Bohemian Reformer, dclxxx. 422.
Jewel, bp. (God's Word), dclii. 15; (The true Church) dcliii. 32; (The Grace of God), dclv. 63; (The Hope of the Godly), dclvii. 87.
Kaye, bp. (The Nature of Confirmation), dclxxiv. 335.
Leighton, abp. (The Believer's being Conformed to Christ's Death), dclxiv. 191.
Maitland, rev. P. (The greater and the lesser Excommunication), dclxxiv. 335.
Richmond, rev. L. (Worldly Amusements), dclxxxi. 420.

CABINET (continued)—
Rowe, rev. S. (The Lessons from the Apocrypha), dclxvii. 231; (The Churchman's Year), dclxxxi. 429.
Secker, abp. (Confirmation), dclxvii. 232.
Shepherd, rev.— (Scripture publicly expounded or read), dclix. 119.
Simeon, rev. C. (The Damatory Clauses in the Creed of St. Athanasius), dclix. 263.
Wheatley, rev. C. (The Creed of St. Athanasius), dclxviii. 248.
Canaan, the Land of (Chronological Scripture Atlas), dclxv. 196.
Capernaum, supposed Ruins of, dclxxix. 303.
Chrysostom, St., the Prayer of (rev. C. Miller), dcliv. 47.
Children, inculcation of Habits of Obedience in, dclii. 7.
 " *Trusting and Loving Character of* (rev. H. J., Ellison), dclxvi. 214.
China, Diffusion of Christianity in, dclxx. 277.
Churches—
 Great Malvern, dclii. 1.
 Stratford-on-Avon, dclvii. 73.
 St. Mary, Oxford, dclxii. 145.
 New Shoreham, dclxvii. 217.
 St. Mary Magdalene, Taunton, dclxxii. 289.
 Newark, dclxxvii. 361.
Churchman and Antinomian (rev. S. Hobson), dclxxii. 290.
Confession, Thoughts on the General (dean Milner), dclxx. 275.
Cottage, Visit to a (Early Training), dclx. 131.
East, Letters from the (rev. W. D. Veitch), No. VI., dcliv. 38.
Educational Statistics (archdeacon Hoare), dclx. 182.
English Establishment, Recommendations of to the People of England (archdeacon Sinclair), dclv. 63.
Essays, Addresses, &c.—
 Observance of the Sabbath, dclii. 6.
 Thou God seeest me (rev. Dr. Webster), dcliv. 48.
 Observations on the Institution of the Lord's Supper, dclvi. 68.
 The Education of Idiots, dclviii. 102.
 Isaac, dclx. 133.
 Address to Inhabitants of Fulham St. Mary (rev. W. Leigh), dclxv. 198.
 Remarkable Fulfilment of Prophecy, dclxvii. 229.
 Jacob, dclxix. 251.
 Address to District Visitors of St. Giles, Northampton, dclxxiv. 322.
 National Sins and Duties, dclxxv. 343.
 Joseph, dclxxix. 404.
 Blessings obtained by Jesus Christ (rev. H. Caddell, M.A.), dclxxx. 415.
 Canst thou by searching find out God? (rev. G. M. Webster, D.D.), dclxx. 481.
Eustace, the Good Negro (Nelson's British Library), d. liii. 21.
Family Prayer, Motives to (S. E. Macaulay), dclix. 110.
Flowers—
 Flora Parvula, dclvi. 57.
 No. XXI, *Willow*, dclxx. 36.

Glass Manufacture (Sharpe's Magazine)—

No. I., dcxxvi. 364.

II., dcxxviii. 378.

God must kindle the Flame of Love which burns on the Altar of the Human Heart (rev. D. Kelly), dxlv. 61.

Good Works (Becon's New Year's Gift), dclvii. 85.

Highland Piety (R. Huie, M.D.), dcxxxix. 400.

Home Liturgicæ, Burial Service (rev. C. H. Davis), dclix. 106.

Jacob's Sin (bp. of Oxford), dclii. 13.

Jacob, the Dissimulation of, dcxxvii. 373.

Jerusalem, Destruction of (Nelson's British Library)—

No. I., dclxiv. 187.

II., dclxv. 194.

Jesus Christ our Example—

No. V., dclxvi. 310.

VI., dclxx. 266.

Juggernath, Visit of Bishop of Madras to the Temple of, dc'xv. 204.

JUVENILE READING—

Remarkable Clocks and Watches, dclxi. 139.

The Half-Holiday (Caroline J. Yorke), dclxii. 168.

Isaac and Rebekah, dcxxiv. 334.

L. C., Papers of—

No. I., Glasnevin, dclii. 6.

II., Cool Places, dcxvii. 73.

III., A dear Old Friend, dclxii. 145.

IV., Travelling—Somersetshire, dcxvii. 21.

V., Travelling—Worcestershire, dcxxv. 333.

VI., Pictures, dcxxvii. 371.

Liturgy, a, Questions respecting, dcxxvii. 367.

Locarno, the Church in (Olympia Morata, her Life and Times), dclvi. 69.

Lord's Prayer—Deliver us from Evil, dclxix. 362.

Mind, the Compensating power of (Dr. Moore), dclxxi. 282.

MISCELLANEOUS—

Advice to young Wives, dclii. 16.

Beyroot (Lowthian), dclix. 130.

Brain, the Phenomena of (Wigan), dclviii. 280.

Byron and Cowper compared (Dr. Huie), dclviii. 104.

Camels (Dr. Rae Wilson), dclxv. 208.

Cheerfulness, dcxxxii. 480.

Church, the, before the Reformation (rev. W. Röhrich), dclxxxi. 430.

Contrasts between the East and the West, dclii. 16.

Difficulties, dcxxxii. 430.

English, Estimation of in the East (Lowthian), dclvii. 86.

Fever, infectious, to prevent, and to destroy Contagion (Clergyman's Manual), dclxxx. 428.

Friend, Loss of a (Grant), dclxiii. 176.

Infection, Recipe for preventing (Children's Friend), dclxxx. 404.

Jerusalem, Streets of (Lowthian), dclv. 64; Trades in (Ditto), dclvi. 73.

Juggernath (Acland), dcxxvii. 376.

Leeches, best Method of applying, dcxxxix. 406.

Madrid (Dr. Rae Wilson), dclxiv. 192.

Metropolis, Retirement of, dclv. 64.

Nile, the (Dr. Rae Wilson), dcxxii. 304.

Olives, the Mount of (Dr. Rae Wilson), dcxxiv. 336.

Power, dreadful Effects of Irresponsible (Grimke), dclv. 64.

Progress of England (Croly), dclii. 16.

Quarterly return of Health and Mortality, dclxii. 160.

Rome, Pagan and Papal, dclvii. 88.

Royal Dinner Table (Jesse), dclxxxi. 430.

Service not to be in the Vulgar Tongue (Gregory VII. to duke of Bohemia), dclxxxi. 430.

Spelling, the, of the Egyptians, dclxxx. 424.

Tree, the Foliage of (Fraser's Magazine), dcliv. 48.

Tyre (Dr. Rae Wilson), dclxix. 264.

Missionary Records—

No. XXIV., dclxi. 18.

XXV., dclvii. 74.

XXVI., dclxiii. 163.

XXVII., dclxviii. 324.

XXVIII., dclxxii. 296.

XXIX., dcxxvii. 363.

Missionary Society, the Romanist in France, dclxxi. 267.

Orphan Society, the Protestant Irish, dclxxiii. 318.

Our Fellows (Caroline J. Yorke), dclix. 118.

Parker Society, the, dclvi. 66.

Paul's, St., Memorials of the Ancient Church of—

No. I., dclxxiii. 306.

II., dclxxviii. 383.

Pauls, St., Life and Writings Chronologically Arranged (Grant), dclxxvi. 356.

Pope John and the Reformer of Bohemia (Memorials of the Dawn of the Reformation), dclxxiii. 306.

Prophecy, the Historical Reality of, dcxxxix. 394.

Propaganda, Mission of to the Isles of the Pacific (Anecdotes of Church of Rome in 19th century), dclxiv. 189.

POETRY—

*Accursed Thing, the (col. Blacker), dclxxiii. 320.

*Atheist, the (Dr. Huie), dclii. 16.

Cathedral, written in a (T. K. Hervey), dclv. 53.

*Cloud, the Shadow of a (Dr. Huie), dclviii. 104.

*Elegiac Stanzas (M. L. C.), dcxxxix. 406.

*Evening, dcliii. 32.

Harvest Home of 1847, Hymn for the (M. F. Tupper), dclxvii. 332.

Hebrews iv. 9 (M. A. Browne), dclix. 130.

*I would I were at Home (Dr. Huie), dcxxxix. 364.

Jacob, the Remnant of (S. Revell), dclvi. 72.

*Lays of a Pilgrim (Mrs. H. W. Richter)—

No. XXVI., dclii. 15.

XXVII., dclxv. 303.

XXVIII., dclxii. 304.

XXIX., dclxxv. 362.

XXX., dclxxviii. 392.

XXXI., dclxxx. 423.

*Mary (R. B. Exton), dcxxvii. 375.

*Poetry for the Young (Caroline J. Yorke)—

Thoughts and Wishes, dclvii. 87.

The Poor and the Rich, dclix. 136.

She shall be praised, dclxxv. 352.

Teach us to pray, dclxxvi. 360.

*Sacred Sonnets (M. C. L.)—

No. VI., dclii. 16.

VII., dclx. 136.

VIII., dclxii. 160.

IX., dclxxvi. 360.

X., dclxxviii. 392.

XI., dclxxx. 423.

*Scriptural Lyrics (Miss M. A. Stodart)—

No. XVI., dcliv. 48.

XVII., dclv. 63.

XVIII., dclxii. 160.

XIX., dclxx. 230.

*Sonnets (J. D. H.)—

No. V., dclii. 15.

VI., dcliv. 48.

VII., dclxv. 208.

VIII., dclxvi. 216.

IX., dclxxiv. 336.

X., dclxxx. 420.

*Spirit, the Parting (Anna Savage), dclxxii. 304.

*Summer Morning—To a Little Girl (C. W.), dcxxxix. 396.

*True Knowledge (Dr. Huie), dclvii. 88.

*Trust in Trouble (T. Cruise), dclxxii. 308.

*Whence come these holy Thoughts? (Caroline J. Yorke), dclxiv. 191.

Reformers, Opinions of the, on the Doctrines chiefly canvassed in the present day—

No. I., Tindal, dclxviii. 286.

II., Frith and Hamilton, dcxxvii. 365.

Religion and Morals, the State of among the middle Classes (Book of Entertainment), dclii. 20.

Ruins of the North of England (W. H. Longstaffe)—

No. VI. Darlington Episcopal Mansion, dcliv. 177.

Rule of Faith, the Protestant (Dr. Wordsworth), dclxxiv. 383.

† The pieces marked thus * are original.

Sabbath, Traces of the in the Antediluvian World (rev. J. Jordan), dcxxxiii. 311.

Scripture, Precision of the Language of (Gausson), dcxxxvi. 358.

Scripture, Proof of the Inspiration of, from the Example of Jesus Christ (do.), dcxxxii. 426.

Self-denial (M. A. S. Barber)—
No. I., dcxlii. 148.
II., dcxliii. 166.

SERMONS, by the following Divines:—

AYER, rev. J., M.A. (Hampstead), Perfect Love casting out Fear, dclix. 112.

BLACKER, R. H., M.A. (Donnybrook), Solomon's Bride a Type of the true Believer, dciv. 56.

CROWDER, rev. J. H., M.A. (St. George's Bloomsbury), The Plant of Renown, dcvii. 80.

DAVIES, rev. R. H. (East and West Lexham), Reconciliation with God, dciv. 41; Extent of Man's Responsibility for the Sins of his Neighbour, dcxviii. 240.

FIRTH, rev. W., B.D. (Oxford), The Reason assigned by our Lord why we should take heed of Covetousness, dcxiv. 184.

GREENSTE, rev. M., M.A. (West Cowes), The Sower, dcxxxiii. 312.

HALL, rev. J., B.D. (Bristol), The Natural Affections of evil Men illustrative of the Divine Compassion, dciii. 8.

HOARE, ven. C. J., M.A. (archdeacon of Surrey), Sacramental Preparation, dcxxxix. 401.

JACKSON, rev. J., M.A. (Westminster), The Word made Flesh, dcxxx. 416.

JAKES, rev. J. (Bywell St. Andrew), Sin finding the Sinner out, dcxvii. 225.

JENNER, rev. S., M.A. (Clapham), True Wisdom, dcviii. 96.

KELK, rev. T. H., B.A. (Osgathorpe), How to derive Comfort from the Rod of the Almighty, dcxxx. 272.

LAYNG, rev. T. F., D.D. (Hereford), The Plague stayed, dcxii. 152.

MURPHY, rev. E. S., B.A. (Sheffield), Preaching Christ, its Manner and End, dcxix. 256.

NAYOR, rev. J., D.D. (Old Romney), Justification, dcxxiv. 328.

PARRY, rev. F., B.D. (Liverpool), The Christian in his social Relations, dcxxxviii. 385.

PAYNE, rev. S. (Hunstanworth), The Nature of true Repentance, dciii. 24.

PERRY, right rev. C., D.D. (lord bishop of Melbourne), The Reformation of the Church of England compared with that of Judah, dcxxii. 297.

PRESTON, rev. M. M., M.A. (Cheshunt), Watchfulness, dcxxvii. 368.

SERMONS (continued)—

RAIKES, rev. H., M.A. (chancellor of Chester), The unscriptural Character of Extreme Unction and Auricular Confession, dciv. 200.

RICHARDS, rev. T. W., M.A. (Holbeach), Lot's wife, dcxxv. 245.

SCHOLEFIELD, rev. professor, M.A. (Cambridge), Christ Jesus Coming into the World to save Sinners, dcxi. 141.

TAY, rev. E., B.A. (Stone), Christ's Lamentation over Jerusalem, dcxliii. 189.

WOODWARD, rev. H., (Fethard), The future Consequences of Sin, dcxxi. 285.

WRIGHT, rev. J., M.A. (Tysoe), The Throne of Grace, dcix. 128.

Servants—

Self-government and Mildness of Manner towards (rev. H. G. Watkins), dciv. 55.

Sudden Dismissal of (do.), dcxii. 151.

Sketches from Natural History—
No. LVIII. The Porpoise, dciii. 17.
LIX., The Kingfisher, dciv. 49.
LX., The Cat, dcvi. 65.
LXI., The Locust, dcviii. 80.
LXII., The Swan, dcix. 121.
LXIII., The Jackal, dcxi. 137.
LXIV., The Thrush, dcxiii. 161.
LXV., The Syrian Wolf, dcxvi. 209.
LXVI., The Syrian Goat, dcxviii. 233.
LXVII. 1., The Duck, dcxix. 249.
2., The Teal, dcxx. 265.
LXVIII., The Zebra, dcxxiii. 305.
LXIX., The Cormorant, dcxxiv. 321.
LXX., The Ibis, dcxxv. 337.
LXXI., The Mule, dcxxxi. 425.

Snow, dcxxx. 409.

Sorrow, Godly (rev. B. H. Blacker), dcviii. 94.

Submission (M. A. S. Barber), dciv. 36.

Sunday School Teacher (rev. S. Hobson), No. I., dcxi. 138.
II., dcxii. 155.

Synagogues (M. Henry's Bible), dcxxi. 281.

Thorn, the (rev. J. B. Cartwright), dcviii. 80.

Trees, Architecture of (Chronicles of the Seasons), dciii. 27.

Trees and Shrubs, &c.—
No. XXVIII. The Mustard Plant, dcxxxviii. 377.

Trinity, the Doctrine of the (rev. Dr. Burton), dcxxv. 350.

Vesuvius and its Vicinity (a Clergyman's Wife), dcxvii. 220.

Unicorn, the, dcxxix. 407.

Worldly Policy (The World in the Church), dcix. 122.

LIST OF ILLUSTRATIONS IN VOL. XXIII.

Buildings and Views—

Arimathæa, delxxvi. 353.
 Australia, Opossum Hunting, delix. 105.
 Capernaum, supposed Ruins of, delxxxix. 303.
 Darlington episcopal Mansion, delxiv. 177.
 Great Malvern Church, delii. 1.
 Jerusalem, deliv. 88.
 Newark Church, delxxvii. 361.
 Oxford, St. Mary's Church, delxiii. 145.
 Shoreham Church, delxvii. 317.
 Stratford Church, delvii. 73.
 Synagogues, delxxi. 281.
 Taunton, St. Mary Magdalene's Church, delxxii. 280.

Natural History, &c.—

Cat, the, delvi. 66.
 Cormorant, the, delxiv. 331.

Duck, the, delxix. 249.
 Goat, the Syrian, delxviii. 233.
 Ibis, the, delxxv. 337.
 Jackal, the, delxi. 137.
 Kingfisher, the, delv. 49.
 Locust, the, delviii. 69.
 Millet, delxv. 193.
 Mule, the, delxxxi. 425.
 Mustard Plant, delxxviii. 377.
 Porpoise, the, deliii. 17.
 Snow, Crystals of, delxxx. 409.
 Swan, the, delx. 121.
 Teal, the, delxx. 265.
 Thrush, the, delxiii. 161.
 Wolf, the Syrian, delxxvi. 200.
 Zebra, the, delxxiii. 306.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 652.—JULY 3, 1847.

GREAT MALVERN CHURCH.

MALVERN stands about eight miles west of Worcester, near to a range of pleasant hills, the highest point of which is 1,444 feet above the level of the sea.

A priory appears to have existed at Malvern before the Norman conquest: of its origin various accounts are given. It became afterwards dependent on the abbey of Westminster. Henry I. is said, among others, to have been a great benefactor to it. At the time of the dissolution this was one of the religious houses for which bishop Latimer interceded. In a letter to lord Cromwell (Works, Parker Society edition, vol. ii., pp. 410, 1) Latimer says he is a suitor in behalf of the prior of Great Malvern. "This man both beareth, and feareth (as he saith) the suppression of his house, which, though he will be conformable in all points to the king's highness' pleasure and yours once known... yet, nevertheless, if he thought his enterprise would not be mistaken, nor turn to any displeasure, he would be an humble suitor to your lordship, and by the same to the king's good grace, for the upstanding of his foresaid house and continuance of the same to many good purposes; not in monkery, he meaneth not so, God forbid, but any other ways as should be thought and seen good to the king's majesty; as to maintain teaching, preaching, study, with praying, and (to the which he is much given) good housekeeping; for to the virtue of hospitality he hath been greatly inclined from his beginning, and is very much commended in these parts for the same. So, if five hundred marks to the king's highness, with two hundred marks to yourself for your goodwill, might occasion the promotion of his intent, at least way for the time of his life, he doubteth not to make his friends for the same, if so little could bring so much to pass. The man is old, a good housekeeper, feedeth many, and that daily; for the country is poor, and full of penury. And, alas! my good lord, shall we not see two or three in every shire charged to such remedy?"

VOL. XXIII.

There are some remains of the conventual buildings, particularly the gateway, in the later English style, and a wooden edifice, supposed to have been the refectory and audit-hall, now used as a barn or stable.

The church, dedicated to St. Mary, is a spacious structure, in the form of a cross, with a lofty tower rising from the intersection of the nave and transepts. Two chapels, which have perished, one at the east, the other at the south, were once attached to it. It was purchased by the parishioners for £200 from serjeant Knotesford, into whose possession it had come, and made parochial. The ancient parish-church, dedicated to St. Thomas the Apostle, stood at no great distance from it.

"The more ancient parts of the fabric," says Neale, "which are principally confined to the massive columns and arches of the nave, are of early Norman architecture; but the rest of the building is in the pointed style of Henry VII.'s time. That munificent patron of the arts, sir Reginald Bray, K.G., who was a native of St. John's, Worcester, was the architect; and under his superintendence the church assumed that appearance and character which have rendered it the admiration of every person conversant in elegant design and ingenious workmanship. Sir Reginald's great abilities, and his zealous attachment to the Lancastrian cause, occasioned him to enjoy the friendship of his sovereign; and Henry himself, his queen, and his family, are reported to have assisted him in renovating and embellishing this interesting pile. The painted and stained glass that formerly adorned the windows, and of which many beautiful specimens still remain, are in particular stated to have been executed at the charge of those illustrious personages."

Malvern church had in the lapse of time become so dilapidated that in the year 1788 it is said "that it could not be used with either convenience or safety; the roof, when it rained, admitting much water; the seats being mouldy and

decayed, the walls and floor dreadfully damp (for some parts of the church were subject to be flooded), and the ivy allowed to pierce through the broken windows, and cover a large portion of the east end of the fabric." In 1812, however, repairs were commenced; which were carried on by the rev. Dr. Card, when presented to the vicarage. The fabric has thus been put into a satisfactory state.

"The tower, which rises to the elevation of 124 feet, is finely ornamented with a pierced battlement, and corresponding pinnacles. Elegant tracery adorns the windows; and the open work of the embattlements westward from the transept gives an agreeable lightness to the upper part of the walls. In the tower are six bells, and a set of chimes." On the north side there is a considerable descent to the church, from the irregularity of the ground. The north porch is very rich. The south side, as having been once concealed by the cloisters, is of a plainer character. The interior has a neat and impressive appearance: its length is 173 feet, and its breadth 63: the height of the nave is 63 feet. The nave is in the Norman style, with low massive piers and circular arches: the chancel is in the later English style, and is lighted by a fine range of clerestory windows, with elegant tracery. On each side of the chancel are placed the ancient stalls of the monks, the under part or *sub-sella* of each of which exhibits grotesque carvings in baso-relievo. Among them are the following subjects: 1. A man on his death-bed, with a priest at his head, and a doctor at his feet, to whom he is offering bags of wealth to secure their aid. 2. A monk driving away the devil. 3. A gardener holding a staff and garden-hook, with plants, &c., by his side. 4. A man with a basket of fruit on his right arm: in his left hand he holds up a pine. 5. A male figure sustaining a large goblet in each hand: on the table before him are the remains of a repast. 6. An angel playing on a cittern."

Near the altar on each side "are ranged a number of the curiously-inscribed tiles which formed a part of the pavement of the ancient church, intermixed with others, on which the armorial bearings of divers benefactors were represented. Each tile is about five inches and a quarter square in superficial extent, and nearly an inch and a-half in thickness. They are mostly of a dark red or brown colour: the arms and letters have been impressed on them when soft, and the indents afterwards filled up with a different-coloured clay, as orange, &c." The inscription (in black letter) on the greater number of the tiles is as follows:

*Thenke. mon. yi. liffe.
mai. not. eu. endure.
yat. yow. dost. yi. self.
of. yat. yow. art. surre.
but. yat. yow. geivist.
un. to. yi. sectur. cure.
and. eu. hit. availle. ye.
hit. is. but. aventure.*

That is—

Think, man, thy life
May not ever endure.
That thou dost thyself
Of that thou art sure;

But that thou givest
Unto thy executor's cure,
An' ever it avail thee,
It is but adventure.

"Most, if not all, of the windows of this edifice were very richly embellished with painted glass, on which numerous subjects from scripture were depicted, and likewise the effigies of benefactors with their arms on their surcoats. Though much of it has been destroyed from culpable neglect and wilful devastation, there is still sufficient remaining to attest its original splendour; but the different series of historical representations are in every instance incomplete; and only a few of the portraits now exist."

Among the subjects are the creation, the history of Noah, the life and passion of Christ, &c. There are figures of Henry VII. and his queen, princes Arthur and Henry their sons, sir Reginald Bray, &c., &c.

In Jesus chapel, at the extremity of the north transept, is the mutilated statue of a knight, arrayed in mail armour of the Conqueror's time, with a long surcoat over it. The right hand is armed with a battle axe: the left holds a circular shield, or target; and from under it hangs a sword.

In the vicar's chapel is a window, filled, in 1820, with stained glass, on which are depicted the arms of forty-six benefactors to the repairs of the church.

The population of Great Malvern, it may be added, was 2,911, according to the census of 1841.

MOUNT ÆTNA*.

ÆTNA, a celebrated volcanic mountain in Sicily, is situated in the north-eastern part of the island, close to the sea-coast, between the towns of Taormina and Catania. It is the greatest volcano in southern Europe, and exhibits some of the most striking instances of the revolutions which the crust of the earth has undergone or is undergoing.

The base of Ætna covers an area nearly 90 miles in circumference and, according to the late measurement of Captain Smith, the highest point is 10,874 feet above the level of the sea. Owing to this great elevation, the higher parts of the mountain have a climate almost as different from the valleys at its foot, as are the polar from the equatorial regions; and from this cause, together with the difference in the nature of the soil, there are three great natural divisions or zones in the mountain—the fertile, the woody, and the desert. The lowest is a beautiful, rich, and populous country, covered with luxuriant fields of corn, vines, and fruit-trees: the next is covered by immense forests of chestnuts, oaks, beeches, and pines; and the uppermost is bare and desert. About 1,100 feet from the summit there is an irregular plane, estimated to be nine miles in circumference, and from this plane rises the steep terminating cone, at the summit of which is the great crater or opening, continually throwing out sulphureous

* From "The National Cyclopædia." London: C. Knight and Co. This work, which we have heretofore noticed as containing a large fund of information, is regularly advancing.—Ed.

vapours. The dimensions of the crater have been very variously stated by different travellers, the circumference from two and a half to four miles, and the depth from 600 to 800 feet; but the height of the cone, the diameter of the crater, and its depth, are liable to constant change from the eruptions. Although, taken as a whole, *Ætna* forms a cone which is in general of a very symmetrical form, when examined in detail it is found to be studded on its flanks, and particularly in the woody region, with numerous minor cones—small when compared with the great mass, but of a magnitude that would make them rank as mountains if detached. The eastern side is broken by a deep valley, or amphitheatre, four or five miles in diameter, surrounded by vertical precipices, varying from 1000 to 3000 feet in height. This *Val di Bove* is spoken of by Mr. Lyell as one of the grandest features of *Ætna*. * * *

There are about sixty eruptions recorded in history, from the earliest to the present times. Of these, ten happened before the Christian æra, twelve in the next fifteen hundred years, seventeen during the sixteenth and seventeenth centuries, and somewhat above twenty from that time to the present. *Diodorus Siculus* speaks of old eruptions of *Ætna*, said to have taken place long before the Trojan war, and to have occasioned the emigration of the Sicani, the earliest inhabitants of the island, who were afterwards replaced by the Siculi from Italy. An eruption is recorded to have occurred in the time of Pythagoras, who is believed to have died 504 B.C. Another took place 475 B.C., and is alluded to by *Æschylus* and *Pindar*. Others are mentioned as having occurred in 425 and 396 B.C.; the latter of which stopped the Carthaginian army in their march from Messina to Syracuse, and obliged them to go round the whole base of the mountain in order to reach Catania. This stream of lava may be seen on the eastern slope of the mountain, near Giarre, extending over a breadth of more than two miles, and having a length of twenty-four from the summit of the mountain to its final termination in the sea.

Most of the eruptions have presented such similar features that it will be more interesting and instructive to describe one in detail, than to give mere dates or outlines of all. The following is Ferrara's description of the eruption of 1792:—On the first days of March the mountain emitted thick clouds of smoke; and at night flames were seen to rise to a considerable height. On the 8th it shook violently; and for several days awful roarings were heard, which appeared to proceed from the innermost cavities of *Ætna*. During April the mountain was tolerably quiet, except that smoke and flames were occasionally seen issuing from its summit. In the beginning of May immense masses of smoke rose in perpendicular columns, and on the 11th lava was seen to flow from the great crater. Meantime shocks of an earthquake were felt at Messina; and on the morning of the 12th the internal roaring was repeated; the black smoke rose in the air in the shape of a gigantic tree, spreading its top to an immense extent around; and in the midst of these dense masses of black smoke were seen numerous globes of white smoke as fleecy as cotton. Towards eleven o'clock A.M. of that day, an explosion, like the discharge of heavy artillery, was

heard and felt all around the base of *Ætna*, followed by a hollow rumbling noise; and the black smoke arose with fresh violence. In the evening the lava flowed down the sides of the mountain in several streams eight or ten miles in length. On the 13th the mountain became more quiet, and remained so till the 23rd, only sending forth a shower of ashes and hot sand, which fell all round its sides. On the 23rd the black smoke re-appeared, and the next day a new mouth opened itself, from which, for several days, blocks of old lava and scoriae were thrown to a great height, as well as masses of clay moist and soft. On the 26th another mouth opened in the same direction, and vomited a stream of lava. On the 1st of June a large mouth opened itself half-way up the southern side of the cone of the mountain, and from it a huge torrent of lava issued forth, which ran down the immediate slope beneath, then against one of the numerous conical hills which rise round *Ætna*, and was there forced round into a valley 400 feet deep, which had been formed by the waters, and which sloped down to the eastward into the cultivated plain and the vineyards. The lava soon filled up the valley, where it began to harden; but the liquid stream from the heights still pouring in, pressed against it, so that now and then an enormous mass of half-hardened lava would detach itself, and, having slid some distance down the declivity, would break up with a tremendous crash into a thousand fragments, and cover a fresh extent of ground. The sight is described by Ferrara as extremely awful and grand, especially by night. The eruption continued for a whole year, till May, 1793. The stream of lava in its fluid state was often 30 feet high. The lava that flowed first cooled and became condensed at a certain distance, and thus formed a dyke against the current of fresh lava, which swelled up and overflowed its own bed, increasing in height at every fresh overflowing. Thus in many places strata of lava have been formed more than 300 feet high. The stream of lava sweeps the ground on which it flows, carrying along with it the earth, stones, trees, and other substances which it finds in its passage.

For more than half the year the upper part of the mountain is covered with snow; and it forms the great store from which Sicily and Malta are supplied in summer with that necessary of life in a hot climate. After the hot summer of 1828 a search was made for an additional supply of snow; and this elicited the curious fact, that a glacier or field of ice had been prevented, perhaps for ages, from melting, by being covered with a stream of lava. Mr. Lyell supposes that this ice was formed from a mass of drift snow, which was afterwards covered by an enormous thickness of lava, the heat of which was kept from the snow by an intervening layer of volcanic sand.

In *Ætna*, he who ascends from the sea-shore to the summit passes through all the gradations of climate which he would meet with, were he travelling from the country of the date and the sugarcane to the arctic circle. His own feelings would not enable him accurately to mark the transitions; but the botanist can trace the lines of separation; for not only are the three zones or regions before alluded to defined by the presence or absence of certain great classes of the vegetable kingdom, but each of them is susceptible of subdivisions, de-

terminated by the constitutions of certain families of plants, which can only thrive within certain limited ranges of temperature; and thus the mountain is divisible into seven distinct botanical regions. Beginning at the base, and proceeding upwards, we find the palm, the banana, the sugarcane, and the acacia; then cotton, maize, and oranges; next the cork, the oak, the maple, and other trees; then the beech, birch, and fir, and such plants as clover and plantain; higher up occur the soap-wort, the juniper, and groundsel; and highest of all are found only lichens. One of the wonders of *Ætna* is a chestnut tree, known by the name of the *Castagno de' Cento Cavalli*, because it is said to be capable of sheltering a hundred horses under its boughs. It appears to consist of five large and two smaller trees, which, from the circumstance of the barks and boughs being all outside, are considered to have been one trunk originally. The largest trunk is thirty-eight feet in circumference; and the circuit of the whole five, measured just above the ground, is one hundred and sixty-three feet. It still bears rich foliage, and much small fruit, though the heart of the trunk is decayed, and a public road leads through it wide enough for two coaches to drive abreast. In the middle cavity a hut is built for the accommodation of those who collect and preserve the chestnuts. From the best evidence this tree is supposed to be some thousands of years old.

The ascent of *Ætna* is a work of great fatigue, especially in the upper or desert region, both on account of the heat, and of the feet sinking and receding at every step in the loose ashes. But, under favourable circumstances of weather, the labour is amply rewarded by the magnificence of the vast prospect, varied as it is by the view of Sicily itself, spread out like a map, by the islands with which the surrounding sea is studded, *Stromboli* pouring forth volumes of smoke, and by the distant shores of Italy.

BACKSLIDING*.

THERE are two very different symptoms of this disease—one outward and one inward. In some it is shewn by a throwing aside of the form of religion; in others, by a regular, perhaps an increased, attention to public means, but a neglect of or want of interest in the private duties of religion. We will suppose a person to have been awakened by hearing or reading the word of God. Perhaps a tract thrown in his way, perhaps some visitation of God, the death of a friend, or his own serious illness, may have aroused him to a feeling of his sins and a sense of his danger, and a resolve to live for the future as a Christian. Seeing how much God has done for him in giving him a Saviour, and teaching him to value and seek that Saviour, he tries what he can do for God in his family and his neighbourhood. Perhaps he becomes a teacher in the Sunday-school, a distributor of tracts, or takes some other office which his minister proposes to him. At least, he is a most regular worshipper in church, and will only be absent from necessity. He listens with delight

and profit to the preaching of the gospel: he applies it to his own case, and prays for the help of the Spirit of God, that he may not be a hearer only, but a doer of the word. He receives—O, how gladly!—those sacred elements which, received in faith, convey to the receiver such spiritual blessings. He is thankful to spare time in the week to attend the lecture of his minister. His bible is to him a precious volume, in which he can feel that he is listening to the voice of God: he reads it, not hastily and as a matter of form, but he pauses over it, and prays over it, and asks, passage after passage, “How does this concern me?” He enjoys his seasons of private prayer. He prays with confidence: he possesses the spirit of prayer, which leads him, as he is walking or working, alone or in company, to raise his thoughts to heaven, and with his heart, if not with his lips, to beg for help and strength. Such he is, before he has left his first love. But soon, perhaps, these delightful feelings, this holy confidence in God, this power of religion, this concern about his soul, this relish of spiritual things, begin to abate: his thoughts of God become rather thoughts of fear than of love: religion ceases to be with him the affair of the heart. Now, as I observed before, he may be led to two very different courses of conduct under these circumstances. He may either plainly shew the change to others by his outward behaviour, or he may effectually conceal it from the eye of man—it may be known only to God. One man, conscious of his spiritual decline, will begin to attend church less frequently: he will content himself with an occasional partaking of the Lord’s supper: at length he will forsake altogether the table of the Lord, because his conscience tells him that he is not sincere. He knows that he has lost the spirit of godliness: he gradually gives up more and more of the form; partly because he is unwilling thus to act the hypocrite: partly because these duties have become a weariness to him, and not a pleasure. This is what one man will do under such circumstances. Let us look at the conduct of another in like spiritual case. He is unwilling that it should be seen that he is no longer what he was: he tries to impose upon the world, and perhaps upon himself, by his regular discharge of the ceremonies of religion, by his constant use of the house of prayer, of the supper of the Lord, and of family worship. His friends, his pastor, may see no difference in him, except it be a little more bustle, a little less humility. The change is within: it lies in his spirit, his motives, his affections. In church he may feel a pleasure and an excitement, but not a deep realizing of the presence of God. At the table of the Lord there may be the solemn seriousness of demeanour, but not the overflowing possession of the love of Christ. At family worship there may be devotion of manner, but not devotion of heart. He may still give his money to societies, which have for their object the glory of God through the salvation of man; but their success he no longer earnestly prays for and desires.

My dear friends, I have given you a brief sketch of two persons labouring under the same disease, but shewing it in very different ways. Search, I beseech you, whether, by either of these symptoms, the disease is to be suspected in you. If

* From “Cottage Lectures on the Epistles to the Seven Churches in Asia.” By rev. J. A. Fenton, B.A. London: Wertheim, 1847.

so, set about the cure: return instantly to God, and do your first works. Let there be no delay. Your disease is dangerous: unless checked, it will end in death. You have grieved the Spirit of God: you have driven him from your breasts: you are now hardening your hearts, and confirming yourselves in deadness of soul. The longer you thus continue, the more likelihood there is that you will never return at all. If you leave it to a death-bed, you may then find no place for repentance, though you seek it carefully with tears. But *now* you may find it. God invites you, commands you, to repent, and do your first works. Nay, to encourage you, he holds out the concluding promise of the text: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." There was once a tree of life in the garden of Eden; but, when man sinned, he might no more approach it: the tree withered, and its fruit died. But God hath planted it afresh in the paradise above; and he who continues in the love of Christ, he who overcometh the temptations of the wicked one, shall one day enter that paradise, and drink of its fountains of living waters, and eat of the fruit of its trees, and thereby enjoy all the blessedness and the glory which are expressed in those words of scripture—"eternal life."

PAPERS OF L. C.

No. I.

GLASNEVIN.

WE had named a day, when we thought we should be able to go to Glasnevin to see the celebrated botanical gardens: it was an excursion to be enjoyed, when we had time enough before us—some hours to give; so we planned to take work, and book, and sketching materials, and refreshment, and go and spend almost a day in that sweet spot; but, when the day arrived, the rain came down in torrents: it was one of the few disappointments of that pleasant summer.

One more disappointment of that summer was when on a journey through the south-west of Ireland: we had proposed going from Moate to Auburn—Goldsmith's deserted village—and thence to Athlone; but on the appointed morning the pouring rain came down, settled rain for some hours: then shone out the sun, and the rain-pools glittered in the street of Moate; and some little hesitation would take place. Would it be practicable to go? It might be. But would it be wise? That was another consideration. Who could say it would, such April-looking weather, such rain-portending, flickering white clouds floating on the dark, heavy ones? So we gave up the scheme, with my kind companion's tone of hope, as he repeated one of his favourite expressions, "Another time, perhaps."

Kind reader, should I another time visit Goldsmith's deserted Auburn, I shall be happy to give you the detail—how it is indeed a deserted village; but the hawthorn, and the mill, and the church are all to be seen, and all described. But, in the mean time, I must say thankfully that "another time" did come for Glasnevin, and

that, though we had not so lengthened a visit there as we had at first anticipated, yet we had much enjoyment at the time, and have pleasant recollections now.

It was one of the brightest of bright summer days, when the massive gates were thrown open to receive us: the sweet-scented lime was in full blossom over the entrance. And now, what shall I tell you? Flowers, lawns, forest-trees, sunny glades—how impossible to describe all! It was one of the occasions on which have been forcibly impressed on my mind the words, "The eye is not satisfied with seeing." Beauty after beauty met the eye; and the mind seemed unable to appreciate all: we appeared, if I may so express myself, unable to enjoy each separate charm as it deserved to be enjoyed. In one part of the garden we walked on a gravel path between two beds of rich flowers: in some parts of the gardens plants were arranged, as the name of the place implies, in botanical order; but not so, just in this part. In these flower-beds beauties of various tribes and families were planted, so as to display them to the best advantage: the different kinds of mimulus, the glowing orange, and the yellow, and those with the additional beauty of the bright deep purple spot; the white and the red valerian; the salvias; both the sky-blue and the rich scarlet; roses, dahlias, carnations, here they grew mingled together; linums of many hues, blue, yellow, and bright rose-coloured. Beyond this wide gravel-path rose a gradual slope; and to the left were roots of trees and seats inviting to rest. In another part of the garden were beds of various shapes, cut in the bright green soft turf, each filled with some plant, rare and beautiful, the heart's-ease, the onothera, cistus, or verbenas.

All this was beautiful; but, for me, the greatest charm of the garden consists in the union of native and cultivated plants, the blending together of art and nature, the permitting the lovely wild things to claim a place among the strangers from yet brighter lands. Many beautiful specimens of rock-work did we see in these extensive gardens: here was room to pile the fossils and the spars together, and to plant among them the cistus, and the saxifrage, and the alysson: there were roots of aged trees embedded in the soft turf; the hollows filled with mould, in which grew uncounted fair and lovely things.

A fresh breeze tempered the heat of that glowing summer-day, and, by waving the foliage of the shrubs and the branches of the majestic forest-trees, added yet more of contrast to the shade and sunshine: distant fields and hills were seen beyond, and between the spreading branches of the tulip-trees, the walnuts, and the ivy-wreathed elms and sycamores. Then there was the waterfall, near which we sat to rest; the deep stream, by the side of which we walked on a wide terrace; and in the waters of which were reflected the countless flowers of the white feathery meadow-sweet, and the rose-coloured willow-herb, and the long-blossomed grass; the rustic paling (where any fence was needed) wreathed with ivy, and wild convolvulus, with its alabaster vase-like flowers; the deep-shaded walk with its forest scenery; and the bridge—the bridge of which I made a faint sketch, just as a memorial, while my companions explored on each side yet a little fur-

ther, and would return to tell me what they had seen. I shall ever remember the bridge, and the beautiful foliage around; for, while I stood looking at it, two more visitants approached, and sat to rest a little way beyond me—a mother and her son, I read them to be. I did but glance at them as they passed; but, as I saw them several times during the morning, I could not but observe them well: there was a kind and matronly look on the countenance of the lady; and she took the arm of her companion—a tall young man wrapped in winter clothing, though on that glowing summer day: consumption, so it seemed, was doing its sure and certain, though treacherous, and, it may be, protracted work. The mother took, as she had been accustomed, the arm of her companion; but very lightly would she lean on him. How sweet a spot for them to linger in! And, as I saw them rest themselves on a garden-seat here and there, I longed to know whether they had each found the rest provided for the weary and the heavy-laden; whether the lovely garden in which they were made them think of other gardens—of paradise, into which sin entered; of Gethsemane, where Jesus agonized; of the garden of Joseph of Arimathea, wherein there was a sepulchre, in which the body of the incarnate Saviour was laid. "In the garden there was a sepulchre"; and so it is still.

That treacherous disease, consumption, who has not marked its progress? into what family has it not intruded? Who has not trembled as the beloved invalid deceived himself, and almost deceived others? Who has not heard the reply to kind inquiries, "A little better—no pain—scarcely any cough"? and yet, who has not known that the work of decay begun is secretly going on, and that the sparkling eye must ere long close in death, and the cheek lose once for all the rose that now blooms and fades again, at different hours of one short day? O happy those who, in this dying world, have fled for refuge to lay hold on the hope set before them; who have heard of Jesus, "the way, and the truth, and the life!" They may watch their dying ones; but if, to those dying ones has been given like precious faith, they shall sorrow not as those without hope, while they inscribe on the sacred tomb, "Thy brother shall rise again"—rise, when the dead in Christ shall hear the voice of the archangel, and the trump of God."

Sweet shades of Glasnevin! while I stood all alone sketching, and heard not a sound except that of the waterfall at a little distance, or the note of the song-bird, I thought, Am I indeed in the land where murder is so frequent? where scarcely a newspaper can be read, but it presents a detail of crimes so horrible that those who have dear ones in Ireland need truly a strong exercise of faith, as they entrust them to the Father of all mercy?

We could not tread every winding path, nor admire all the varieties of shrubs, the strong evergreens, the light honeysuckles, the feathery tamarisks. A rapid survey was all we could bestow even on the hot-houses and green-houses; some of them arranged expressly for the water-loving plants, with a fountain in the midst perpetually playing: we saw the glorious cactus with its

crimson petals, the clustered stamens in the centre of which have been likened to a fairy waterfall; the pimpernel, of richest blue; the bell-shaped gloxianas, of different kinds, the purple, the lavender with one deep purple spot, the rich rose-coloured; the heliotrope, ten feet in height, trained against the wall of the green-house, bearing innumerable blossoms of its pale-purple scented flower. O sweet and lovely perfume! it bears me away to a death-bed scene, and awakens the throb of anguish; but that anguish was mingled with hope and peace. The dearest and the best lay dying: day by day had the garden been robbed of its stores for him, till the supply well nigh failed; and distant friends sent far better ones. I took the heliotrope from the treasures they had brought, and presented it to him. As he perceived the fragrance, he uttered these words—and his tone yet thrills through my heart—"From all lands, from all lands." My father, O my father! did the foreign perfume bring to thy remembrance the odours I have heard thee say were wafted from the shores of thy native St. Christopher, in the far west, to the vessel on the Atlantic wave? or wast thou thinking of the "great multitude, whom no man can number, who shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of our Father"?

I know not thy train of thought, but I know the look of thy dear countenance, and thy still attention as thy child commanded her trembling voice to utter this verse:

"Then all the chosen race
Shall meet around the throne,
Shall bless the conduct of his grace,
And make his wonders known."

OBSERVANCE OF THE SABBATH*.

MY DEAR PARISHIONERS,—As none can expect the blessing of the Almighty, who live without God in the world, in disregard and violation of his word and commandments, and as without the blessing of God we can neither have peace in this world, nor a well-founded hope of it in the next, let me earnestly entreat you seriously to consider of the following things, which belong both to your present and to your everlasting peace.

In the word of God you will find the following passages: "Remember the sabbath-day, to keep it holy" (Exodus xx. 8). The word sabbath means rest, and the sabbath-day therefore a day of rest, but not a day of sloth and indolence, and mere rest from the labours of your worldly callings, but a day, which the Lord having blessed and hallowed, you are to devote as a day of holy rest unto the Lord, to his service, to his worship, to the study of his word, and to prayer in an especial manner. In the New Testament this day is called the Lord's day; and, if the Lord's day, it must be altogether appropriated to the Lord's service, to the public and private worship of him, and

* We are indebted to a correspondent for this address, which we willingly insert.—ED.

to deeds of mercy, charity, and love, and must not be misspent in any of the worldly pleasures or business of this life. In the 31st chapter of Exodus, 14th and 15th verses: "Ye shall keep the Sabbath therefore; for it is holy unto you. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord. Whosoever doeth any work in the sabbath-day, he shall surely be put to death." In the 10th chapter of the book of Nehemiah, and the 31st verse: "If the people of the land bring ware, or any victuals on the sabbath day to sell, we would not buy it of them on the sabbath, or on the holy day." In the 56th chapter of Isaiah, and 2nd verse: "Blessed is the man that keepeth the sabbath, from polluting it." In the 58th chapter, and 13th and 14th verses, of Isaiah: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then will I cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." In the New Testament, in the 2nd chapter of Mark, and last verse: "The Son of man is Lord of the sabbath." Our blessed Saviour himself, the Lord of the sabbath, regularly attended the public service and worship of God, in the synagogue of the Jews on the sabbath day; for at the 4th chapter of St. Luke, and the 16th verse, it is written that Jesus "came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." And he did not quit the synagogue when he had finished reading, but continued in it during the remainder of the service; for at the 20th verse of the same chapter it is written: "He closed the book; and he gave it again to the minister, and sat down;" shewing that he did not attend to instruct them by reading or preaching only, but also to set them an example of duly observing the public service of God.

Among the writings of Sir Matthew Hale, one of the most upright and greatest judges, and one of the most pious and excellent men of the days he lived in, we find (in one of his letters to his children) the following testimony to the benefits resulting from the due observance of the Lord's, or sabbath-day: "I have by long and sound experience found that the due observance of this (the Lord's) day, and of the duties of it, has been of great advantage to me. God Almighty is the Lord of our time, and lends it to us; and, as it is but just we should consecrate this part of that time to him, so I have found, by a strict and diligent observation, that a due observance of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me. And, on the other side, when I have been negligent of this day, the rest of the week has been unhappy, and unsuccessful to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments of the week following, by the manner of my passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience." And the historian of this great man tells us, that in the duties of religion he was so regu-

lar, that for thirty-six years' time he never once failed going to church on the Lord's day*.

And, if the intelligence contained in our public journals may be relied on, many individuals on the scaffold, or in their last addresses to their relations and friends, previous to their execution, have publicly declared, that the first steps in their career of vice were the neglect of a due observance of the sabbath-day, and the violation of its duties, and that these, like the letting out of waters, swept away every moral and religious feeling before them, and finally brought them to a premature and ignominious death.

That the Holy Spirit of God may impress these things on your hearts, with a lively, practical, and saving faith in them—a faith which, working by the love of God, shall ever lead you to a due observance of his holy sabbaths—a faith which, working by the love of your neighbour, shall ever lead you to let the light of a good example in this particular so shine before men, that they may see your good works, and, following your example, may glorify your Father which is in heaven, to the salvation both of their souls and of your own, is the prayer, my dear parishioners, of your faithful and affectionate minister, H. K.

INCULCATION OF HABITS OF OBEDIENCE IN CHILDREN†.

THE poor are exemplary in all the charities attending an ordinary sick-bed. They are not sentiments, but instincts, with them. The rich would do well to observe, imitate, and emulate their poorer brethren in these their affecting and disinterested labours. But, when infectious pestilence prevails, they appear paralyzed by fear; and, greatly exaggerating their danger, they live a life of terror and anxiety. Some few may be found who meet the emergency with courage and calmness; but these form the exception to the rule.

Widow Faithful, impressed with this conviction, had too long concealed Doty's indisposition. It was now all too late for active remedies; and her recovery seemed to depend on the strength of her constitution. Day after day she tossed on her feverish pillow, fretful, wilful, and perverse. She was too ill for moral discipline to be administered; and her impatience augmented her bodily disease. Time and God's good providence wrought her restoration. She was pronounced physically convalescent. Morally she was deteriorated. Headstrong and petulant, she would neither be soothed nor coerced into obedience; and her granny's oft repeated statement, "I can't cross her now she's bad" (which, in Delville, is the meaning of sick, or ill), made her daily more ungovernable and imperative. She stood on the verge of a precipice! I left her in imminent peril, and resolved to rescue her if possible.

During one of my frequent visits, it became necessary to administer some unpalatable medicine. Doty refused to take it. Persuasion, entreaties,

* Bishop Burnet's "Lives, Characters," &c., edited by Dr. Jebb, late lord bishop of Limerick. 2nd edit.

† From the "History of Doty Faithful." London: Seeleys, 1847. This is a little tale of pleasing character.—Ed.

threats, were vain : promises of money, cakes, and apples were offered as bribes ; but to all she returned a shrieking negative.

At length a kind neighbour in a wheedling tone said, "I know dear Dotty will take it for me. Did not I give her two silver fourpennies, when she was ill?"

It appeared that thus she had been tempted to obedience during the continuance of the fever. I watched her fumbling for some time at the bottom of her little pocket, from which she presently drew forth a small screw-box, and carefully selecting the two fourpennies from several sixpennies and farthings, she threw them indignantly across the room, saying, "Take your nasty money back ; but I won't take the nasty physic."

The time for decision had now come ; and I was resolved on the enforcement of obedience. I commanded her grandmother and the other women to leave the room, and promised that she should take the medicine, if they would leave it with me. As soon as we were left alone, Dotty's courage failed, and her countenance fell : she remembered our former encounter at the school, and she knew that I would not be defeated in my purpose.

Looking firmly at her, I said, "Now, Dotty, first leave off crying, and then take the medicine."

"Give me the physic," she shrieked out, "and I'll take it directly."

"No, you shall not take it, until you have ceased crying, and are quite patient. I shall not talk to you, but sit down and wait a little, until you are quiet. That medicine is for your good. It is to cool your head, which you have made far worse by your naughty temper."

Gradually the screams abated, and were followed by heavy and continuous sobs. The fury of the tempest was past ; and, when only an occasional sob reached my ear, I turned to her and said, "Now you may take the medicine," as though I were really bestowing on her a boon. She took it cheerfully ; said, "Thank you, ma'am ;" and I distinctly heard her mutter, "She has conquered me." I did not profess to hear this ejaculation, but called in her "grannie," and said, "you will find now that Dotty is good, has taken her medicine, and will not, I hope, forget the lesson she has learned."

I am narrating facts—literal, unadorned facts. Let them be pondered by those to whom is committed the important duty of educating the young. Make your children obedient from the first dawn of reason, and remember that, as throughout their lives they must expect contradiction, they cannot too early be inured to it, and will thus learn to submit with cheerfulness and ease. Remember who has said, "Train up your child in the way he should go, and when he is old he will not depart from it."

THE NATURAL AFFECTION OF EVIL MEN ILLUSTRATIVE OF THE DIVINE COMPASSION :

A Sermon,

BY THE REV. JOHN HALL, B.D.,

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MATT. vii. 11.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him !"

THE word of God describes mankind as they are actually found to be ; and it proposes a remedy for all the miseries to which they are exposed in consequence of sin having been introduced into the world. All mankind are by nature sinners, transgressors of the holy, just, and good law of God, which he has graciously given to his creatures for the purpose of promoting their happiness, both temporal and eternal. This law, usually called the moral law, consists of two parts—our duty towards God, and our duty towards our neighbours ; the first comprising four particulars, the latter six. And these commandments are so simple and plain, and the benefit to be derived from the observance of them is so obvious, that no reasonable excuse can be made for the neglect or transgression of any of them. With regard to them, God may well say, "My yoke is easy, and my burden is light." Yet all mankind with one consent set aside these commandments of their Creator ; while at the same time they acknowledge the excellence of the rules which God has given in them for the regulation of their conduct towards each other, and are ready to complain of any violation of them, as to their own persons or to their own injury. The parent, or superior in rank and station, thinks that he ought to be treated with the honour and respect which are enjoined in the fifth commandment, by his children and dependents, and those who are in inferior stations of life. The man who gives way to his angry passions, and wishes the death of another, and would inflict it with his own hands, if it were not for the penal consequences to himself, has no idea that any person ought to be allowed to do him a bodily injury. The licentious and unchaste man does not wish his own family to be the victims of the licentiousness of others. The dishonest has no desire to be cheated and robbed himself. The covetous does not wish another to possess that which, of right, belongs to him.

And yet many, who require to be honoured and respected by their fellow-creatures, are far

from giving due honour to God, their Creator, their Preserver, their continual Benefactor. Many, who are very sensitive with regard to their own characters, have very little idea of hallowing the sacred name of the Most High God. Many, who would complain grievously of their fellow-creatures acting dishonestly towards them, have no hesitation in setting aside the one only public token of obedience which God requires of mankind, as a proof of their acknowledgment of his authority over them: "Remember that thou keep holy the sabbath-day," every seventh day, as a day of public worship, and of rest from worldly labour; a day to be devoted to the service of God, and the establishment of his kingdom upon earth, and the welfare of the immortal soul; and a day of anticipation of the rest which remaineth for the people of God in his eternal kingdom and glory. What an undeniable proof is it that "all flesh hath corrupted his way upon the earth," to see the holy day of God openly profaned by thoughtless multitudeness; to hear his glorious and fearful name taken in vain continually; to find that images are bowed down to for the purpose of devotion; and that created beings, whether angels or the departed spirits of dead men and women, are treated as God, by being worshipped, adored, invoked or prayed to, either in conjunction with, or instead of, the Creator of all things and the Judge of all men! Surely it is evident that "the whole world lieth in wickedness" (1 John v. 19), when such is found to be the general practice of mankind with regard to their duty towards God.

Few and simple as are the commandments of God, which relate to the conduct of his creatures towards himself, they are unconcernedly set aside by the vast multitude of the human race. Paganism is entirely ignorant of them. In heathen lands the knowledge of the true God and of his laws has been lost altogether, notwithstanding the time was when all mankind were acquainted with them; so that, if parents had instructed their children in the fear and worship of God, as he commanded them to do, the world would never have been in the state of alienation from the true God, in which it now is.

In popish countries, where once true Christianity flourished, the commandments of God have been designedly made of no effect by the traditions of wicked men. The blessed virgin Mary, with other saints, and angels, have been set up as the objects of worship, adoration, and invocation, together with the one living and true God in three Persons—the Father, the Son, and the Holy Ghost—in direct opposition to the divine command,

"Thou shalt have no other gods before me," in my presence. These invisible beings are prayed to, as if their spirits were every where present, which they are not; for God alone is omnipresent. Their intercession is implored instead of that of him who is the "one Mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5), who alone "ever liveth to make intercession for them that come unto God by him" (Heb. vii. 25); and who "can be touched with the feeling of our infirmities," having been "in all points tempted like as we are," though "without sin" (Heb. iv. 15). Their images are bowed down to, and trusted in, and have lying miracles imputed to them, in defiance of the second commandment. Profaneness is so common in those countries, that it is entirely unnoticed. And the seventh-day sabbath is set at nought; while festival-days of their own devising, called saints'-days, are very carefully and scrupulously observed. In their catechisms only three commandments are taught, instead of the four first which were delivered by the Lord God on Mount Sinai. The second commandment is entirely omitted, together with the solemn sanction of the third; and the seventh-day sabbath is altogether obliterated. Their formula is—

"I. Thou shalt have no other gods but me."

"II. Thou shalt not take the name of the Lord thy God in vain."

"III. Remember that thou keep holy the sabbath-day" (for which is generally substituted "the festivals").

Thus the commandments which relate to our duty towards God are mutilated, and even altered; and the fundamental principles of true religion are subverted by the hierarchy and priesthood of the church of Rome, to the destruction of their adherents.

The words of the text, "If ye, being evil," have led me to show the universal departure of mankind, both of heathen nations, and of those which are commonly called Christian, from the worship and service of the living and true God.

What reason have we to bless the Lord our God that, as a nation, we have been freed, first from pagan, and subsequently from popish idolatry and superstition; and that the true religion of God, according to the revelation of his holy word, is that which is established in our country! The whole of the commandments of God, in their integrity, as contained in his holy word, are set up in our churches, as a public avowal that the rule of conduct which God has given to his creatures is that which we are in duty bound to follow. And these commandments are also read every

Sunday morning in the course of our public service, in order that they may be the more deeply impressed upon our minds, and our conduct may be regulated by them. O that we might, as a nation, bring forth the fruits thereof, to the glory of God and our own happiness! To "fear God, and keep his commandments," is the perfection of man (Eccles. xii. 13). And he has graciously promised, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Exod. xix. 5). All the earth is bound in duty to God to keep his covenant, the ten commandments of the moral law, as he says, "All the earth is mine;" and that nation which does keep his covenant shall be a peculiar treasure unto him. "Them that thus honour him he will honour, while they that despise him shall be lightly esteemed" (1 Sam. ii. 30). And to those individuals who seek his grace, to enable them to live in obedience to his covenant, who fear the Lord, and think upon his name, and "take hold of his covenant" (Isa. lvi. 6), to keep it, he graciously declares, "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son, that serveth him" (Mal. iii. 17).

The text may be considered as pointing out to us more particularly the disposition of mankind towards God, and towards the objects of their natural affection; and then, the inference drawn by our Saviour from the subject, to encourage the sinful children of men to seek for blessings from the God of heaven. It is said,

First, "If ye, being evil, know how to give good gifts unto your children." The general defection of mankind from God their Creator has been shown in the remarks already made. But that which it concerns us more particularly as individuals to consider is, that we ourselves are every one of us by nature evil. It was said before the flood, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" that "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. vi. 12). At a subsequent period, it is said by the psalmist, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God" (Gen. xiv. 2, 3); and he declared, "They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." The apostle Paul quotes this statement of the

psalmist, for the purpose of showing that "all the world is become guilty before God," that "all have sinned, and come short of," and forfeited, "the glory of God" (Rom. iii. 10, 19, 23).

But the point now to be noticed is, that we ourselves, every one of us, are "evil" by nature—the subjects of evil thoughts and evil desires, and prone to adopt evil practices. The natural bias of our minds is towards that which is evil: this is the case with regard to every human being; for "there is not a just man upon earth, that doeth good and sinneth not" (Eccles. vii. 20). Those who are, through divine grace, "holy men of God," will ever be ready to confess, with the apostle, not as a matter of indifference and unconcern, but with the deepest self-abasement and shame before God: "In me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18); for "the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11). Sin most easily besets every fallen child of man. There is, however, a great diversity in its modes of operation. The constitutional temperament of different individuals leads them to act in various ways. All are not disposed to be led away by the same temptations: some follow one course, some another. By some (perhaps the greater number) the gratification of "the lust of the flesh is most desired: others are more disposed to gratify "the lust of the eyes," "the pomps and vanity of this wicked world:" others, again, are more inflated by "the pride of life" (1 John ii. 16). All mankind are, however, prone to follow or be led by their spiritual enemies in one way or another: none are exempt. Notwithstanding we have renounced the dominion of the enemies of our souls, "the world, the flesh, and the devil," in our baptism, we are prone continually to fall into their snares and temptations. Every individual of the human race has need to be on his guard at all times, lest these enemies of his everlasting peace should assault and prevail against him.

While the children of God are living in this world, they are in an enemy's country, and will never be out of the way of danger from temptation during their days upon earth. But, while "with purpose of heart they cleave unto the Lord" (Acts xi. 23), which it is both their duty and their happiness to do, they need not fear the assaults of their spiritual adversaries, because they will be "kept by the power of God through faith unto salvation" (1 Pet. i. 5). They must, however, "fight the good fight of faith" continually, in order to be enabled to "lay hold on eternal life, whereunto they are

called" (1 Tim. vi. 12). They can have no truce, no time of security from temptation, no cessation of hostility, as long as they are the inhabitants of a body of sin and death. Evil will ever be pursuing them; and their own nature will ever be inclined to evil as long as they live. It becomes them, then, to adopt continually the prayer of the psalmist: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not have dominion over me" (Ps. xix. 12, 13), that I may walk uprightly, and be free "from great transgression," which would bring a disgrace upon my religious profession. And "let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my Redeemer."

It is needful to recollect that evil is the characteristic of fallen man, that he is naturally disposed to evil, and that it is only as we are upheld by divine grace that we are preserved from falling into the practice of it. This shows the dependence upon God, which is required to be exercised at all times by those who profess to believe the revelation which he has given us in his holy word. The evil that is within us will discover itself, unless it be kept under by the continual help of God the Holy Spirit, which we must call for by diligent prayer. His special grace must be vouchsafed for the protection of his servants; but it will not be withheld where it is humbly and earnestly sought at the throne of grace. Let us, then, "ask that we may receive, and seek that we may find" "grace to help in time of need" (Heb. iv. 16).

Notwithstanding the universal prevalence of evil among mankind, the text informs us that they are generally disposed "to give good gifts unto their children." It is said, in the preceding verse, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" The children of men are not disposed to be hard-hearted or cruel to their own children: natural affection induces them to supply their wants, and also to gratify their wishes and desires in some measure. Fallen man, in such matters, discovers some traces of his divine origin, that "God made man upright" (Eccles. vii. 29), notwithstanding he has become "earthly, sensual, and devilish" (James iii. 15). Although his affections are estranged from God, yet they may be exercised aright with regard to the station which he fills in this world: while his mind and conscience are defiled with respect to God, he may be without cause of blame from his fellow-creatures as to the things of this life. It is in the total disregard of the

word and will of God that the fallen state of man is most apparent: "God is not in all his thoughts" (Ps. x. 4). To love him, to serve him, to please him, is not the desire of the carnal mind. The children of men love this present evil world: all their hopes and desires centre in it. What they see around them is that with which their minds are occupied: their worldly connexions and possessions are the things on which their affections are fixed, or to which they are firmly attached. If, therefore, their dispositions are amiable, which is the case with numbers of persons, they love their families and friends, they love their children especially, they are excellent members of society, and exhibit in their conduct that which is to be admired and commended.

But people may be very lovely in their deportment with regard to this world, and yet not have the love of God in them. They may be very estimable members of society, and yet not fear God. None love or fear God who "love the world, and the things that are in the world" (1 John ii. 15), who mind only earthly things. On the contrary, their love of this present evil world, and their setting their affection on earthly things, show that "the love of the Father is not in them;" while those who are involved or engaged in vicious pursuits show themselves plainly to be the children of the devil, for "his servants they are whom they obey" (Rom. vi. 16): those whose hearts are set upon the pleasures or amusements of the world, as they are called, show likewise that the love of God has no influence over them. Forgetfulness of God is the object proposed by these things. The children of this world must and will have their enjoyments; and it is well when that which is comparatively harmless attracts their attention, rather than that which is positively vicious and injurious to society, and ruinous to both body and soul. Still it behoves them to remember that "the end of these things is death" (Rom. vi. 21). The royal preacher says, "Rejoice, O young man in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Eccles. xi. 9). All the folly of mankind, all their forgetfulness of God and disregard of his will, is recorded in the book of his remembrance; and therefore, unless the pomps and vanity of this wicked world be renounced in reality, as well as in the profession which was made at baptism, it will be of no avail that they have professed and called themselves Christians. We are to notice,

Secondly, the inference which our Saviour has drawn, in the text, from the natural affection of earthly parents to their children, in order to encourage us to seek for blessings from the God of heaven. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him!" It becomes us to ask ourselves, Do we regard the Lord God Almighty, the Creator of all things, as our "Father which is in heaven"? Our blessed Saviour taught his disciples so to regard him, and so to call upon him; to say, "Our Father which art in heaven." But it is only in consequence of his being "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. iii. 15), that the sinful children of men can call upon him as sustaining to them this endearing relation. He cannot and will not be regarded by us as our Father, or sustain this character towards us, but as we are reconciled to him through Jesus Christ our Redeemer. But, if "we are reconciled to God by the death of his Son" (Rom. v. 10) through faith in his name, we may call upon the God of heaven with confidence, as our Father; who, having "not spared his own Son, but having delivered him up for us all, will with him also freely give us all things" (Rom. vi. 32), which it would be for our good to receive. And, if we do regard him as our Father, we shall love him, we shall serve him, we shall obey him. We shall "worship him in spirit and in truth" as the invisible God. We shall hallow his name with the utmost devotion of our hearts and minds. We shall "keep his sabbaths, and reverence his sanctuary." The coming of his kingdom, the establishment of his authority in the world, will be the earnest desire and prayer of our hearts. The accomplishment of his will on earth will be that in which we shall be engaged, seeking, in the first place, that we ourselves may be his obedient children, and then that, as far as our influence may extend, his will may be done everywhere on earth as it is done in heaven.

But that which is especially pointed out in the text is, that our character will be that of suppliants at his footstool, who ask of him the promised blessings of his grace, or who ask good things from him because of his promise that he "will give good things to them that ask him." We shall be avowed worshippers of God, who desire to "worship him in spirit and in truth." Our Saviour said, "the Father seeketh such to worship him" (John iv. 23). How wonderful does this seem! It is not for his own sake, but

for their benefit that he seeketh such worshippers: it is in order that he may fill them with his good things. This is the means which he has appointed to be used in order to obtain good things from him. St. James, therefore, says (i. 5): "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering" or doubting, but believing that "he is faithful who hath promised" (Heb. x. 23) to hear the petitions of them that ask in his Son's name. Our Saviour himself assured his disciples in the verses before the text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is also recorded that "he spake a parable to this end, that men ought always to pray, and not to faint" (Luke xviii. 1). It is said, in commendation of the character of Cornelius, the Roman centurion, that he feared God, and prayed to God alway" (Acts x. 2). The children of God are encouraged, "in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, through Jesus Christ" (Phil. iv. 6), that thus they may enjoy peace in their consciences, and their hearts may rejoice in God their Saviour. When Saul, the persecutor of the church of Christ, was converted from the error of his ways, it was said of him at once, "Behold, he prayeth" (Acts ix. 11). This was the best evidence that could be given of his conversion to God. It is by means of prayer that the children of God hold intercourse with their heavenly Father. And, in all things that they call upon him for, he is nigh to them, nigh to hear, and to answer their humble supplications, which are presented through the merits and mediation of Jesus Christ our Lord and Saviour.

But in the text it is stated that our Father which is in heaven is not only the hearer of prayer, but that he is much more ready to give good things to them that ask him than the best and kindest and most tender of parents is to give good gifts unto his children. "How much more shall your Father which is in heaven give good things to them that ask him!" How ought we to "continue in prayer, and to watch in the same with thanksgiving" (Col. iv. 2), when such a gracious declaration is made to the suppliants at the throne of grace! We are encouraged to "ask, that we may receive, and our joy may be full" (John xvi. 24). "Ye have not," says St. James (iv. 2), "because ye ask

not." Were our hearts continually lifted up to God and heaven, as they ought to be, how happy should we be at all times in knowing that we have an almighty and most merciful Father to rely upon, who is fully aware of all our need, and yet desires us to open our hearts to him in humble solicitations! that he may fill us with the blessings of his grace in reply to our earnest supplications. In the gospel according to St. Luke (xi. 13) our Saviour's declaration is, "How much more shall your heavenly Father give the Holy Spirit to them that ask him!" The Holy Spirit is the best of good things, and the pledge of all others. If we are endued with the Holy Spirit, and enriched with his heavenly grace, we have every thing that we need for the comfort of our hearts, and our being established in every good word and work. He will guide us with his counsel. He will protect us by his mighty power. When we seek his help in the time of our need, we shall not fail of obtaining it. He will order all things for us in providence and in grace, all things with regard both to this life and to that which is to come. No enemy shall then be able to prevail against us. The Lord being on our side, we need not fear any evil. All things shall work together for our good while we are sojourning in this world; and, whenever we shall be called out of this life, we shall go to "he ever with the Lord" in his eternal kingdom and glory. Let us, then, place all our confidence in our heavenly Father in Christ Jesus; that we may "walk in the fear of God, and in the comfort of the Holy Ghost" (Acts ix. 31) here on earth, and all the promises of God in Christ Jesus may be made good to us in life everlasting.

JACOB'S SIN*.

AND what, then, when we look more closely, are the lessons taught us by the fall of Jacob? There are two which we should gather: a lesson of solemn warning amidst the temptations of life; and one of joyful submission amidst its afflictions. Let us shortly follow out each of these.

I. And, first, it is written in this history, as with the clearness of a sunbeam, "Be sure thy sin shall find thee out" (Numb. xxxii. 23). The stages of retribution are most distinct and remarkable. It begins at once, and by the natural working of ordinary causes. No interruption of the common course of life was needed to chasten Jacob. No angel came from heaven to smite him. The thunder of God's throne seemed to sleep as he spoke out his falsehood. But yet the moral government of God was avenged. Esau's wrath and Laban's crafty covetousness became, in the

natural consequence of Jacob's sin, the scourges of that sin. Then, too, how striking is the character of his chastisement! Deceit had been his sin: deceit became the instrument of his punishment. Just as it was in the case of David, where the chastisement took the colour of the crime; where he, that had disregarded the sanctity of family life, was miserably entangled ever afterwards in his own family by the violated bonds of family duty; where he, who had broken into the mysterious house of life, found the sword ever devouring in his own house; so was it with Jacob. He had deceived a father, and robbed a brother: and his mother's brother fatally deceived him; and his own sons sold their brother into Egypt, and lied most cruelly to him, their broken-hearted father.

Surely all this does stamp an awful character on sin; surely it shows us that, in the very nature of things, as God has ordered them, it must bring misery; that we are now under a law of moral government; and that, without any visible and direct interference from God, sin will be of itself the chastiser of the sinner; that crooked counsels will be confounding counsels; that he, who strives to weave in a falsehood into his life, is weaving into it the thread of certain misery and failure; that there needs no suspension of the ordinary laws of Providence to punish transgression; that no fire need fall from heaven to strike down guilt with sudden violence; that the hand of a just God is truly governing all things, though he sees best to veil its working for a season; that the whole system of things round us, if we will study it, is bearing its clear though noiseless witness to his holy government; that his plans are ever moving onward, to the deep harmonies of truth and holiness; and that whatever is not attuned to these is indeed a jarring note in his creation, which must be silenced—that all sin, therefore, is weakness, miserable weakness, and must in its event be seen to be so.

And this lesson is made far more striking by the fact that Jacob was an eminent servant of God. For in him, therefore, we see not the punishment of a reprobate, but the chastisement of a son. There is, indeed, a certain character of retribution about these sufferings—that is to say, there is in them a testimony to God's holiness; yet still they are widely different from the strokes of anger, and, so far, greatly more instructive. They were sufferings which repentance and acceptance with God did not turn aside; a point which cannot be too carefully noted, as being one of the deepest practical importance. And what can be more clear, both here and elsewhere, than that this is the true character of such inflictions? Who ever received a more complete message of forgiveness than David? nevertheless the stripes continued. Who was ever more comforted and sustained by blessed encouragement, by visions, by marks of favour, by tokens of God's presence, than Jacob? yet the afflictions lasted on. And why? because they were not the visitations of wrath, but the necessary chastisements of love. So that they let us the more deeply into this awful secret of God's dealing with us, that sin *must* bring suffering: and, therefore, that for every one, whose life is not a mad dream and a bursting bubble, to seek earnestly after holiness is to seek

* From "Four Sermons, preached before the Queen," by S. Wilberforce (now bishop of Oxford). London: Burns; 1842.

after peace ; for that, in spite of outward appearances, in the deep realities of happiness or of misery, this law is fulfilled even here: that the man who lives the most near to God is really the happiest man ; that we carve out for ourselves afflictions by making them necessary ; that our careless lives make sorrows the very answers of our prayers ; that, if we will sin, these become ever needful for us as a remedial process ; and that to be left without them would be far more awful. For to be left to live in sin, without tasting of its present bitterness, is the awful condition of the hopeless reprobate. To find, therefore, no evident checks in such a course is a fearful symptom of being utterly forsaken ; for these checks are the discipline needful for our cure. No doubt, Jacob would never have learned thoroughly to hate deceit in himself, if it had not stricken him so sorely ; no doubt, he would never have loathed his own sin entirely, if its hateful features had not thus, through all his after-life, met him at new turns of sorrow ; no doubt, he could not otherwise have learned to leave to God the working out of his own councils. So that the sharp sting of present pain, which is God's constant testimony, through conscience, against sin, is but an intimation of the universal law of his government ; and all the secret hopes by which we strive to silence this warning, and whisper to ourselves that, in our case, sin will not bring misery, are met here. We see that, if we will sin, we must suffer ; that our sins do not, as we are ready to believe, of themselves leave us as soon as we have committed them, but that they stay with us, and become part of us. We are the same persons who committed them ; and, in committing them, made the sinful thing a part of ourselves—clogged our souls with the thick clay. So that, at any moment, our lives are really the product of all the separate actions and feelings and influences through which we have been passing. We have been weaving the web of our life, and it abides still coloured by the threads that we have woven into it ; and, as far as we can see, sorrow is even needful as the means of tearing out the lines of past permitted evil. Not that we are to find our atonement in our sorrows, God forbid ; for, if it were so, our case were utterly beyond the reach of remedy, since all our woe could not atone for any one transgression ; but because, through God's blessing on it, suffering is made a means of carrying on his cure within us. Not, indeed, by any virtue of its own ; for sorrow and pain have no power to renew the heart of man : of themselves, they do but sour and irritate his spirit. He needs a deeper and a more effectual cure ; and it is only when sorrow brings us to him who can work this within us, that it is a blessing. Then, indeed, under the blessed leading of his grace, it turns into the choicest mercy. For, to the Christian man, there is this mystery in it: it does bring us to him who is the true and only purifier, by driving us from the world and from ourselves to him ; by bending our separate wills to his will ; by leading us to wait on him, to seek his purifying Spirit, to cling to the cross of his Son, with all its bitter pains ; by setting before us long-past sins, even as certain changes in the atmosphere bring out again the faded spots of worn-out stains. So that this connexion between suffering and transgression rests

not on an arbitrary decree, which may be dispensed with in our case, but on the necessity of God's holy nature, on the one hand, and on the very needs of the nature he has given us, on the other. There can, in this world, be no divorce between these true yoke-fellows—sin and suffering. The man, who allows himself in any iniquity, is taking burning coals into his bosom ; and how deeply they may wound him, God only knows. Jacob's life was scarred by them until they brought down his grey hairs, after many sorrows, to the grave.

Here, then, is the lesson of solemn warning ; and close beside it is that of joyful submission amidst the afflictions of life.

II. For what a character does this truth stamp upon them ! They are, indeed, we know, the consequence of sin ; perhaps we may even be able to trace them up to some sin of our own in years long past ; and in this there must be bitterness. But then, what joy is there in this thought—which is the privilege of every believer in Jesus—they are not the strokes of anger ; they are the blessed remedies of the most kind and skilful of physicians. Here is the great glory of the gospel of our peace. Not that the laws of God's righteous government are broken to permit us to escape—for this were no comfort to God's people, nay, rather it would be to break up the rule and foundation of right—but that, for every true believer in him, the sufferings of Christ have made so full an atonement, that there can remain no debt for him to pay ; that all his sufferings, therefore, have changed their character ; that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sin" (1 John ii. 2) ; and that for his merit's sake alone, if our trust be truly in him, we know that we are accepted.

For we do not, as some would have us do—we do not, we cannot, doubt of the full and ready remission of the sin of every sinner who comes with his heavy burden to the cross of Christ. We know that it is no humility, but flat unbelief, to doubt of God's certain pardon to every returning penitent. We know that to condemn men who have sinned, to groan under the chain of perpetual doubts and fears, is a grievous injury to them, and a gross insult to Christ's gospel ; that it is to rob it of its special attribute of healing mercy, and, as far as we can, to root out of their hearts the spirit of filial confidence, and with it the very possibility of true penitence. For it is, indeed, the certainty of God's mercy which gives their healing power to all his chastisements of sin. This is what makes them more than barely supportable to those that wait on him : for who that knows the evil of his sickness, or the blessedness of a cure, would choose to be without them ? See, then, the true character they wear, whenever and however they are sent. They have ever formed the thorny hedge which, at some period of their lives, has shut in the path along which God's chosen ones have been led on to glory. They are proofs that we are under training. They show that we have a part in the covenant. They give us good reason to hope that the blessed Spirit has not left us ; nay, that he is striving with us, and perfecting for us his blessed work. With what words, therefore, of love does he uphold us in our sharpest sufferings : "Whom the Lord loveth he chasteneth" (Heb.

xii. 6, 7); "God dealeth with you as with sons" (Heb. xii. 6, 7); "Rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. iv. 13); and hear how his children have replied: "Before I was afflicted I went wrong; but now have I kept thy word" (Ps. cxix. 67).

And here is the true secret of peace in this world of trouble; to yield ourselves always meekly, as the redeemed of Christ, to the hand of God, as of a loving Father; to know that this is the especial character of our lives, that we are not under a grinding rule of blind necessity, nor under a harsh rod of vindictive infliction, but in a process of restoration; that joy and sorrow are mingled for us, as he sees best for us; that our joys are but his love, our sorrows but the deeper tones of that same love; that we are safe whilst he bids the sun still to shine around us, for that we are his; and that he will keep us in the dangerous sunshine. Nor do the clouds on the horizon trouble us, for they cannot dim that sunshine so long as he sees that it is best for us to walk with him in its glad brightness. It may be he will accept our quiet waiting upon him, and so teach us through it that we shall hardly need the rougher discipline of sharp affliction. Or, if our sun threatens to go down in darkness, if the clouds gather over it in gloom, still we are with him; and to be with him is, for every child of his, the most really to be at peace. In the storm, he, whom we love more than life, comes oftentimes the closest to us; and, by the blessed power of that divine Presence, the world, when it is the barest to the eye of sense, abounds the most richly in the truest consolation, and the sharp edge of earthly anguish grows into the severe reality of heavenly joy. Jacob would doubtless have borne gladly his banishment again, to see again the sights of Bethel, and hear the voice which then broke upon his ear; and from Christ's saints now, in their hour of trouble, when he so wills it, that ladder is not hidden; for them now there is a voice which says, "I am with thee, and will keep thee....and will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15); yea, "I will not fail thee, nor forsake thee" (Josh. i. 5).

The Cabinet.

GOD'S WORD.—Thus God blesseth his word, and maketh it yield fruit in such measure as his wisdom hath appointed. His blessing appeareth greater when many are converted; yet is his word all one, and the power thereof no whit shorter when it is utterly refused, or received but of few. "Surely," saith God, "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it fruitful, that it may give seed to the sower and bread to him that eateth; so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it." It is the word of the living God, which is blessed for ever. And blessed is that heart which can receive it, which God instructeth, and giveth knowledge of his word; which doth so learn it, that he is assured of the truth thereof, and nothing doubteth

but it is indeed the word of life; which saith thereof, This is the way, in which if I walk I shall certainly go forward to the city of my God. This is the truth: if I hearken unto it I shall never be deceived. Whosoever findeth himself indued with this grace, he doth as plainly and evidently judge of the words of God, and try out the truth thereof from the devices and doctrines of men, as a man of clear eyesight is able to judge of colours, and to know one colour from another. Yea, in this is the knowledge of that more certain, because colour doth fade and alter, and many times one colour thereby waxeth like another; but the truth of God doth never alter: it continueth one through all ages: it is the word of everlasting life: heaven and earth shall perish; but one tittle thereof shall not be lost: the truth of God shall be established for ever: the humble shall hear it, and be glad.—*Bp. Jewel on the Thessalonians.*

Poetry.

SONNETS.

No. V.

THE GRIEF, AND THE CONSOLATION.

(For the Church of England Magazine).

"Lord, what is man?"—Ps. viii. 4.

How it afflicts me, Lord, that thou should'st be
So little valued by the many here—
Thou, the sole rose that may life's desert cheer!
How much we read and hear, with nought of thee
Ungrateful man! The spaniel licks the knee
That nurses it: the very fowls revere
The hand that feeds them: still shall love erdear,
Still kindle love—save thine, so vast and free.
Well, there will come a time, O prospect blest!
When man of thee far differently will deem;
When once thy glory on his mind shall stream.
Then, o'er the awaken'd world, from east to west,
Thy love shall be of every tongue the theme,
And thou the universal Lord confest.

J. D. H.

LAYS OF A PILGRIM.

No. XXVI.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

THE FIRST VIOLETS.

A THOUSAND fancies come with you,
And thoughts that have no voice:
On mossy banks, all dank with dew,
Your clustering tribes rejoice.
By rills, that murmur soft, ye dwell,
Beside the cowslip's yellow bell:
Ye come again, of God's unfailing love to tell.
Gems of the wild wood, breathing o'er
The weary walks of time
Freshness and beauty from the shore
Of memory's happier clime!
Again remembered voices call,
Again the spring "encircles all,"
And morning's light again on life's worn path will fall.

Sweet monitors, that ever bear
Thought from the "work-day world" afar,
Meek heralds of another year,
Welcome and dear ye are :
To worldly eyes, your lesson show
How richly nature's bounties glow,
And bid the musing heart in thankful praises bow.

THE ATHEIST.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

WOULDEST thou the greatest wonder scan ?
It is a God-denying man ;
Who lives, moves, speaks, reflects, and knows,
Yet thinks to chance those powers he owes !

SACRED SONNETS.

No. VI.

(For the Church of England Magazine.)

"Eubulus" greeteth thee, and Pudens, and Liaus, and Claudias*." 2 TIM. IV. 21.

A PENSIVE mourner unto mighty Rome,
Her kindred borne beside the conqueror's car,
While the dark tide of stern and ruthless war
Laid waste the lovely beauties of her home,
And doomed her heart to woes before unknown,
The British maiden knew not of the high
And glorious truths that her captivity
Should pierce and soothe, as Jesu's love alone
Can soothe the sorrowing and o'erburdened breast :
She knew not then how rich a knowledge lay
To bless her captive hours, to still the strife
Of sorrowing thoughts, of moments of unrest ;
Till, taught by apostolic lips the way,
She sought, through faith in Christ, eternal life.

M. C. L.

Llangynydd Vicarage.

Miscellaneous.

CONTRASTS BETWEEN THE EAST AND THE WEST.—The rule of contradiction seems to prevail between east and west wherever there is room to differ. I have somewhere seen a curious parallel of opposition, which might be carried to an amusing length : *e. g.* they ride and write from right to left—we from left to right : they shave the hair of the head, and let the beard and moustache grow—we let the hair of the head grow, and shave both beard and moustache : we take off our hats in church—they take off their shoes : we sit on chairs—they recline on cushions : we eat with knife and fork—they prefer finger and thumb : we dance with steps of the feet—they dance with gestures of the body : our clothes are tight, and buttoned—theirs loose and tied : we calculate by the sun—they calculate by the moon : we ride with straight legs—they with knees up to the chin : our

* The daughter of "Brân the Blessed," who, with the rest of the family of Caractacus, were taught the blessed truths of Christianity by St. Paul, during their captivity in Rome.

necks are enveloped, and heads bare—their necks are bare, and heads enveloped : their code, abjuring wine, pork, and things strangled, permits polygamy—our code, permitting wine, pork, and things strangled, abhors polygamy. Thus, in religion, morals, politics, literature, and life, we hate, despise, oppose, misunderstand, and misrepresent each other.—*Nazrini in Egypt and Syria.*

ADVICE TO YOUNG WIVES*.—Set out, young and happy wives, at all events, with good intentions. Let your aim be to render a virtuous home, not a mere arena for your own selfish comforts, nor a receptacle of costly furniture or a scene of ostentation, not a place for gloomy or controversial religious discussion, nor yet a school of morals, nor a theatre for the delivery of connubial lectures : make it happy, and you will make it moral. Employ well its repose, and it will be a school of religion. Bring to your aid all that intellectual culture and active consideration for others can add to your store : embellish it if you wilt with the gifts of fortune, but let its finest embellishment be a glad and kind spirit, a progressing and well-disciplined mind, affection heightened by views, not centered only in this world, and hopes which have not for their end the mere gratification of luxury or the fascinations of worldly pleasure.

PROGRESS OF ENGLAND.—We have the decided testimony of Macintosh, and all the leading writers on our legislation, that no country of ancient or modern annals ever enjoyed a hundred years of prosperity and progress, so rapid and so unbroken, as England from the accession of William III. And that progress is still but slightly intermitted. Without ambition, England has achieved universal influence : without war, she has gained unbounded territory. Her commerce is the life of all nations, her liberty their hope : her language is extended through the borders of the world : her sceptre touches the antipodes. Continents have been given to her redundant population. Christianity has been confided to her imperial mission. Her gigantic embrace, without an effort, goes round the globe. And what has been her conduct since ? Has she retrograded ? has her object been, either, the accumulation of power ? It has been to purify her discipline, to multiply her benevolence, to extend education, and give additional places of worship to her people, to reform the excesses of the rich, to preach the gospel to the poor, to be in charity with all. She has prospered and she is prospering ; at this moment more than ever. In her 300th year she exhibits more than the ardour of her youth : she is sending her missions through the world, she is building her bishoprics in the remotest regions : spreading the gospel with the speed and splendour of an angel's wing, the church of England is expanding into the church of mankind.—*Croly's Historical Sketches.*

* From "The English Matron." London: Colburn. An useful work.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE Church of England Magazine.

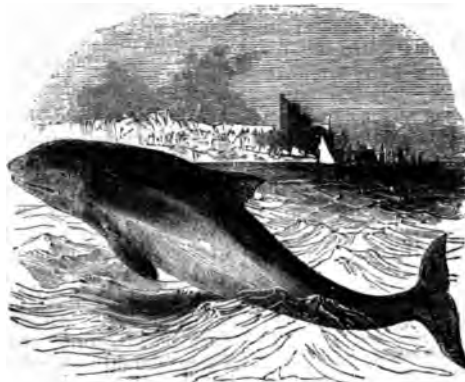
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 653.—JULY 10, 1847.



(The Porpoise.)

SKETCHES FROM NATURAL HISTORY.

No. LVIII.

THE PORPOISE.

(*Phocæna communis*.—CUVIER.)

THE porpoise is of the genus *delphinus*, in the order *cete*. The animals belonging to this order cannot, though they live in the sea, be with propriety called fish; for they have lungs, and breathe; they have warm blood, and a heart resembling in conformation that of quadrupeds; they also produce and nourish their young in the same manner. There are three species in the genus: the *delphis*, or dolphin; the *phocæna*, or porpoise; the *orca*, or grampus.

The mode in which the respiration of the porpoise is carried on is well worthy attention. It

VOL. XXIII.

has no gills, nor any aperture in the place of them; but in the middle of the upper part of its head, before the brain, it has a pipe or spiracle, shaped like a half-moon, through which to draw the breath. This pipe terminates outwardly in one hole; but it is within divided into two parts by a bony substance, so as to represent two nostrils. At the lower end, however, it again becomes one hole, and opens into the mouth by a common orifice, furnished with a strong sphincter muscle, by means of which it may be shut and opened at pleasure.

The purpose of the horizontal position of the tail is that it may supply the place of the hinder pair of belly-fins in other fish, which serve to balance their bodies, and keep them under water. Hence, those which have long bodies, like eels with neither the hinder pair of fins nor the hori-

zontal tail, cannot suspend themselves quietly in the water, but lie grovelling on the bottom. To the porpoise this would be peculiarly inconvenient, as it has frequently to come to the surface for the purpose of respiration. We thus see the Creator's hand adapting all things to the purpose for which he forms his creatures.

The porpoise is the smallest of the cetacea; seldom exceeding five feet in length. It frequents, in troops, the bays and inlets of our coast, and especially the mouths of rivers, not unfrequently advancing to a considerable distance up their stream. In such places it is often taken in nets by the fishermen, becoming entrapped while eagerly pursuing its prey. When the shoals of herring and other fish which periodically visit our coast make their appearance, they are harassed, among other enemies, by this active and voracious animal, which revels in the luxury of a perpetual feast; and, as its appetite is enormous and its digestion rapid, the slaughter in which it appears incessantly occupied must be very great. The porpoise is common at the Nore; and few have sailed to Margate or Ramsgate who have not seen these animals tumbling along, as they appear to do, in the rushing waves. The peculiarity of their motion results from the horizontal position, before noticed, of the tail-paddle, and the up-and-down stroke which it gives; and their momentary appearance is, as already observed, for the purpose of breathing; which accomplished, they plunge down in search of their food. In former days the flesh of the porpoise was highly esteemed as a delicacy for the table, and was served at public feasts; indeed, it is but lately that it has fallen into disrepute, and been omitted at city entertainments, where the turtle usurps its place. Our forefathers must have had a different notion about table delicacies from ourselves; for few, we believe, would now relish the rank, oily, fishy flesh of this animal. The brain, it may be added, is large, and resembles that of man.

MISSIONARY RECORDS.

NO. XXIV.

"O, what sweet music must it be
To hear Christ's soft, inviting voice
Sound from the throne to welcome me!
While all the heavenly hosts rejoice
To see a soul redeemed from hell,
And raised with God and saints to dwell."

RELIGIOUS SOCIETIES IN PARIS.—The income and expenditure of these protestant institutions for the year 1846-7 were as follows:—

	Inc.	Exp.
Evangelical Society	8,153	9,265
Missionary Society	4,100	3,928
Deaconesses' Institution . . .	4,000	3,480
Bible Society	3,290	3,093
Primary Instruction Society . .	1,860	2,640
Society for Protestant Interests in General	1,622	2,042
Religious Tract Society . . .	1,590	1,193
Protestant Bible Society . . .	1,142	1,153
Provident Society	909	741
	<hr/>	<hr/>
Total deficit	£26,675	£27,535
	860	
	<hr/>	<hr/>
	£26,675	£27,535

TURKEY.—It is a question of life and death with the Ottoman to assimilate his character and political condition with those of his Christian contemporaries. The Muscovite prowls upon it like a vulture over his prey; and, if the Turk do not equal, if not surpass him in the art and science of civilized life, he must fall a victim to his foe. It is of vital concern to him to enter into close communion with the free countries in the west, which would come to his rescue in the hour of his need; but there can be no solid corner-stone for such a communion, so long as his principles and national institutions, quite as much as his political system, are not homogeneous. The necessity of such an approximation is felt in all its force by all intelligent Turks; and the recent abolition of slave-markets throughout the empire was dictated as much by a feeling of self-preservation as by the dictate of humanity. These remarks are suggested by the extension which the press is making in the sultan's dominions. Twenty years ago not one periodical paper was to be found in them. The first attempt to establish one was set on foot by a Frenchman (M. Blacque), who published a paper, called "The Spectator in the East," at Smyrna. After some years' existence, it was suppressed for speaking its opinion of the battle of Navarino too openly. He, however, renewed the attempt by sending forth "The Courier of Smyrna," and in the year 1830 substituted "The Courier of Smyrna" for the defunct "Spectator." The following year, sultan Mahmoud, who was a firm friend to reform, called him to Constantinople, and gave him charge of the "Ottoman Moniteur;" and he continued to edit it until his death, in 1836. This journal bears, also, the name of the "State Gazette;" it is published once a week, and has undergone essential improvements. It is no longer limited, as at first, to the insertion of mere official documents, but embraces every topic of interest connected with trade and manufactures, and the arts and sciences. The editors have been selected with much care. It is forwarded to the principal public functionaries, as well as every military officer down to a lieutenant-colonel. It is written in Turkish, and has been the means of introducing a new feature into Turkish literature, that of simplicity of diction. There is another weekly paper published at Constantinople, which is not an official organ, and lives upon the most striking novelties to be found in the other periodical papers of Europe. It gives occasional supplements, and is, I believe, exempt from any censorship; the government thus holding out a model to the enslaved press of Italy and Germany. There is a French paper, too, called "The Courier of Constantinople," which is published likewise in the Ottoman metropolis. The "Impartial" of Smyrna, and the "Pharo of Alexandria," are also written in French. The Greeks and Italians have also their journals; the language of the former being the current dialect in the Turkish ports, that of the latter being spoken by some millions of people in the east. In fine, I could sum up upwards of twenty periodical works published in the sultan's dominions; and such is the growing avidity of his subjects to know what is passing elsewhere, that one is astonished to find how well informed many of them are of the more recent transactions in science and

literature, as well as politics. All this is the work of the last twenty years. Printing-presses, book-sellers, and reading-rooms are all on the increase at Constantinople; and numbers of French books and newspapers are regularly imported. Nay, so cheerfully is the Turkish mind on the advance, that the government have ordered the publication of an "Almanac," and entrusted the editorship to his excellency Fund Effendi, whose mind has been greatly enlarged by his travels in various parts of Europe.

BAVARIAN BIBLE AND MISSIONARY SOCIETY.—According to the report made to the general annual meeting in Nuremberg, in October last, the circulation during the year 1845-6 had amounted to 6,474 bibles, 1,262 New Testaments, and 202 psalters. During the twenty-two years of the society's operations the entire circulation has been 133,038 copies of the Old and New Testaments, and 1,155 psalters. The district bible societies in Bavaria are sixty-eight, and the local bible societies fifty-seven. Besides these, thirty-seven protestant flocks, and thirty-nine juvenile branch associations, sent contributions to the parent society. The fruit of the exertions made by the societies has, under the divine blessing, been manifested by a more anxious desire in all parts to study the word, and a greatly extended use of it. The income of the Central Missionary Society experienced a sensible increase last year: it amounted to 20,514 florins, or about 1,900*l*. The greater part of this sum was divided between the missionary institutions in Basle and Dresden, which maintain Lutheran missionaries in the east.

HIMALAYA SUPERSTITIONS.—"At Theog, between Simla and Kotghur," says the rev. M. Wilkinson, "in the evening I went to see the rising school-house. The Rana's mate told me there was a slate-quarry near, and advised me to slate the roof. I went with him to see the slate, and found it good. On telling the builder that I should like to have the roof slated, he seemed pleased, and recommended it, saying it would be 'an eternal roof.' I afterwards heard the mate, in conversation with him, say, 'Persuade the sahib not to do it: the quarry is near the Deeta; and, if any person use the slate, who does not honour him, the slates will all crack and split.' The man answered, 'I do not mind the Deeta: the sahib says there is only one God, and that an idol is nothing.'" Mr. Rudolph reports that "the temples of the Lamas contain, besides the image of Budhu, the 'manee,' or prayer-wheel, a cylinder turning upon an iron axis. The wind which is produced by the turning of the manee is considered to be holy, and to have the power of cleansing from sin. The oftener the instrument is turned, the more sins are forgiven. In travelling in Kanuwar you frequently meet people with a little manee in their hand, which they continually turn while walking. These hand-manees are made of brass, and are about three inches high and two inches in diameter. The manees in the temples are about six feet high and four feet in diameter, and are made of coloured paper, decorated with pictures." Of the predominance of "caste" in this region, the rev. J. D. Prochnow says, "A poor man, while ploughing in the fields, caused a large stone to roll down the hill: this stone accidentally killed a calf, feeding below. The calf was found dead, and

the crime brought home to the man. The brahmins and priests thereupon had him immured in the side of a bank, so that his whole body was in the ground, with the exception of his head, which was left just above the surface. Another hole was left below, so that the poor fellow was only able to creep out of his prison and into it, which he was permitted to do only once in the day. So immured, they built over his head a kind of shed, made of planks, to shelter him from the sun and rain; and upon this shed put some earth, in which mustard-seed was sown; and the criminal remained immured until it sprung up, which happened on the fourth or fifth day. During the whole time he was fed on the coarsest food. On his liberation he had to pay a fine to certain brahmins, according to his circumstances, for the performance of various ceremonies, or go on a pilgrimage to Hurdwar. This accomplished, he would have to feed the chief men of his caste. Until all this shall have been fulfilled, he will be considered an outcast. Twice I had a long talk with him: he did not know what to do, but thought he would go to Hurdwar, as the cheapest plan. He said he saw the foolishness of all this; but added, 'What shall I do? no one eats or drinks with me; and my wife and children will not remain with me. I must submit.' (Correspondence of the Church Missionary Society).

DIOCESE OF NOVA SCOTIA.—This comprehends the peninsula of that name, New Brunswick, Prince Edward island, and Cape Breton. The statistics are as follows:—

	Acres.	Inhab.	Cler.
Nova Scotia . . .	15,600	164,100	38
New Brunswick . .	26,000	156,000	30
P. Edward island . .	2,131	47,000	6
Cape Breton . . .	4,587	35,000	4
	48,418	402,100	78

The diocese possesses two colleges: King's college, Windsor (at which many of the most valuable missionaries have been educated), and Fredericton, New Brunswick, where the society at present maintains seven divinity students. Indeed, it may be mentioned, as a happy indication of the progress which the church has of late made in the colonies, that there is now a college in each of the principal North American provinces, and that, consequently, by far the greater part of the clergy are now educated in the country where they are afterwards to minister (Report of the Society for Propagating the Gospel).

CANADA WEST.—The memorial, from which we make the following extracts, was forwarded to the bishop of Toronto by the British Indians in the Mahnetocahiueng island, in Lake Huron: "Father, we are in great distress on account of our church. Father, we know not to whom we can better impart our grief, in the most extreme cases, than to the great father of the black-coats. Father, we pray to and do our best to serve the Great Spirit, in the same way as you do: we have taken the English religion: it is one of your black-coats that teaches us. Father, we have no house of prayer to meet in, for the purpose of having our black-coat read and explain to us the Great Spirit's words. Father, our superintendent told us to cut trees and shave them, to build a house of prayer. Father, we have not only shaved the

trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks and making the holes in them, has been done with our own hands. Father, it was very cold, and we worked very hard to cut all the sticks; for there are a great many in it, which makes it very strong. Father, we do not regret that we worked so hard; because, now that the sticks are standing up, we are delighted with their appearance. Father, but, as we said at first, we are distressed: our women and children are distressed, our black-coat is distressed, our superintendent is distressed; and we are sure you, our great father, as well as all our friends the black-coats, will be distressed to hear of our situation... Father, you can help us. Do not leave the sticks of the poor red man's house to rot as they are, and fall to the ground. Father, we have told you our distress, and we believe you will take pity on us, and get our house of prayer finished; and then our hearts will be glad to hear the bell call us to listen to the word of the Great Spirit, and other good things spoken by our black-coat. Father, we have been instructed to pray for our great mother the queen, and all the great chiefs. Father, we pray for you and all the black-coats. Father, we shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more. (Signed by six chiefs of tribes)." The board of the society placed 50*l.* at the disposal of the bishop of Toronto, in aid of the church for the petitioning Indians (Rep. Society for Promoting Christian Knowledge).

RIVER JORDAN.—"The sight of the fords of the Jordan, with its verdant banks, wooded with the willow and tamarisk-tree, was very sweet and refreshing, after the bare and barren plain. The river is about 200 feet wide, and runs smooth, deep, and strong: it opens, in its long and bold turns, beautiful views of wood and water, surmounted by cliffs, which rise at times to the height of 300 or 400 feet. Here, tradition tells, St. John was baptizing; and here, the annual concourse of pilgrims perform their devotions. Our last excursion was to the mouth of the Jordan, where it enters the Dead Sea. The stream previously divides into two branches, which pour their waters separately into the great reservoir. The banks are low, not richly wooded, as at the fords, but bordered with the tall and rustling reeds of the desert. A flock of wild ducks rose from them on our approach, and took the direction of the Dead Sea, over a part of which they wheeled their flight; thereby contradicting the fabulous notion, that no bird can fly over those pestilential regions, but fall suffocated within them. The banks of the river, at its mouth, showed evident signs of the 'swellings of Jordan.' The ground was so soft and muddy that my horse sank the depth of half his legs, and, falling, rolled over me. A friendly hand soon extricated me from my dangerous position" (Dr. Macgowan to the Society for Promoting Christianity among the Jews).

THE STATE OF RELIGION AND MORALS AMONG THE MIDDLE CLASSES*.

WHATEVER may be thought of the intellectual progress, there can be little doubt of the high moral qualities of the English middle class. The obligations of domestic life are, beyond all question, revered; upright dealings in trade held essential to respectability—a word coined, as it seems, by the middle classes, to express the fulfilment of commercial engagements; whilst a strong feeling and belief in still high points induce foreigners to describe these classes as religious.

The sale of sermons, scripture commentaries, and devotional books, amongst this class, and the regular attendance at the public services of religion, attest the existence of a spirit, of which every Englishman may be justly proud†, whatever his opinions respecting the particular forms which this feeling sometimes assumes. It is not the writer's intention to enumerate the religious differences which unhappily separate the middle orders into many parts: his object is rather to note the existence of an earnest Christian feeling amongst those whose riches and political influence might fit them for the disturbers of the world, but whose energies are often directed by grander motives than human policy supplies. All the efforts of this class are not absorbed in commercial speculations or political designs: probably not a week passes without bringing before the public some religious work, having for its object the diffusion of those lofty truths expressed by the term Christianity. To this object all classes—from the peasant, supporting his children on seven shillings a-week, to the duke who calls a county his estate—contribute; but, amongst all these, the donations of the middle orders take the lead. Some entrust their thousands to the great societies connected with their national church, as the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and similar institutions: others distribute their funds to distant India or Polynesia, through different channels; but in all cases a spirit of religious zeal burns brightly. The Frenchman or Italian, who has heard from infancy of the "trading English," enters the great centre of the world's commerce on a Sunday: to his amazement, the docks are silent; vast rows of warehouse echo the sound of a few distant footsteps; but the enormous cranes are motionless, and the treasures of eastern and western hemispheres rest as if unowned. He rushes to the centre of the city: there, too, is a startling stillness; not a merchant walks the exchange; doors are closed, and every mart is shut. Oppressed by the almost solemn silence of the scene, he wanders on, till suddenly from a narrow street, blocked up with vast banking establishments, the memorials of the Lombards' former power, the deep swell of an organ rolls upon his ear, and he finds that a nation of merchants has closed its counting-houses, and entered the temple of God. The stranger will not soon lose the impression of a mighty empire at prayers on the day of rest.

* From "The Book of Entertainment." London: Sharpe, 1847. While we deeply grieve over much irreligion every where meeting us, we must not be unmindful of the facts portrayed in the above article. May God increase more and more the spirit of real religion among us.—ED.

† He may be thankful for it, but not "proud."—ED.

He may afterwards be disappointed, in the absence of religious symbols, and of priestly processions from the great avenues of the imperial city; but a little inquiry convinces him that this arises from the peculiar mould into which the national feelings have been cast. He finds mighty symbols of a different class—millions of pounds, sent by private and voluntary acts, to lands the donors never saw, and from which they never expect to receive the least temporal advantage; that truth may refine the grossness of fallen humanity, and kindle a light for the souls wandering amidst the gloom of pagan shrines. He finds nearly four millions of religious books distributed in a year by the operations of one society*, including bibles, prayer-books, and short treatises on various branches of faith and practice, and tries to calculate the possible results, to this and future ages, of such a dissemination of moral principle. He sees a nation of traders taking 20,000,000*l.* from its treasury to purchase the fetters of negroes, and then beholds the same people sending supplies to the inhabitants of a destroyed city, or to establish missions in China. Now, in all these religious efforts, the middle classes, it may be safely affirmed, are the prime movers and most efficient supporters.

It has been remarked that the influence of trade deadens the spirit of religion; whilst its ceaseless competition and rivalry destroys the principles of rigid honour, and abase all exalted sentiments.

Such are too often the results of commercial operations; and it is, therefore, with delight that the moralist views the preservative elements of religion so deeply rooted in the English middle classes, who are thus, not only provided with a corrective to the general temptations of their position, but with the most effective means for promoting their own permanent power. Amidst the reports of infidelity reigning, either covertly or openly, over large bodies of men in Europe, it is satisfactory to find our middle classes so little affected by the plausibilities of false speculation. Were they to lose their religious principles, the lower orders would soon break out into open infidelity, and then "the beginning of the end" would be near. Of this catastrophe there appears, at present, no sign; though it is to be feared that false notions, and destructive ideas in morals, have infected numbers of the workmen in the towns and the great factories. Indeed, the middle classes are less likely to fall into such errors now than twenty or thirty years ago, when a dangerous spirit seemed brooding over the land, waiting for a signal to burst into fearful activity. It is on the religious character of the middle classes that we must rely for the most effective checks to the evils arising from our highly artificial state of society, and from the spread of luxurious habits consequent upon the diffusion of wealth. Here, too, must be found the principle of permanency for the middle class, so that they shall neither be dragged down to the gulf below them by the overwhelming power of ignorance, nor gradually destroyed by the competition of foreign nations. All power requires a certain stubborn and inward principle, which, like the sap of a tree, preserves the freshness of the time-worn branches, and upholds the trunk against the fury of the winter tempest. The

moral rectitude and religious earnestness of the English middle classes seem capable of supplying them with such a principle of vitality, if preserved from corruption, by the introduction of principles as fatal to moral as to national eminence. The dangers of the middle classes are luxury, and the loss of that strict honour which so often perishes amidst the devices (tricks or frauds) suggested by the fierce rivalries of an age of competition.

At present there is much to encourage the hope that the middle classes will advance in intellectual and moral influence, and so promote the best and enduring interests of the millions below them; whilst they secure for England a higher position as the civilizer of distant regions, and the origin of good to surrounding nations.

EUSTACE, THE GOOD NEGRO*.

THE bible tells us God hath made of one blood all nations of men. A heart that can kindle to the warmest affections, and a mind endowed for high conceptions of things unseen, pertain to man, whatever be the difference of outward colour. All belong to one great family, of which God is the Father. What a call there is then to love each other with a brother's love! It sometimes happens that the white man, forgetful of common standing and relationship in the one great family, assumes to himself a superiority over his darker-coloured brother. May all who read the history of Eustace, the good negro, ask themselves, "Have I ever brought forth such fruits of love to God as he did?"

The father and mother of Eustace were slaves on the estate of Monsieur Belin de Villeneuve, a proprietor in the northern part of the island of St. Domingo. Eustace, who was born in 1773, early attracted his master's attention, and received much kindness from him in consequence of the promising disposition he displayed. As soon as he was old enough to labour, he was employed in the sugar works. His conduct was marked by industry and ability. Anxious for improvement, he avoided the amusements of the young negroes, preferring the society of some intelligent white man, from whom he could gain both example and instruction. The qualities both of his head and heart acquired for him the good-will of his master and overseers, as well as of his companions. He obtained so great an influence amongst the latter, that at the time the disturbances in the colony first broke out, Eustace was the means of saving not only the life of his master, but also the lives of many of the proprietors, who were in danger of perishing in the general massacre.

When the negroes determined on the destruction of the white men, and swore to murder them all, they called Eustace to their councils. Was he not a slave? they demanded. Would not freedom be very dear to him? And would he not gladly purchase it at any rate? Yes, freedom was very precious to Eustace; but he knew a better freedom than the one his companions were about to purchase so dearly. Eustace knew that he belonged to a Master whose service is perfect freedom. In subjection to his earthly master, whom he faithful

* Christian Knowledge Society.

* From "Nelson's British Library." London: Nelson. 1848

generous devotion which had marked him through life. As steward to general Rochambeau, he followed him to Europe, and shared his captivity in England, until superior orders obliged them to separate.

It was there that he met with an old friend of his master in London, into whose service he entered. Here he remained for twenty-eight years, through good and bad fortune. Eustace, in Europe as in America, in Paris as in London, was always the same.

His whole life was devoted to doing good. The Roman emperor of old, when he thought of a day which had passed unmarked by any action of usefulness to his fellow-creatures, used to say, "I have lost a day;" but Eustace seemed rarely to have to look back with such a reflection. If opportunities of doing good did not come across him, he sought them out. Sometimes he paid for the apprenticeship of poor children; he furnished workmen, who were too poor to buy them, with their needful tools, or otherwise helped them in distress. Relations of his master, who had fallen into poverty in their old age, during those times of trouble, used to borrow from his wages what they were often unable to repay; and, aware of their difficulties, he never asked for his money again. Some whom he had assisted were in such distress, that they could not bring back what he had lent them. This was the very reason that induced Eustace to help them again, because they needed it. But how was he able to do all this good? By his industry and carefulness. He was so good a steward, that he was much in request; and he denied himself, to devote what he earned to the good of his fellow-creatures.

The happiness of his fellow-men was the great aim of Eustace's life. His own simple words, when praise reached him, which he rejected with his usual humility, explain the secret of his actions; "It is not for men that I have done all that; it is for the Master who is on high."

THE NATURE OF TRUE REPENTANCE :

A Sermon,

BY THE REV. S. PAYNE,

Perpetual Curate of Hunstanworth, Durham.

LUKE XXII. 62.

"Peter went out, and wept bitterly."

How interesting, how serious, and how affecting are the circumstances in which this portion of scripture history places us! Jesus, the God of heaven and earth, the Redeemer, is here exhibited as a malefactor, arrested as a criminal, numbered with transgressors, brought to judgment, and at length condemned and crucified. Though he had legions of angels at his command, though with the breath of his lips he could have slain his enemies, yet did he suffer himself to be led as a lamb to the slaughter, and as one that is dumb to open not his mouth. "Never was sorrow like unto his sorrow;" for his

disciples, instead of being a comfort to him in his affliction, "all forsook him, and fled." One betrayed him: another denied him; and the rest, overwhelmed with fear, doubt, and despondency, conveyed themselves from him. Immediately, however, on his arrest by the kiss of the traitor Judas, Peter, with his usual courage and magnanimity, "drew his sword, and smote a servant of the high priest, and cut off his right ear." But Jesus rebuked his zeal as intemperate, unseasonable, improper: no sooner, however, had he committed the rash act, than our Lord, after he had exerted his divine power in healing the wound, suffered himself to be taken. And they led him away to the high priest's house; and "Peter followed afar off." Here it was probably that his faith began to waver, and his fears to arise; for, when we keep at a distance from Jesus, or "follow him afar off," there is no telling how near we may be to danger.

This is awfully verified in the case before us. For, when they had kindled "a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And, after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And, about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out, and wept bitterly" (Luke xxii. 55-62):

With a view to make the best use of this subject we can, let us endeavour to follow Peter to his secret retirement. Let us look at him prostrate before his God: let us trace every penitential feeling of his heart, and learn from him something of the nature of genuine repentance, or, rather, some of its characteristic marks.

I. And we may affirm, in the first place, that repentance is a work of the understanding.

It is not childish grief; nor is it the result of superstitious weakness or enthusiastic melancholy, but a manly, a rational thing. The understanding is convinced by the Spirit of God that sin is offensive to God, contrary to his nature and perfections, and destructive

to our souls. Nor till we are renewed, and enlightened to see it in this view, shall we ever truly or evangelically repent. To know it only speculatively will tend very little to promote repentance: we must know that we are sinners under its guilt, its influence, and its curse. But so prone are we to think well of ourselves, notwithstanding the testimony of God against us, that it seems to be the almost unvarying commission given to the prophet: "Son of man, cause Jerusalem to know her abominations."

But, as we cannot understand the evil of sin, nor even that we are sinners, without the teaching of the Spirit, so neither can we repent of sin till we know something of the nature and character of God; and the more we are enlightened to see his divine nature, the more rational and genuine will our repentance and self-abasement be. Like Isaiah, we shall say, "Woe is me, for I am undone; for mine eyes have seen the King, the Lord of hosts;" or, like Job under similar circumstances, "Wherefore I abhor myself, and repent in dust and ashes."

The man, who is thus enlightened, looks on the works of nature, and sees all things in disorder. What is the cause? Sin. He looks into history, and sees nothing but scenes of misery, desolation, and distress: if he looks back to remote ages, he sees the whole race of man overwhelmed with a flood, cities consumed by fire from heaven, and nothing but blood and crime, confusion and distress of nations, in every page. And what is the cause? Sin. If he turns his eye only upon the little circle that surrounds him, he beholds his fellow-mortals enduring all the variety of calamity and pain: internal and external misery are continually presented to his view. He asks the cause, and it is sin: he looks into the bible, and all is explained. There he discovers the character of God; a God of immaculate purity and perfect rectitude; "of eyes too pure to behold iniquity" without abhorring it; a God of infinite holiness and inflexible justice; whose nature (if I may so speak) calls upon him to punish sin, as it naturally engenders such disorders. But to the man, whose understanding is convinced by the Spirit of God, the dreadful evil of sin appears more clearly in the cross of Christ. He considers who he was, and what sin must be to bring us unto such a condition, and our blessed Lord into such deep humiliation. Thus by a view of God given us by the Spirit, in the holiness of his character, the purity of his nature, the inflexibility of his justice, and in the extent of his mercy, we learn the evil of sin and one part of real repentance.

It was not until God thus discovered himself to Job, that he ceased to justify himself. But then, said he, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." And Peter, when he had a view of Jesus as God, in the miraculous draught of fishes, "fell down at his feet, saying, Depart from me; for I am a sinful man, O Lord." We shall just remark here, under this head, that the memory is a faculty of the understanding much exercised in repentance: "Peter remembered the word which Jesus had spoken unto him." And so in Ezekiel, where God having threatened the Jews with sore judgments, saith, "They shall remember and be confounded, and never open their mouth any more, because of their shame, when I am pacified towards them, saith the Lord God." But,

II. Repentance is a work of the heart. Some, who know but little of its nature, will tell you it is a weakness to grieve: repentance merely means reformation. The Christian penitent, however, thinks differently and acts differently: he knows that sorrow is an affection of the heart; and you might as easily restrain the tear of the widow as the tear of penitent grief. "Peter went out, and wept bitterly." When the heart is affected, the affection is visible; and God accepts only of heart-repentance. When Peter preached his renowned sermon to his countrymen the Jews, they were pricked in their hearts; and in perfect harmony with this is the exhortation in Joel: "Rend your hearts, and not your garments; and turn unto the Lord your God."

That Peter's sorrow was a work of the heart who can doubt, when he reads that a look from Jesus at once stopped his apostate breath, which only just before had been spent in imprecations and curses if he knew the man? The eye of his Lord was a sufficient rebuke: it struck him with sorrow of heart not to be dissembled; and, in order to give vent to his grief, "he went out, and wept bitterly." But,

III. Repentance is a secret work—a work between God and the soul, and not for the curious eye of the world to pry into. We should not be too hasty in determining a man's character, even though we should discover in him some flagrant sins or failings, but follow him to his closet. Peter, who had abjured his Lord, would meet with very little tenderness from the world; but God, who seeth in secret, witnessed his sorrows; and, while he disapproved of his conduct, he nevertheless listened to his complaints: he heard his sighs, perceived him weeping, and marked, and pardoned.

David's character also affords a striking lesson how we determine upon a man's moral state. God, whose judgment is always according to truth, honours him as being a type of the Saviour, and, in some sense, "the man after his own heart." God was present in his hours of retirement: he saw his deep affliction and his penitential grief: he heard his holy and earnest pleas: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" David honoured God in secret; and, if his sins were great, so was his repentance. And unless you and I, brethren, as individuals, know something of these secret transactions with God and our own hearts, you and I are destitute of all real repentance; for, "when thou prayest, enter into thy closet, and shut thy door about thee, and pray to thy Father in secret; and thy Father, who seeth in secret, shall himself reward thee openly." But

IV. Repentance is a bitter work. This is again illustrated in the case of David. He had killed Uriah the Hittite with the sword, and had taken his wife as his own wife; and the crime so displeased the Lord, and gave such occasion to the enemies of the Lord to blaspheme, that God declared, "The sword shall not depart from thy house for ever." So dreadful, then, was his punishment; and yet he lost the bitterness of these judgments in the bitter sorrow he felt for sin; for it is remarkable we never hear him praying for the removal or abatement of them: all which shows that a sense of sin was more bitter to him than the heaviest judgments.

But it is bitter, as it brings to mind the aggravations of our guilt. We sin against love, mercy, and warning. Peter viewed his sin in this light; for, when Jesus turned and looked upon him, he recalled to his recollection his love, and kindness, and friendship, and repeated admonitions.

But again: it is a bitter work, as it leads our thoughts to our corrupt nature, that "root of bitterness" from whence all sin shoots. It is bitter, as it discovers to us our weaknesses. When we think ourselves most secure, then are we oftentimes most exposed to danger. Who would have thought that Peter, in following Christ to the palace of the high priest, would there meet with his downfall? It would have been better for him, humanly speaking, to have left the scene of action; but "he followed him to the high priest's palace, and went in with the servants to see the end." How good and how useful oftentimes is that caution, "Let him that thinketh he standeth, take heed lest he fall"! But,

V. Repentance is a holy work. There is no greater proof of insincerity, than to lament evil and embrace it as good. Pharaoh, Ahab, and Saul, were of this class; and in a moment of remorse they could be sorry; and Saul could even weep. But their subsequent conduct proved the insincerity of their repentance. And this argument will hold good with regard to all those false conversions, and mere professions of godliness, which we either see or hear so much of. A real work of grace must stand, because it is God's work; or, to use the energetic language of the apostle, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephes. ii. 10).

But further, real repentance is always accompanied with a holy or godly sorrow, and with a resolution to forsake sin. "For behold," says the apostle, "this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Such then, was Peter's repentance. He denied his Lord, indeed; but see what it wrought in him. He did not persist in his sin; but "he went out, and wept bitterly." And we behold him afterwards, the foremost of all the apostles, in the midst of reproaches, "testifying both to Jews and Gentiles, that Jesus Christ is Lord, to the glory of God the Father." And, to show how careful the apostle was, and particularly on his guard ever afterwards, we cannot omit to mention here that beautiful conference he had with his Lord, recorded in John xxi. 15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

VI. But lastly, repentance is a gracious work. It leads a man to a throne of grace, accompanied with a hope of pardon through faith in the efficacy of the blood of Jesus; and it fills the breast with a conviction that the Lord

is gracious and full of compassion, abundant in goodness and truth."

Judas repented, and he had many marks of sincere and genuine repentance; but it was neither gracious nor holy; for he "went out, and hanged himself." Not so Peter: he also "went out, and wept bitterly." He knew how and where mercy and forgiveness were to be had. "To whom, Lord, shall we go?" said Peter, on another occasion: "thou hast the words of eternal life."

He brought his sin to that "fountain which is opened for sin and for uncleanness; and, having experienced its healing efficacy, he proclaimed aloud amongst men the name of Jesus as mighty to save. "Him," saith he, "hath God exalted with his own right hand to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins." And in his epistle, how does he glory "in the blood of sprinkling"! "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Who his own self bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness; by whose stripes ye are healed." "For Christ also hath once suffered, the just for the unjust, that he might bring us unto God; being put to death in the flesh, but quickened in the Spirit. Who is gone into the heavens, and is on the right hand of God; angels and authorities and powers being made subject unto him."

ARCHITECTURE OF TREES*.

PERFECTION in any structure must comprise suitability in the materials of which it is constructed, and skill in the mode in which such materials are applied.

The perfection of the material consists in the union of lightness and strength. Strength is evidently a necessary quality. But a material may in itself be very strong, and yet as a material of construction may, by reason of its weight, be very weak, so that any structure raised out of it will of necessity be a weak structure. Iron, for instance, is a material of great strength, but it is very heavy, and experience has taught us that a structure of iron is not necessarily one of strength and durability†. The truth is, that, although the

material be so much stronger, yet, unless its parts be proportioned with extraordinary care, it loads itself more than in the proportion of its greater strength; and, "as it is the last ounce that breaks the camel's back," so the structure, when raised, (if indeed it break not down in the process of construction) is less able to bear any additional strain than if its material were weaker and lighter. When the architect looks around him for the best material for the purposes of construction, which shall combine the two great elements of strength and lightness, he finds it in that elaborated by the great Architect for building up the trees of the forest. It is with wood that he can raise his boldest structures*.

Red fir has three-tenths of the strength of cast-iron, and is thirteen times lighter: white fir is fifteen times lighter than cast-iron, and has about one-fourth the strength; and American pine, having one-fourth the strength of iron, is seventeen times lighter. Thus a column of pine or fir may be raised to a height, or a beam of it extended to a length, at which a similar column or beam of iron would be crushed and broken by its weight. The height to which trees grow in tropical regions, and the weights which their trunks support, notwithstanding the fierce hurricanes of those regions, are truly wonderful. There are trees in the South American forests, spoken of by Humboldt, which are from 150 to 200 feet in height; and he describes one, a species of mimosa, which, from a trunk sixty-four feet in height, threw out a hemispherical head 600 feet in circumference, and must therefore have had branches stretching out 100 feet horizontally.

Now, were wood to unite with this strength and lightness the quality of durability, it would probably be the only material of which man would avail himself for the purposes of construction. But vegetable architecture, in order to effect the purposes reserved to it in the economy of creation, was destined to a perpetual renewal; and its material was accordingly subjected to continual decay. The perishableness of wood, therefore—a quality essential to its use in the architecture of nature—is the very quality which constitutes its chief defect as a material in the architecture of man. Claiming for himself a dwelling which shall in future times be least subject to repair and renewal, and which, outlasting his own span of life, shall shelter his remote descendants, man is led to the use, in part, of a different material from that employed by his Maker in the architecture of the forest.

It is not only, however, in the elaboration of the material that the wisdom of the great Architect is apparent, but in the application of it, so as best in each part to minister to the strength of the whole structure. In order that the trunk may be able to sustain equally on all sides the pressure of the wind, it must be round or cylindrical; and, for a like reason, a cylindrical form must be given to the individual boughs and branches.

Now, if a mathematician considers how a given

* From "Chronicles of the Seasons." London: Parker. 1844.

† Maudslays' steam-engine manufactory, and the great conservatory at Brighton, are memorable examples of this.

* The boldest structure probably that has ever been erected is the bridge of wood over the Schuylkill, at Philadelphia: it is a single arch 340 feet in span, which rises in the centre only 90 feet above the level of the springing.

quantity of material should be disposed in an upright column, so as best to bear a weight at its top, and to sustain the efforts of a force acting there to overthrow it, he finds that the material must be so disposed that more of it shall be at the bottom than at the top of the column, or, in other words, that it must be formed into a tapering column, because the leverage of the disturbing force at the top is greater on the lower sections than on the higher. If, therefore, the same force which is insufficient to break the trunk towards the top be sufficient to break it at the bottom, it is clear that some of the material may be taken from the top without the tree being broken there, and added to the bottom, and the whole column be thereby strengthened without adding to the quantity of material used. The same reasoning applies to the horizontal branch of a tree as to its upright trunk; indeed, in that case it applies more strikingly; for, not only must the bough be continually thicker towards its insertion in the trunk than towards its extremity, in order that its tendency to break may be the same in one place as in another, but because also, by this arrangement, its centre of gravity, in which all its weight may be supposed to be collected, will be brought nearer to the trunk, producing all that difference in the strain which we may experience if, after holding a weight in the hand with the arm extended, we place it upon the middle of the arm.

What the precise proportion of this tapering of the upright column and of the horizontal arm should be, is dependent upon the nature of the material, the weight borne, and the probable amount and direction of the disturbing force. But with all the facts that are known, the calculation is, even in the simplest case, far beyond the powers of the most skilful mathematician. There is indeed at present no skill in analysis which approaches the complete solution of a question like this: we merely know the general fact, that this conical form must be given; but the precise amount to which it must be given in each case, so as to be the best, we know not. Yet, who can doubt that in nature that best form is given in every case, and that these difficult laws of the most perfect arrangement have been applied with the greatest precision in every tree, plant, and flower, by the mighty Architect of the universe; so that the trunk of each tree tapers according to the most perfect form, from its base to the insertion of its branches, that for a like reason each bough grows less in the right proportion from its insertion in the trunk, each branch from its insertion in the bough, each shoot from its insertion in the branch, and the feeble stalk that supports each leaf from its insertion in the shoot, nay, even that the same perfect law obtains in the very fibres of the leaf itself?

Were the distribution of the material of the tree, however, wholly directed by this principle, that it should be made to minister the greatest possible strength to every part, it would appear that the trunk and all the branches should have been hollow, like the bones of animals. In the breaking of a cylindrical piece of wood, that portion of the fibre which principally resists the fracture is seen to be situated near the surface, and not about the centre of the cylinder: the central

substance might indeed be entirely removed by boring a hole along the cylinder, without materially affecting its strength; and if, when thus taken from the centre, the material could be collected on the surface, the strength might be greatly increased by the transfer. An increase of the strength, by taking the material from the internal parts of the cylinder and collecting it on the outside, might indeed be carried to any extent, were it not for the thinness of the tube at which we should thus ultimately arrive. Mr. Tredgold calculated that if a solid cylinder be in this way converted into a hollow cylinder, whose thickness is three-twentieths of its diameter, its strength will be doubled; and it is worthy of remark, that this appears to be pretty nearly the proportion of the thickness of the hollow stems of plants to their diameters.

Doubtless it is for this reason that the bones of animals are hollow instead of solid*, and that in those which are specially destined for lightness and speed—deer, for instance, and birds—the matter of the bone is extremely condensed, so as to accumulate it as much as possible on the surface.

Thus, too, it is, we cannot doubt, that among trees, the palms, which throw out their branches at the top, and grow to a greater height than any other trees, so that more than ordinary strength is required to support them, have hollow trunks; and that bamboos, which shoot out from the earth like grasses, each raising a slender flexible stem to a great height, are exceedingly hollow cylinders, whose material is so condensed on their surfaces as to have almost the hardness of a metal. For a like reason, perhaps, it is that, when the material of a stem of a flower is exceedingly fragile, or the weight it has to carry very great, it is usually hollow; and that, when a plant is to lift its stalk to more than the ordinary height, as the sunflower, the thistle, the bulrush, the sugar-cane, it is invariably a hollow cylinder. If, then, we find that the trees of the forest only in some rare instances follow this law of the greatest strength, we must seek another cause.

To that balance of change which is continually going on in the natural world, the production and the dissolution of large masses of vegetable matter is no doubt necessary. There is no doubt that this vegetable matter, as it exists under the form of wood, might have been wrought in the same quantity by the same Almighty hand into yet higher and bolder fabrics than are even the trees of our primeval forests. But in the great sequence of nature there are other and more important elements with which this gigantic scale of vegetable nature might have interfered. Certain we are of this, that if, to increase their dimensions, the trunks and branches of trees had been hollowed, they could not, as now, have served the purposes of man: planks and beams could not then, as now, have been cut out of them; and it is difficult to say how much the progress of society might by this single circumstance have been retarded.

* Another reason perhaps is, that, by thus converting the bone from a solid into a hollow cylinder, a much greater surface of attachment is obtained for the muscles.

BAD TEMPER: ITS INDULGENCE AND RESULTS.

No. I.

"PLEASE, sir, Ruth Foster is come to thank you for her schooling."

"Ruth Foster!" I said, looking at my house-keeper with some surprise; "are you sure that was the name?"

"O yes, sir; I know Ruth well: she lives at Elm End; and, when Alice Thornton was alive, she used often to come for things you had promised her mother."

"Ask her to walk in, then, Boshier."

It is the custom at Elford, when any of the children leave the parish-school, for them to go to the vicar, the curate, and one or two of the principal subscribers, to thank them for the education which, through their means, they have received; when, if their conduct has been satisfactory, and they are leaving at a proper age, or for some sufficient reason, they generally receive some mark of approbation in the form of a good book, or other little present. The circumstance, therefore, of a girl's coming to thank me for her schooling was no unusual one; but I knew that Ruth Foster could not be more than twelve years old, and I was on that account much surprised at hearing her name thus announced.

"Why, Ruth, how is this?" I exclaimed, immediately on her entering the study; "I thought you would have remained at school at least two years longer."

"Please, sir, mother thinks as I've had schooling enough."

"Then your mother is very much mistaken: twelve years old is far too young for any girl to leave school; and you are very backward for your age."

"Please, sir, mother wants me to mind the baby."

"And do you, yourself, wish to leave school?"

"I should like to go to service, sir."

I could not help smiling at the child's presumption in thinking she was fitted to take a place; however, I made no remark, but, asking if she had yet been to Mr. Morton, and hearing that she had not, I dismissed her, telling her not to do so until I had seen her mother. Ruth was a strong, healthy girl, with bright black eyes and rosy cheeks; good-humoured and cheerful, but self-willed and idle. With a little application and perseverance she might have been at the head of the school; for, by nature, she was gifted with good abilities and a great aptitude for learning. But so fond of play was she, and so bent on her own gratification and amusement, that she was always at the bottom of her class, and that was only the second in the school. Notwithstanding all her faults, however, Ruth was certainly a pleasing and attractive girl; and this, rendering her wilfulness in a greater degree dangerous, made me all the more anxious to keep her under a watchful eye and salutary discipline until her character should have become somewhat formed, and her principles more firmly established. I was therefore not a little hurt and disappointed on hearing that she was so soon to be thrown among the temptations which always

assail the children of the poor on their first entrance into life, as women; and that very afternoon I bent my steps toward Elm End, in order to reason with her mother on the impropriety of the step which she was about to take. On entering Mrs. Foster's cottage I was struck by the air of comfort and neatness which reigned there; and, as was my custom, when I could do so conscientiously, I praised everything warmly and heartily. "Praise when you can," my poor father once said to me. "Often enough you will be obliged to find fault; and a few kind words of encouragement will generally do more towards the reformation of a character than many a severe lecture." This advice was given to me when a very little boy, on my being first raised to the dignity of a Sunday-school teacher. I have remembered it ever since; and, having acted on it in my intercourse with my parishioners, I can vouch for its wisdom and truth. It is in vain that you preach from the pulpit, and exhort on occasion of your weekly visits, if you do not mark well and praise the first efforts to shake off bad habits, and to walk in the way which is good, of those among your congregation who have taken heed unto your words. Suppose the case of a girl who has recently left school, and who, unused to having any money at her own disposal, and surprised it may be to find how much she can earn by plaiting, or at her loom, when she has the whole of her time to devote to work, spends it all, or nearly all, upon clothes unsuited to that station of life to which it has pleased God to call her. You reason with her on the subject, showing her how unbecoming fine dress is to a modest young woman of her station; and, if her family be poor, you try to make her see how unchristian it is to indulge herself, whilst those who watched over her infancy, and brought her up by dint of much self-privation and hard labour, are in want of the necessities of life. For some time she turns a deaf ear to your remonstrances; but at length something occurs (it may be the death of an acquaintance, or the example of a friend), which for the time renders her serious and thoughtful, and she makes an alteration in her dress. It is probably not a great change at first (possibly only the removal of the flowers from under her bonnet, to which you have before objected); still it has cost her an effort: it caused a struggle between her vanity and her sense of what was right, and therefore it seems important in her eyes. Can you doubt that, when she puts on the plain straw bonnet, with the neat little plaited cap, and thinks as she does so that it is not nearly so pretty nor becoming as the one she used to wear, that the thought will cross her mind, "I wonder whether Mr. ——— will notice the change?" It ought not, perhaps you will say: she ought to be actuated by higher motives. And, doubtless, you are right; but, alas! how often when our actions are laudable are our motives defective! And even, when they are good in the main, how many little under-currents there are, all flowing in the same direction, yet not equally pure, which influence us, often without our being aware that they do so. Thus, for instance, with regard to the young woman whose case I am supposing, her first thoughts probably were the duty she owed to her family, and the obedience due to God's commands, which bade her love,

honour, and succour her father and mother, and to love her neighbour as herself. Feeling that she cannot fulfil "God's holy will and commandments" in either of these respects, while she spends all her earnings on her own "vile body," regardless of the claims of her own flesh and blood, and the cry of the "poor destitute," she almost determines to spend less on dress, and more in comfort for her family. Then comes the after-thoughts—the under-current: "Mr. ——— will be so pleased too." That is decisive: it is the casting vote in favour of sacrificing self; and, with a light heart and homely dress, away she trudges to church, or to pay into the friendly society or clothing club. You meet her then, and afterwards on other occasions: a few kind words of encouragement and praise will secure the continuance of the beneficial change; and you will have gained your sister. But if, on the contrary, you pass her without notice or remark, she will say, "Well, he did not care about my dress after all; so it can't so much signify." Many ill advisers and false friends are near her, to echo the sentiment natural to an unregenerate heart; and to your want of consideration, tact, or observation will you be obliged to attribute the re-appearance of those vanities which always indicate an attachment to follies which but too often lead into sin. This is an imaginary case, and is but one in the hundred every day occurring, where the withholding of due encouragement and praise is most baneful in its consequences; but it is one which displays the principle, and the way in which it operates, clearly. And well will it be, both for pupil and instructor, if it be borne in mind, and serve as a salutary warning; and that not only by "spiritual pastors and masters," but by all who possess influence over the minds of others, and more especially by those to whom is intrusted the all-important and awfully-responsible mission of training up young heirs of immortality in the way that they should go. This has been a very long digression, much longer than I intended it should be; and we must hasten to return to Mrs. Foster's pretty cottage.

"I've come to speak to you about Ruth's leaving the school, Mrs. Foster," I began.

"Ay, she said as you was a-coming, sir; but I'm sorry you've taken the trouble, for I've given the missis warning."

I could not forbear smiling at this announcement; for it plainly showed that the poor woman thought she was doing good. Mrs. Hill a favour all the time she was paying one penny a week for Ruth's schooling, quite forgetting that the children's pence were but a trifle compared with the salary paid by the gentlemen of the parish, in order to secure the services of a well-trained mistress. However, I merely said, "O, that does not signify; I am sure Mr. Morton will admit Ruth again, if you think better of the false step you have taken. He will be glad to do so, for he is interested in her; and, as yet, you, and not your child, are to blame."

"Thank you, sir; but I've made up my mind."

"We often fancy that we have, as you say, made up our minds, and afterwards see that we have come to a wrong decision; and then it is very silly and cowardly not to alter the plans we

have formed, and proves that we are self-willed and obstinate, which no true follower of the gentle Jesus can ever be."

"Well, sir, I believe I'm as good a Christian as my neighbours, and a good deal better than most; but I a'nt given to changing my mind."

"Pray, Mrs. Foster, what does your husband say to your taking Ruth from school? I should have thought he too deeply felt the discomfort of not being able to read himself, not to wish his children to be well taught."

"I manage my children my own way. Foster's enough to do to get them bread; and, as I've all the trouble and vexation of them, I don't see as he has any right to interfere," was the reply, uttered in a petulant tone, and accompanied by an impatient gesture.

"Do you remember your marriage-vows, Mrs. Foster?" I asked; for I was sure that her husband was very vexed at her removing Ruth.

"To be sure I do: I'm often enough reminded of them; but no vows nor service, nor anything else, will ever persuade me that Foster knows what's best for the children as well as I do."

"In this instance, at least, I'm sure he knows much better than you do, Mrs. Foster. Think to what temptations you are exposing your child before she has strength of principle to resist and overcome them."

"I'm sure there's mischief enough going on among all those girls at the school; and Mrs. Hill don't teach them any manners at all."

"I'm afraid your child is not likely to learn to 'behave lowly and reverently' to her betters at home," I replied. But do you really think that she can learn as much nonsense—not to say wickedness—under Mrs. Hill's eye, at school, as she will, when going from cottage to cottage with her plat, talking to girls much older than herself; and who therefore know many of the ways of this wicked world of which she has never dreamed."

"But she shan't go out along with the other girls: I know 'em too well to trust her."

"And when you go out washing?"

"She must stay at home, and mind the baby."

"And can you depend on such a mere child's doing so? Suppose Mary Dell or any other girl should come, and tell her there was no harm in taking a walk—that the baby was sure to sleep for an hour—do you think she would be able to say 'No'?"

"If she dared to go—that's all—I'd make her remember the day as long as she lived, I promise you."

"Ruth is not a girl to be managed by harsh measures, Mrs. Foster; you must reason calmly with her, if you wish her to obey you."

"Ay, so her missis, and the young lady at the vicarage, says; but I'll show 'em the difference."

"Your language is very different to that of a Christian mother, Mrs. Foster; and you intend to deal with your child in a very different manner to that in which your Heavenly Father deals with you. I am quite sure the time will come when you will repent your folly; and I can only pray that it may not come too late. You will have much to answer for, in taking your child from under the care of those who are able and willing to watch over her, and in then turning a deaf ear to

my advice as to the way in which you must manage her. I have known Ruth from her babyhood, and have watched her character, as it has gradually unfolded, with great interest. You should therefore, believe me when I tell you that the rule of kindness is the only one to which she will bow. She is wilful, *very* wilful. Still she has a good understanding and a warm heart; and it is only by working on, and engaging the latter, that you can ever hope to overcome the former." I saw an incredulous smile steal over Mrs. Foster's features, and I felt sure she was about to say something impertinent; so I said hastily, "I see that you pay no attention to what I say, so I shall leave you. Your conduct this day has been very different to what it should be towards your appointed minister, when he is, moreover, seeking your welfare; and, though I do not say I will never again enter your cottage (for the day may come when sorrow shall have bowed your proud spirit, and tamed your unchristian spirit), yet I shall certainly not come again until you send a humble message, asking me to do so."

"I hope it may be a long time first, then; for I'm sure I don't want any more troubles: I've had my share already. You've took a deal of trouble; but, as I said at first, it's all for nothing; for I've a way of my own in every thing, and nobody can move me from it."

I arose to depart, saying, as I did so, "Wilful parents must expect wilful children; we are often punished for our own faults by finding them in those we love, or with whom we have to live; and, if you do not soon find bitter cause to bewail an obstinate, overbearing spirit in your child, Mrs. Foster, I am much mistaken. I pray God, for her sake, that I may be so."

I sighed deeply as I left the cottage, and took a last look at the tidy kitchen and neatly-kept garden. I sighed for the mother. I thought how sadly perverted had been the strong mind and vigorous understanding with which heaven had endowed her, and remembered the account which she would one day have to render respecting them. I felt that, were she then called upon to do so, it must be with weeping and wailing and confusion of face; for of every talent committed to our charge will the Judge require a strict account, and for nothing are we more sure of receiving "many stripes" than for their misuse or neglect. One of the responsible beings placed under my care had been richly endowed with the good gifts of her Maker: she had abused them to the uttermost; and what wonder that I sighed? I sighed, too, for the daughter; and in her case it was a foreboding sigh. At present she was as pure-minded and innocent as a child of poverty well can be, who has passed twelve years in a world of wickedness; but, when I thought of the unchastened, imperious spirit which was to guide and have rule over her no less unbending will, I trembled; for I felt that the consequences of collision between two such beings must be baneful, might be most dreadful. Ruth, like her mother, had those qualities in her composition, of which a fine character might, with God's blessing, be formed; but she had likewise the germ of much that was evil, and evil of the most dangerous description. Under a watchful but affectionate eye, and with unswerving and steady, yet still tender training, Ruth

Foster would, I felt sure, grow up a superior woman and a good Christian. But, under contrary treatment, I feared—and I felt that it was with good reason—that her passions would become headstrong, and her temper that of a virago. The firmness, which, if kept within due bounds, and directed in the proper channel, would enable her to resist temptation, and be "bold in the Lord," would, if it were either too much applauded and encouraged on the one hand, or else constantly thwarted and rebuked on the other, be quite sure to degenerate into dogged obstinacy or sullen discontent. My thoughts were gradually becoming more and more gloomy, and I had involuntarily stopped, and leaned against a stile, to consider what could be done for the poor girl, when I felt a hand laid upon my shoulder. It was the kindly pressure of a friend; and, looking round, I met the mild gaze of Mr. Morton's grey eyes.

"Why Relton," he began; "I fear from your looks that you have some bad news to tell. What has happened to make you look so desponding?"

I told my vicar where I had been, and how completely the object of my visit had failed; and received, as was ever the case, his ready sympathy. "I don't know if you find it so," he began, after a pause; "but I always feel more dispirited after a conversation with Mrs. Foster than I do after one with some others of my parishioners, whose moral characters are really bad."

"I suppose it is because you feel that there is no room for hope in such a case as hers."

"I do not consider it right to think, much less to say, that there is no hope in the case of any living being," was Mr. Morton's reply; "but certainly I should always feel more sanguine respecting the ultimate conversion of an actual sinner (by which I here mean one who openly transgresses the laws of God and man, but who has still a heart to be touched by an earnest and affectionate appeal) than of one who, like the poor woman in question, is so blinded by self-approval and esteem as to call evil good, and good evil, as best suits her own inclination or purpose; and is so wedded to her own opinion, and so firmly persuaded that she is as good or better than her neighbours, that she turns a deaf ear both to advice and exhortation."

"And how should you proceed in such a case?"

"I would not seem to seek such persons, or appear over-anxious to gain their confidence; but whenever I met them I should greet them kindly, and not as if I thought them hopeless, or even hardened sinners. 'Good words,' says archbishop Leighton, 'will do more than hard speeches; as the sunbeams without any noise made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it the tighter.' And this applies particularly to those who, like Mrs. Foster, cherish prejudices to their own hurt, and hug themselves in the idea that, believing, as they do, their decision to be infallible, so their opinion ought to be law. By endeavouring to eradicate these notions you generally only sink them deeper where they had already firm root; whereas, if left to themselves, they often die, as it were, a natural death."

"But how, sir, can I reconcile it to my conscience to see a mother persisting in conduct which

I firmly believe will prove the ruin of her child ? Surely I ought to interfere ?”

“Certainly, my dear Relton, if you see the most distant chance of your interference being of service either to mother or child ; but, when you have tried it, as you say you have, and found it unavailing, then I believe ‘your strength is to sit still.’ It is one of the cases in which you must exercise the wisdom of the serpent. Do not appear to watch Mrs. Foster, nor to doubt her ability to manage her daughter, but commend her daily in your prayers to that God who can alone ‘renew a right spirit’ within her.

“And with regard to Ruth ?”

“O, with her the case is different: she has no preconceived notions, with which you would have to combat ; no system, to which her pride and self-will makes her feel bound to adhere. She has, as yet, the line of conduct, which she means to pursue, to mark out ; and our hands, as her ministers, must, by God’s permission, guide her in making it a straight, undeviating one. Unhesitating obedience to the fifth commandment, rendered from the purest and highest motives, is the duty which at present should be chiefly urged upon her, and the Spirit of the ‘child Jesus’ is the blessing which we must humbly crave from the Giver of all good and perfect gifts for this straying, but, I trust, not lost sheep.”

“I believe you are right, Mr. Morton, as to the course to be pursued ; still I tremble for the result, I dare not look into futurity.”

—“You have no right to do so, my dear Relton : faith is the pastor’s sheet-anchor : he must do his best, his all, and then have ‘no thought for the morrow.’ ‘Hope on, hope ever,’ is his motto ; for to the greatest sinner, ‘till death open, the gate of mercy is not closed ;’ and, having done what he conscientiously believes to be most likely to induce the wanderers from his fold to enter ere the fatal moment come, he must leave the rest to God, nor murmur if his ways prove to be ‘not as our ways.’”

A. E. L.

The Cabinet.

THE TRUE CHURCH.—The church of Christ, which containeth the churches through all the world, is joined together in the unity of the Spirit, and hath the cities of the law, of the prophets, of the gospel, and of the apostles. This church goeth not forth, or beyond her bounds, that is, the holy scriptures. It is the pillar of the truth, the body, the fulness, and the spouse of Christ : it is the vine, the house, the city, and the kingdom of God. They which dwell in it “are no more strangers and foreigners, but citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone ; in whom all the building coupled together groweth unto an holy temple in the Lord.” This church “Christ loved, and gave himself for it ; that he might sanctify it and cleanse it by the washing of water through the word ; that he might make it unto

himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blame.” Such a church was the church of God at Thessalonica : such a church are they who-soever in any place of the world fear the Lord and call upon his name. Their names are written in the book of life : they have received the Spirit of adoption, by which they cry, “Abba, Father :” they grow from grace to grace, and abound more and more in knowledge and in judgment : they cast away the works of darkness, and put on the armour of light : they are made absolute and perfect unto all good works : they are evermore comforted in the mercies of God, both by the holy scriptures, wherein God declareth his gracious goodness towards them, and by the sacraments, which are left unto the church to be witnesses and assured pledges for performance of the promise of God’s good-will and favour towards them.

—*Bp. Jewel on the Thessalonians.*

Poetry.

EVENING.

(For the Church of England Magazine).

THE sun hath gone down to the west ;
But o’er yon gentle isle
He flings, while sinking to his rest,
A bright, but softened smile.

And evening creeps along the sea,
That lieth in repose ;
And bush, and brake, and flower, and tree
Await the daylight’s close.

There is an odour in the air,
From twice ten thousand flowers,
And perfumed leaves, that treasured are
In nature’s countless bowers.

There is a softness in the sky,
A stillness on the deep,
A glory and a majesty
That bid our passions sleep.

For, O, in such a scene as this,
When peace is all abroad,
The heart rejects inferior bliss,
And rises up to God.

Great Giver of all earthly good,
All, all I see is thine :
Land, sea, and sky, and waving wood,
To speak thy praise combine.

O may my life’s declining day,
In closing, be like this ;
That so my resurrection may
Be unto nobler bliss !

H. D.

London : Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul’s ; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROGERSON, 24, NORFOLK-STREET STRAND LONDON.

THE Church of England Magazine.

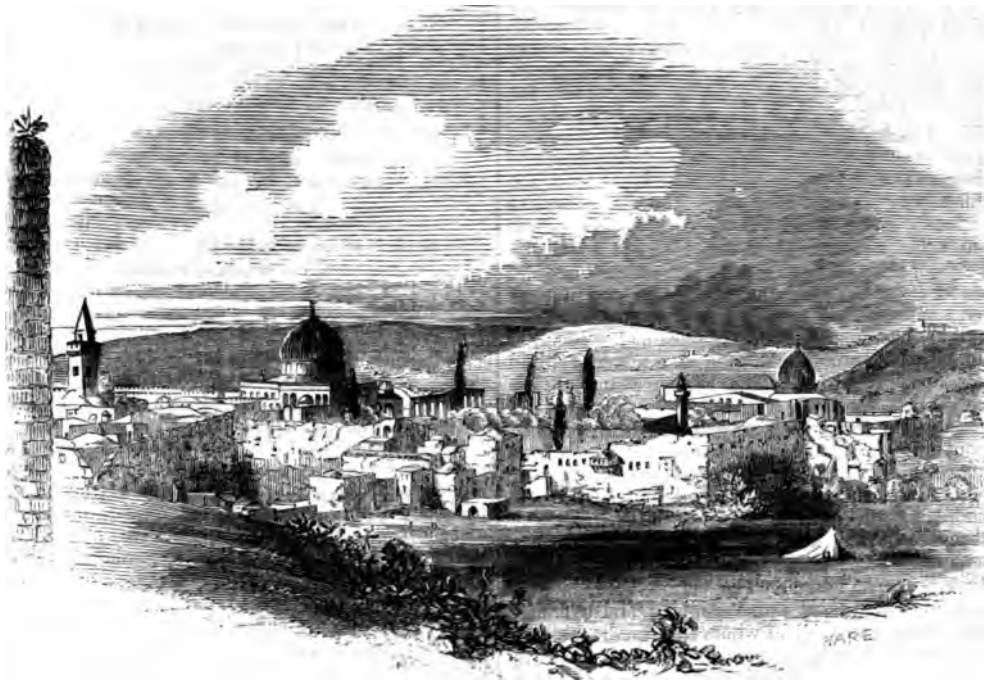
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 654.—JULY 17, 1847.



Mekhemè.

Jew Wailing-place, and
Mosque of Omar.

Mosque el
Akeab.

Church of the As-
sensation, on Olivet.

(Drawn by the rev. W. D. Veitch.)

LETTERS FROM THE EAST.

BY THE REV. W. D. VEITCH.

No. VI.

MY DEAR SIR,

Your late communication was really a severe shock to me. Poor B—— was but a bad correspondent; and, as I had a period of unusual leisure, I continued my letters to him without
VOL. XXIII.

thinking of replies. Now it appears he had been dead some time before either of the two last were written. Our friendship had continued uninterrupted for nearly thirty years; and at my time of life it is impossible to replace the friends we lose. But it is well it is so. Better to feel, though it may tax our patience, how unstable every thing earthly is; that we may prize the prospect of a state where there shall be no more partings.

D

Willingly do I respond to your desire that these letters, first undertaken at my dear friend's request, should be continued. If you are right that they have been in any way useful, I am more than satisfied; but I must repeat to you, what I have before said to B—, that I trust you will not impute levity to me, if I cannot be serious when I touch on the absurdities of the Roman and Greek superstitions around me. The present is no time to speak in mincing phrase of the again rapidly-spreading Romish abominations, or talk of the *holy orthodox* Greek church—at least unless it be holy to suffer the abominations of the Greek fire detailed in my last, and orthodox to worship images—pictures I should say—or practise those other unprotestant peculiarities in which that holy orthodox church rejoices.

Follow me now to a view of the area of the mosque of Omar—the nearest which we unclean Nazarenes are permitted to take of that, in our eyes, sacred precinct, by the *holy orthodox* followers of the Arabian impostor. But first we must descend the Via Dolorosa. It is rich in memorials; but, to enable you to judge how real these are, only just recollect how the Jerusalem of gospel times was utterly destroyed by Titus, and how often since then it has been subverted. Every street in the present city is some eighteen or twenty, some even forty feet,* above the foundation of the ancient; and of this I had ocular proof in the very locality of which I now speak, not many months ago. Well, we descend the Via Dolorosa towards the east; and one of the first remarkable places is the house of St. Veronica—a house in which a clergyman of the church of England, a fellow of a college in Cambridge, “felt it a pleasure to sojourn and a privilege to suffer.” Why in St. Veronica’s house, more than any other, it is difficult to imagine. It is a Christian’s “pleasure” to sojourn wherever his lines may be cast by God, and his “privilege” to suffer whatever and wherever his Master may appoint; but what has St. Veronica or her house to do with the question? She is a nonentity, and her house a vision. The best account of her ladyship seems to be the following—references I cannot give, for I have mislaid all I have made; you must understand, therefore, I write from memory. In the days of legends one arose, that, on the napkin bound about our Lord’s head, there had been one miraculously imprinted—some say three—accurate likenesses of that sacred countenance. It obtained the name of the “*Verum Icon*,” or true image. The *Verum Icon*, in process of time passed into Veronica; and a female saint was invented, to whom the credit was attributed of having supplied a sudarium to the holy Saviour, as he toiled along the Via Dolorosa bearing his cross, to wipe the sweat (*sudor*) from his sacred brows; that in the act of using it a miraculous impression was created on the napkin, which the saint preserved, and which I believe is now among other equally true treasures at Rome. Having given the saint “a name,” it was of course only civil to give her “a local habitation;” and here it is. But truly it must have been an aerial building in those days; for, to put out of all considera-

tion its evident modern erection, it stands at the least twenty feet above the ancient street.

Descending still further, we come to a stone in the wall, indented by a blow from the transverse beam of the cross unsteadily borne by its fainting bearer; and soon after, in a cross street, which leads to that conducting to the house of Pilate, to a broken column, marking the spot where he fell, fainting under the load of the “accursed tree.” A few paces further, a paltry modern arch crosses the street, containing one of those small chambers so common in Turkish towns (a kind of summer-houses we should call them in England), used for smoking and drinking coffee. Here, in this wretched thing, which if it has stood a couple of centuries I shall marvel, Rome has discovered the window where Pilate exhibited the Son of man to the assembled multitude, and has dignified it by the name of the “Arch of the Ecce Homo.” And many a miserable prostration and devout crossing have I witnessed under its shadow. We soon pass the entrance to Pilate’s house, now the seraglio, and the Franciscan church of the flagellation, and arrive at a very curious relic. In a modern wall we are shown a doorway built up, with the remains of a step in the street, apparently the lowest of a flight, which led up through the now closed opening. This is declared to be the actual doorway through which our Lord made his entrance into the street from the palace of the governor. But the stair, why only a step remaining? Rome has carried off the treasure. There it is, yearly ascended (as once it was by Luther himself), on their knees by many a devotee, who receives a certain indulgence as a reward for his pains. Truly Rome and the angels have been sad plunderers of Palestine. The latter, as you know, carried off the blessed virgin’s house bodily from Nazareth, and, after various wanderings, safely landed it at Loreto, where it is still to be seen. Rome has robbed us of the Santa Scala: we must be thankful they have left us the house of St. Veronica.

Having looked “my fill” at the place where the Santa Scala ought to be, I turned back to the entrance of the governor’s house, where we were permitted to enter. Had it not been that the pacha is a Turk, and therefore the thing impossible, I should have suspected that I had got into his excellency’s pig-sty; but no, it was only his own house. This house forms a portion of the north enclosure of the area of the great mosque of Omar, and most probably stands on some part of the site of the fortress Antonia; when, consequently, you stand on its terrace-roof, the whole area on which the mosque stands is spread out like a map under you. It is indeed a noble, and withal an interesting site; for, though “not one stone is left upon another” of the glorious temple which once crowned Moriah, still there are indelible marks left of what had been done to prepare the place for its reception. In various spots the naked rock, carefully levelled, peeps through the turf; and in one corner, close to the spot I stood on, a large portion of rock rises above the level of the area, to the height of several feet, having been apparently carefully worked with the chisel, so as to form a portion of the boundary wall. And then, too, although its artificial glories are gone, unchanging nature is still the same: the same mountains stand around as looked down on that most

* We dug through forty feet of rubbish before we could find a foundation for the present protestant church.

august of all scenes recorded in the bible, when Solomon blessed the assembled myriads of Israel at the dedication of the house of God, and fire descended from heaven to attest Jehovah's acceptance of the offerings of his people, and the glory of the Divine presence, by its effulgence, was too great for the ministering priests to bear. And here, too, on this very platform, Jesus Christ was presented in the temple; and here he disputed with the doctors; and here, too, not far from the place I stood, the giddy rabble, goaded on by their priests, clamoured for his crucifixion, whom a few days before, on the Mount of Olives, full in our view as we stood musing over the past, they had saluted with the loudest acclamations: "Hosanna! blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest." What a contrast! But four days have passed, and he, who entered in triumph amid these acclamations, now stands alone, deserted by all, and every voice clamours for his crucifixion!

How poorly do our neighbours provide for the souls of their flocks by all the vulgar finery of their marbles, and lamps, and jewels! Again and again this has forced itself on my mind. I can muse, and I hope profitably, in the unadorned and simple Gethsemane; and I could muse here too, for no antichristian abominations, set up by Christian hands, shock the religious feelings. The Mohammedan adornments are simple and beautiful, and had no effect in disturbing one's musings: they are so totally dis severed from all the associations of the place. But on the church of the holy sepulchre, on the chapel of the nativity, it is impossible to think, at least with pleasure: a mingled feeling of shame, sorrow, and disgust impairs, if not destroys, all the pleasure a Christian would otherwise feel in visiting spots hallowed by such recollections as these call up.

But my meditations were not suffered to continue long uninterrupted. Our attendant, an officer of the pacha's, soon began to "tell his story;" and I soon found that Romanists are not the only religionists who sorely tax the faith of their disciples. Islamism has its relics and its absurdities too: we had the thrones of David and Solomon pointed out; but the wonder of wonders was the following: I happened to observe a small octagonal-shaped building close to us, surmounted by the dome so common here, and very tastefully painted with various colours. I inquired its use. My instructor first pointed to a building of somewhat the same shape, but of more magnificent proportions, which stood very close to the great mosque of Omar, in the centre of the area. "There," he said, "under that cupola, is the stone which hangs in the air without support." "What," I said, "are you sure of that?" "Yes," he replied, "quite." "Do you mean it really does so now?" "Why," he said, "people were afraid to go under it, for fear it should fall upon them; therefore there has been a wall built under it, to support it in appearance; but it does not really do so; for it can hang in air of itself." "Well," I said, but what has this to do with the other building?" "Have patience," he said, "and you shall hear. When the crusaders finally quitted Palestine, wishing to have a portion of the 'aërial' stone to carry to Europe, they broke off a considerable

fragment, and carried it away." But it appears this stone was an orthodox believer, and could not endure the pollution of infidel society—no not it—

"The very name of Nazarene
Was wormwood to its paynim spicer."

And so, the very first night after its removal, it took flight from the encampment of the cross knights, and, as by its birth and parentage it was entitled to do, flew through the midnight air back to the holy city. But whether fatigued with its very unstonelike activity, or whether, having made some noise in the world, it had become ambitious, and desired to set up for itself, and have a separate maintenance, it did not make its way back to the maternal roof. It fell some considerable way from its home, and was provided with a house of its own, where it now dwells, and receives the homage of the faithful on its own account.

The mosque of Omar is a noble building: almost every eye is now familiar with its appearance. Viewed as I saw it, the dome appears to me too large for the edifice it surmounts. But I suspect it is constructed with a view to its being seen from below; in which aspect I should think the apparent disproportion would disappear. It is well situated on a raised platform, beautifully paved, and approached from all sides by noble flights of steps. The platform, which is square, is bordered by colonnades, which have a beautiful effect: the mosque occupies the centre; and the dazzling white pillars, arches, and pavement, contrast with the green turf, and the sombre green of the cypresses and other similar trees around it. I hope the drawing which accompanies this will give you some idea, although taken from the exactly contrary side to that in which I saw it from the pacha's house, on the north: this is from the south-west corner. I have chosen it for you, not only because it is a very favourite view of my own, but also because it is a view, as far as I know, never taken before, and embraces several objects of great interest. I shall conclude for the present with an explanation of it.

In the right hand corner is the top of the city wall just appearing. The rough foreground to the left is a portion of Zion, on which I stood by a ruined house, of which a very small fragment is visible. The intermediate space between the foreground and the temple is, therefore, part of the valley of the Tyropœon—here, as you may see, very much filled up with rubbish. The mass of building, surmounted by a dome, at the south end of the temple area, at the right of the drawing, is the mosque El Aksa. Since reading Mr. Williams's remarks on this building, I feel little doubt of his being correct in imagining this to be the celebrated church erected by Justinian, and dedicated to the virgin. Mr. Williams has published in his appendix the text of Procopius, which seems to me well to warrant all he desires to establish from it. Just where the wall turns from the south, northward, you will observe some very large stones marked, projecting a little beyond the level of the wall, and evidently the spring of a huge arch. This is the famous spring of the arch supposed by Dr. Robinson to mark the termination of a bridge once connecting Moriah and Mount Zion; but, with far greater probability, supposed by Mr. Williams to be a portion of one of those arches on which it is known part of Jeru-

nian's church was built. There was not a sufficiently large level space for the erection; part of the foundation was therefore on a slope, and a high wall was built up, with arches of enormous stones to support that part of the church which extended beyond the level space on which the remainder rests. Such arches are known to exist; but, since the days of Ibrahim Pacha, they have been shut against all researches. To the left of the spring of the arch are a few houses, inhabited by Turks: further to the left is a portion of the outer wall of the area, as seen in the sketch, just below the mosque. The divisions of the stone-work are pencilled a little more distinctly than is quite justifiable, considering the distance, but designedly, to shew a very interesting relic. Two or three of the lowest courses of stones are, you may observe, considerably larger than those above. These are the stones which compose the Jewish "wailing-place;" and are very generally believed to be a portion of the original wall by which Solomon inclosed the area. I see no improbability in this. They are of enormous size, beautifully squared, and evidently have never been moved from the place in which they were originally laid; nor is the supposition of their being Solomon's work in any degree necessarily contradicted by our Lord's words. Those words may, without any straining, be considered as applying to the temple itself, the object of the apostles' wondering admiration, with regard to which it is almost needless to remark, they have been literally fulfilled, and not one stone left upon another. You may observe a small building, crowned by a dome, appearing just on the right side of the mosque of Omar. This, as far as I could judge—but the difference of position prevents my being positive—is the abode of the air-hung stone, of which I have already spoken. The ruinous looking building, just beyond the wailing-place, is the mekhemé, where the *cadi* holds the court, and administers injustice *contrary to law*.

The mosque of Omar, the most prominent feature, takes its name from the celebrated Omar, commander of the faithful, but is not the building erected by him; which is supposed to have been a building of very ordinary pretensions, more suited to the simple habits of the individual than to his renown, or the object of its erection. It did not stand long, and the present edifice is ascribed to the khalif Abd-el-Malik Ibu Marwân, the tenth of the Ommyah dynasty, who, about 69 or 70 of the Hejira, commenced the work, which occupied three years. I attempt no description, as in that I must be a copyist. Mr. Catherwood, I believe, was permitted to enter; but the prohibition, relaxed in the days of Egyptian rule, is again in force. It is very commonly believed that the exact site of the "holy of holies" is within this present building, marked by a portion of the natural rock, on which no tool has been suffered to work. The story told of Omar's selection of a site for his mosque is curious. He wished it to be on that of the temple. On arriving at Jerusalem he inquired for it; but none could tell. He was led to several spots; but at all he declared it was not that which he wanted; that Mahommed had described it to him. At last the khalif came to a sort of watercourse, up which he crawled on his hands and knees, which led him to an open

space, where were ruins. On looking round, he immediately exclaimed, "This is the spot which the prophet described!"

For the present I must stop: I had hoped to have finished all I had to say about this spot; but it is impossible this post, I am too much hurried.

W. D. V.

SUBMISSION*.

"One shall say, I am the Lord's."—ISA. xlii. 5.

THE subjection of the will to Christ is one of the great marks of the Christian character. Whatsoever our wills withhold from Christ, it is rebellion against him. The will is all the Christian has to give his Lord: the endurance of suffering is common alike to the whole human race. "It is only in this world," pleads the Christian moralist, "that we can exemplify the grace of patience in affliction: hereafter there will be no need for it." It is only in this world, as regards affliction; but "Thy will be done" is the language of heaven, as well as of earth; and, in learning to speak it, the soul begins to lispen the accents of her future home: "God will then be all in all, the actuator as well as the ruler: the whole mass of created intelligence will be conscious of the same wish and the same purpose: from the highest order to the lowest, archangel, and angel, and man, and principality, and power, there shall be but one desire, one object†;" according to the prayer of Christ, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." It is evident that this promise must have its beginning, as regards us, in the total subjection of the will: there can be no communion between God and man, except in the unreserved submission of the latter.

Submission implies the power of bearing trial and affliction patiently; for such endurance is evidently a part of the will of God towards man whilst in this world; nor are the children of God encouraged to hope for an exemption. Worldly greatness and a life of ease form no part of the promise made by our Lord to his disciples. They who kept the passover ate seven days the bread of affliction; and they who would follow Christ here, and share in the deliverance from Egypt, must be willing to partake of his sufferings. Esau was soon put in possession of Mount Seir; but Jacob and his children went down to Egypt (Josh. xxiv. 4). The happiness of the believer is sure in the end, but often delayed: "He who is heir of the promises has often the least share of this world's good."

Let us then consider, first, what should be our conduct under affliction; secondly, what should be our comfort under it.

First, what should be our conduct under affliction? It ought to produce in us a spirit of humiliation. He leads thee in the wilderness to humble thee. We know that affliction is not always sent us as a punishment for sin: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him;" "This sickness is not unto death, but for the glory of God; that the Son of God might be glo-

* From "The Early Days of Faith and Love." By M. A. S. Barber. London: Nesbit and Co., 1847. We are much pleased with this little book.—ED.

† Sermons, by the rev. H. Melvill.

rified thereby." In such cases, that which we suffer is intended to subserve glorious ends in the providence of God, in which, however ignorant we may be of them, it becomes us to acquiesce with joy. But, on the other hand, affliction is often sent as a correction; and it is incumbent upon us to learn to submit to it as to the chastisement of the Lord, and to be humbled on account of it: "If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant with Jacob." Thus should we learn to accept of our sufferings as the punishment of our sins. The pride of human nature revolts against this: we had rather believe that trials are sent for any other purpose than as a chastisement. The language of the natural heart is—

"Son sventurato;
Io vi son grato
Che almen sè belle
Sian le cagioni del mio martir.
Poco è funesta l'altrui fortuna
Quando non resta ragione alcuna
Nè di pentirsi, nè d'arrossir*."

Man, quick at the alchymy of transmuting shame into pride, is able very often to change even his sufferings into a source of dignity and self-exaltation.

"Humble yourselves, therefore, under the mighty hand of God." Let us join in the prayer of the church (Isa. lxiv.), and say, "But now, O Lord, thou art our Father: we are the clay, and thou our potter." Let us consider the absolute sovereignty of God, and the certainty that, in cases where he sees it fit, he does appoint for his people a discipline, to escape from which no prayers, no tears, no entreaties, will avail them. It is true that the Lord does sometimes turn away his judgments in answer to prayer, as in the case of Hezekiah, Manasseh, the Ninevites, and even the wicked Ahab; and it is a great encouragement to seek mercy from him in our affliction, that even Ahab, in his short season of repentance, was heard. But, if the Lord will not be entreated to turn away the evil, no resistance on our part can possibly stay its accomplishment: it will only increase our own sufferings, as the captive bird beats itself in vain against the bars of its prison. "He will recompense it, whether thou refuse, or whether thou choose" (Job xxxiv. 33); and to be bent upon obtaining relief, and having the scourge removed, whether the Lord will or no, is rebellion; as in the case of the Israelites, when they refused to remain in the wilderness (Numb. xiv. 39-45), and when they resisted going captive to Babylon (Jer. xxxviii. 17-23).

Affliction ought to produce in us a spirit of patience: "Tribulation worketh patience." But how eager we are to escape from it! How often, if we had the power, should we command the stones to be made bread! When we look back at the records of the church in early days, and see what Christians then suffered for their Lord, we shall surely feel ashamed at our backwardness to endure patiently such much slighter evils. Certainly there are peculiar promises to those who suffer for righteousness' sake; but we, who are exposed only to the ordinary trials of humanity, in

* I am unfortunate.....I am grateful that the cause of my suffering is so commendable. The happiness of another cannot make sad one who has no reason for shame or repentance.

so far as we submit to all those trials willingly, and for the sake of Christ, as being his appointment, may do it in the same spirit, and with the same love, as he who looked forward to the martyr's crown; and the Lord, who gave sustaining grace for the greater, will likewise assuredly give it for the lesser conflict.

We must learn to wait patiently for an answer to our prayers. "Lord, behold he whom thou lovest is sick," was the message sent by the sisters of Lazarus: they judged the simple intimation was sufficient. Sometimes, when a danger threatens, we are so desirous of escaping, that we know not by which path to flee: "Commit thy way unto the Lord:" let us set up over every action the inscription, *Lahai-roi* (Gen. xvi. 14), and we may hope to read *Jehovah-jireh* (Gen. xxii. 14) at the end. In the hour of threatening danger, we should look back, and recall, gather up, count over, every former deliverance. The soldier is encouraged to fight by the remembrance of past victories. We must learn also to moderate all anxieties, whether regarding good or evil: the cup of happiness is held up before us—the anxious doubt, the secret misgiving, the sickening feeling of hope deferred, all betray a heart too intent upon the things of this mortal life, too little in subjection to the will of Christ. We must learn to bear the disappointment of our plans, even if those plans have tended, as we thought, to the service of God and the welfare of our fellow-creatures. It is good to offer the work of our hands, as a mite, to the treasury of the Lord; but, if the Lord wills not to accept it, is not "to obey better than sacrifice, and to hearken than the fat of rams"?

We must learn to acquiesce in the will of the Lord concerning us, in little things as well as in great ones; not only in the great events which mark the general course of life, but also in the little circumstances of its every half-hour. The minutest things are under the government of God, and ordered for the best; therefore in the minutest things we must learn not to resist him, but be in all respects willingly subservient to the designs of his providence. The man who was returning home through the streets of Jerusalem with his pitcher of water (Luke xxii. 10) knew not that, in this apparently trifling action, he was guiding the disciples of the Messiah to the place appointed for the celebration of that feast which was to be perpetuated throughout all generations, until the time of the end. We must learn to restrain all impatience at the trifling vexations of every day. A submissive spirit implies a patient and contented one. It is not what we have, but what we are, that renders us content; for as no human being can be without his daily vexations, they only can be of a contented temper, who have learned to bear them patiently. The child that cries the least is not the one who has the most given to it, but the one who can best bear to be refused. A fretful desire after a slight gratification, which our circumstances deny, is rebellion against God; and equally so is all murmuring against little annoyances. Let us put the matter in this light: "The Lord has caused such an event to happen:" will the Christian venture to rejoice, "I cannot endure it"? Should it be said that this feeling arises from forgetfulness of God, it may be asked, Is it the Christian's part to forget God? As the

stings of the mosquito, as well as the encounter with the lion, try the resolution of the traveller, so little things often try the patience of the Christian, and prove perhaps all the more dangerous, because, the enemy being contemptible in appearance, the danger is not met and provided against, as it ought to have been, until it is found that number is strength, and that a thousand pricks are equal to a wound.

Affliction ought to produce in us a spirit of thankfulness: "one thanksgiving in adversity is worth many in prosperity." We are told to rejoice in tribulation. Let us endeavour to have confidence in the love of Christ; to feel assured he would suffer no sorrow to touch us which was not for our good; and that, in truth, we have as much cause to be thankful for our afflictions as for our mercies. "You only have I known, of all the families of the earth; therefore I will punish you for all your iniquities" (Amos iii. 2). The aged and experienced Christian may be heard to say, "I would not have had one trial spared, which has wrought in me patience, experience of the love of Christ, and the hope that maketh not ashamed." Let us endeavour to rejoice thus by anticipation; let us look forward to the time, when we may see in the prosperity of our soul the blessed fruits which past years of discipline and suffering, sanctified by the blessing of God, have produced. So shall we learn to rejoice in those years whilst they are present; as the lonely settler, who has just raised his log-house in the depths of the wilderness, soothes his present toils and privations, by picturing to himself the time when the blooming garden, the pleasant dwelling, and the village church, shall occupy the place where now stands the gloomy forest of far-shadowing pines; when he shall be able to say to another generation, "It was here I planted the first stake: it was there I cut down the first tree: it was here I first raised my log-hut, beside the ashes of the Indian's fire."

"We bless thee for our creation, Lord!" There are few Christians, probably, but will respond with a vivid emotion of gratitude to this adoration. We bless thee, indeed, for our creation—created to be immortal, beloved, blessed, equal to the angels. Why we are destined to pass the beginning of such a glorious existence, in a state so fraught with suffering and danger as our present life, we, undoubtedly confiding in the wisdom and love of our God, will not inquire; neither will we inquire why, being here, it is appointed for us to suffer so much; but, trusting fully in the same wisdom and love which ordained the latter as well as the former, the lesser as well as the greater trial, we will enlarge the thanksgiving, and praise the Lord, not only for our creation, but for every event, great or little, pleasing or painful, of our mortal career.

"My times are in thy hand,
Why should I doubt for fear?
A father's hand can never cause
His child a needless tear."

This holy joy will be to us, in the midst of tribulation, as "songs in the night;" as "the music within, when the storm rages without*:" "with Jacob's pillow give me Jacob's dreams; and it will scarcely seem a hard one."

* Bishop Watson on Divine Contentment.

Affliction ought to lead us to diligent self-examination; to see whether we can trace any cause wherefore these things have come to pass, and whether they are effecting good in us.

In the first place, to see whether we can trace any cause wherefore these things have come to pass. When Uzza died before the ark, we read that David was displeased, and "afraid of God that day, saying, How shall I bring the ark of God home to me? So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite." Not much time, however, passed before David discovered the cause of the chastisement, and, by remedying that which was evil in the sight of the Lord, was permitted to bring home the ark with triumphant joy (2 Sam. vi.; 1 Chron. xv. 1-24; Numb. iv. 2-16; Deut. x. 8, xxxi. 9). It is probable that many a sorrow might thus be turned into gladness, were we diligent to inquire wherefore the Lord was displeased with us, and prompt to remedy that which was evil in his sight.

In the second place, to see whether they are effecting good in us. Are we learning obedience from the things which we suffer? This must inevitably follow, if we are the children of God: are we conscious that in our case it does follow? If, as we advance in life, the objects of our desires alone are changed, the intensity of them remaining the same; if repeated disappointments do not moderate our affections for earthly things; if, when shaken from one hold, it is only to fasten upon another, like the bird unwilling to take wing, who, driven from one spray, alights upon the next, then it is clear that, whatever we may have suffered, our love for the world remains unchanged, and that we still continue to hope and to seek for our happiness in it. If our anxieties are as quick to announce the approach of any calamity as ever they were, then it is plain that we have not learned a greater degree of trust in the Lord. If, when affliction does really come, it calls up in us as vehement an emotion of unwillingness and resistance as ever it did, then it is certain that we have not acquired a more steadfast resignation to the will of Christ. And if the little trials and vexations of our daily life still chafe our spirits as they have ever done, then it is evident that we have not learned to deny ourselves, and to forego our own inclinations, and that all these things have been endured, and are being endured, in vain. When thus the ore is fined, and no precious metal can be found, is there not reason to fear that it is but refuse silver (Jer. vi. 30)?

Secondly, let us consider what should be our comfort under affliction.

"We should cherish believing thoughts of the great love of God towards us," seeking to be able to say, "We have known and believed the love that God hath to us" (1 John iv. 16). They who are numbered among the saints are numbered also among the beloved of God (Rom. i. 7). We should consider his majesty, his sovereignty. "Ye are blessed of the Lord, which made heaven and earth" (Ps. cxv. 15). Let our minds dwell for a moment on the works of creation: let us lift up our eyes to one of those glorious orbs shining upon us from a distance, which human imagination itself can scarcely reach: let us cast but one look towards those

wonders of nature, before which even they who hate him stand wrapt in profound admiration; then, turning our thoughts to the mystery of the redemption which is in Christ Jesus, let us meditate upon the words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let us dwell upon the manifold promises of his love towards them who are in Christ Jesus, and then ask ourselves whether it is possible he can either mistake our true happiness, or, knowing it, fail to accomplish it? We should submit, then, to the government of God, with a firm belief that what he wills is only for our good: our submission is not the subjection of a slave to his master, or of a heathen to fatal necessity. Seneca, in his essay upon hope and fear, argues against the indulgence of them as occasioning distress and perplexity to the mind. His arguments amount to this, if addressed to a wounded person: "Do not feel pain: it is a most unreasonable and absurd thing to feel pain: what good purpose will it answer?" &c., &c.; but dress the wound, and, when you have applied a remedy, the pain will cease. Philosophers can tell us that, by being careful and anxious, we are uselessly contributing to our own sorrows; but trust in Christ alone can heal the wound, can allay the irritation of the anxious spirit.

"Cast not away, therefore, your confidence, which hath great recompence of reward" (Heb. x. 35). How often do we look back to the years of childhood, and say it was then that we were happy! The great proportion of the happiness of childhood is its freedom from anxiety, its instructive reliance on a parent's love, a parent's care: it takes little or no thought for itself as regards the future. In proportion that we, as children, are able to imitate that trust towards God as our Father, in that proportion shall we be happy:

"Then let the unknown to-morrow
Bring with it what it may,
It can bring with it nothing,
But he will bear us through.
Who gives the lilies clothing
Will clothe his people too:
Beneath the spreading heavens
No creature but is fed;
And he who feeds the ravens
Will give his children bread."

Here, perhaps, it may not be amiss to say a word respecting those superstitions which are not wholly extinct among us, nor wholly confined to that rank of life where, unhappily, the darkness of ignorance keeps up the delusion. There are well-educated, and, in other respects, sensible persons, who will view with secret uneasiness a winding-sheet in the candle, and hesitate to set out on a journey, or to commence any other undertaking, on a Friday; or draw auguries from the weather, reading their fate in the clouds of heaven, such as

"Happy the corpse which the rain rains on:
Happy the bride whom the sun shines on."

This is not only a want of the recognition of God in the daily events of life: it is, in fact, a belief in some mysterious power apart from his providence.

We should consider the good which affliction is intended to effect in our souls: "Thou shalt forget thy misery, and remember it as waters that pass away" (Job xi. 16); but, as the waters that pass away leave the marks of their course in the greener grass and the fresher flowers, so do the

sorrows that pass over that soul which is "God's husbandry" (i. e. cultivated field), leave behind them the marks of their course, in the springing up of new beauty, in the freshening of the blossoms of grace.

Nor is this the case only in great trials: the daily little vexations of life are also, when well understood, the means of grace. The stones, as we well know, are often an impediment to the husbandman: a person once formed the purpose of clearing his field of them, which he industriously accomplished. The smooth and even ground received the seed well; and the expectant farmer looked for his abundant crop: it was poor and deficient. Seeking for the cause, he found, too late, that the stones he had removed with so much care had helped to retain the moisture*, and that his land was dried up in consequence of being deprived of them. Another man shot nearly all the rooks in his neighbourhood, and by his perseverance cleared his fields of these troublesome visitors: the consequence was that the young blade was destroyed by the grubs; and the rook-hater was fain to send for some of his enemies, to colonize again their old habitations. Christian, the little trials of your daily life are the stones on the field, the rooks among the corn. Submit to them patiently, and seek to understand their use: they are doubtless ordained for wise purposes; and, were they removed, greater trials would probably follow.

We should bear in mind the shortness of all earthly sorrow. We are here "as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night" (Jer. xiv. 8). Is it not then the height of folly to be as strongly interested, as deeply moved, by the circumstances of our position, as though it were our own dwelling, our home? Let us look around: the walls which shelter, the trees which overshadow us, much that contributes to our ease, comfort, and happiness in this world, perishable though it may be, is far less so than that mortal body, the duration of which marks the time of our sojourn here. Every day, every hour, lessens it; even if it is with us the bright morning of life, and we should live to see the time when

"The slanting shade, the sun's soft shining,
Shows that the day is fast declining."

even that "hasteneth as a post." These are facts no one requires to be told: the difficulty is, to bring the apprehension of them to bear upon the conduct. As one, who stands upon a pictured height, and looking down, turns dizzy with the idea of distance which he knows to be only imaginary, so do the prospects of this mortal life affect the senses of Christians, though their sober judgment condemns it as a "vain show." There is nothing, perhaps, which tends so forcibly to counteract these impressions as the frequent numbering of our days, the keeping constantly in remembrance the hour of our death and of our meeting with Christ. This is the manner in which our Lord commands his servants to live: "Watch!" And the certainty of the shortness of our days here is the same, whether we contemplate

* Turn up the stone imbedded in the grass; and even on a hot summer's day you will frequently find moisture underneath, and generally some inhabitant also, whose instinct teaches him, probably on that account, to select such a spot for his habitation.

them as terminated by death, or, more happily, by the second coming of our Lord. If, then, we desire this certainty should have its full effect in lightening the burden of affliction, let us give it due consideration. Let us pray that the recollection may be ever present with us: let us accustom ourselves to limit the period of our lives: that which is unknown often becomes indefinite. The day and hour, indeed, are hidden from us; but we are assured that the time is short, that it is but for a "little while." Let this remembrance constantly occupy our thoughts, and it will acquire strength to restrain the tears which flow immoderately for earthly sorrow; that is, supposing it be fixed and planted in the soul by continual meditation and prayer; for, if we fly to it for the first time when the day of trouble comes, it is like planting a sapling to resist the storm, instead of depending upon the shelter of a deeply-rooted and wide-spreading tree; like trying to take in our sails when the tempest is upon us, instead of having made all ready beforehand.

We should not exaggerate our own afflictions, nor fancy our lot one of peculiar misery and hardship. When we contrast the long, long night of the Arctic winter with the day for ever smiling in the torrid zone, we are apt to imagine that the inhabitants of that brighter clime are favoured with a longer period of the cheering sunshine; yet the darkness and the light divide the globe alike, and every latitude from pole to pole receives, in its turn, an equal share of both; and thus are the joys and sorrows of humanity more equally shared amongst us than we are willing to acknowledge. We do not say there is no difference, but that there is less, perhaps, than we are apt to think. "There hath no temptation taken you but such as is common to man" (1 Cor. x. 13): common it is to man to suffer, both in his soul and in his body, whilst he remains here. Let persons mention an affliction which has befallen them, will they find that it has never been known before? will they not, on the contrary, be almost sure to hear of many cases similar to their own? Hear what the physician says when you express your sympathy for some suffering, by you before unheard of: "These things are common; but people do not speak of them." As the tintamar drowns the screams of mortal agony at an Indian stuttee, so do the outward observances of society stifle the expression of human suffering. The miserable weep in silence, and put on a smile when they turn to greet the world.

Let us learn, then, to bear affliction with a quiet mind. We may be assured that in placing us in this world God sentenced us to suffer*. We may also be firmly assured that it is for a wise and loving purpose, however deeply hidden from us: "What I do thou knowest not now, but thou shalt know hereafter" (John xiii. 7). Let us then submit to it meekly: opposition is rebellion: to suffer well is a Christian duty, and a Christian virtue of no mean order. It is one of those dispositions of the mind in which the believer is required to be conformed to the image of Christ: "that I may know him, and the power of his re-

surrection, and the fellowship of his sufferings. . . . For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all of one. . . . If we suffer, we shall also reign with him" (Phil. iii. 10; Heb. ii. 10, 11; 2 Tim. ii. 12). Instead, then, of constantly struggling against sorrow, instead of constantly planning means of escape, let the message of the afflicted to him who afflicts be: "Lord, I am thy prisoner—desiring indeed my release; yet would I not offend thee by one impatient petition for it: teach me to be hungry and thirsty, and to ask not even for the manna and the water in a spirit displeasing to thee."

If two waves of light coincide with one another, light is produced; but, if they do not so coincide, darkness is the result. So there is light in the soul when our will coincides with the will of God: when it does not, there is darkness.

Submit—obey: these are the watchwords of Christian duty. When we patiently and cheerfully submit to the will of the Lord, it is a service with which we have every reason to believe he is as much pleased as with our most active and zealous labours. The soldier, who guards on the midnight watch the distant and dangerous post, is employed in as important a service as he who carries a banner in the front of the battle.

"God doth not need
Either man's work or his own gifts: who best
Bear his mild yoke, they serve him best: his state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve, who only stand and wait."

Indeed, as it has been observed, "they who stand and wait" are nearer to their Sovereign, and more immediately in converse with him; and thus they who are placed by the Lord in circumstances of poverty, humility, and quiet suffering, are often favoured with peculiar manifestations of his presence and his grace.

Let us "submit ourselves therefore to God," and we shall be sure to receive the comfort which the Lord provides for those who thus yield themselves to him. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy" (James v. 10, 11).

As some fair city rich in merchandise, adorned with stately edifices, and begirt with blooming gardens, crowns the pleasant hill, and, unprotected by wall or tower or fortress, seems, in its beauty, to invite the spoiler to his prey, yet stands unconquered and secure in the defence of the deep and rapid river which, though unseen at a distance, rolls its waters an impassable barrier between it and its foes, thus stand the children of God, however seemingly weak and defenceless, unconquered and secure in him. "The glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us" (Isa. xxxiii. 21, 22): "The beloved of the Lord shall dwell in safety by him" (Deut. xxxiii. 12).

* The evident reason of this is sin: had there been no sin, there would have been no suffering. The scripture, therefore, furnishes a key to that which must otherwise puzzle and confound the inquirer.

RECONCILIATION WITH GOD :

A Sermon,

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COLOSSIANS I. 21-3.

"And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unrepensible in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

THERE are five points in this text to which I shall direct your attention :

- I. The state of man before conversion ;
- II. The reconciliation of such ;
- III. The means of reconciliation ;
- IV. The object and end of this reconciliation ;

V. The terms to be conceded to by those who receive the benefit of this reconciliation.

I. The state of man before conversion, which, in the words of the text, is this : "alienated and enemies in your mind by wicked works." The word "alienated" means estranged from—a stranger to; and, when man is by wicked works manifesting a life careless of future consequences, he is alienated, being far away from God, living without the knowledge, the fear, or the love of God: therefore he must be an enemy to God, an enemy in his mind, his heart; and, as Paul told the Ephesians, he is an "alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world." Such is the dreadful condition of man in his natural unregenerate state. And what so hard to teach man as this? It is the death-blow to that which clings so tenaciously to him—his pride. To tell a man, whose outward life is moral, whose disposition is kind and amiable and charitable, whose behaviour none can reproach, that, unless his soul be cleansed by the blood of Christ, and sanctified by the Spirit of Christ, he is still an alien, a stranger from God, and an enemy of God, is almost to insult him. He repels with scorn such religion; for, with all his religion, he cannot humble himself, even before God's throne, to say from his heart, "God be merciful to me a sinner." But, brethren, so it is. Every body, who is not converted to God by the Holy Spirit, who has not gone to Christ, drawn thither by the Father (as Jesus said, "No man can come to me except the Father which hath sent me draw him"), who has not been healed of sin by the streams which flow from the "fountain opened for sin and for uncleanness," and who is not now living a life

of that "holiness without which no man shall see the Lord," is alienated from God, is an enemy in his mind to God.

But some will object to this humiliating doctrine, that the text is evidently only speaking of people who had been leading very immoral lives, as also the corresponding one in the epistle to the Ephesians, which describes the same characters as "dead in trespasses and sins," and that it is hard to say to moral, steady, well-behaved people, that they come within the range of such a catalogue. But, in answer to this, it is to be said, that in other parts of Paul's writings he makes no difference whatever between the outwardly religious and the inwardly religious, as far as their condition by nature is before God. And further, in the passage of his letter to the Ephesians, in which he tells them how desperate was their unconverted state, he includes himself; for he immediately adds, "Among whom we also all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." And yet, in his letter to the Philippians, he speaks of himself before his knowledge of Christ, that his privileges were very great, that he was full of zeal, and, "touching the righteousness which is in the law, blameless." So that in the eyes of the world he must have been a very moral proper person, and, before the grace of God touched his heart, would, like the Pharisees of the present day, have laughed to scorn the gospel of Christ, which teaches the absolute necessity of conversion from our state by nature, from the world, the flesh, and the devil, to Christ; and this conversion, not the mere reformation which man can impose upon himself from any strong worldly politic motive, but that conversion which only the Spirit of God can produce, and which it is a most awfully dangerous error to say he alone does not produce. And if, in your objection to this first part of our text being applied to all indiscriminately, you should say that it speaks of man as an enemy "in his mind by wicked works," I would remind you of another most forcible sentence in one of Paul's letters: "Whatsoever is not of faith is sin." Let us not forget, either, the teaching of our church on this point. The 13th article says: "Works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ." And then it concludes, "Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." So that, according to this teaching and the teaching of Paul, it does not signify how many good works you may have done, or

how good these works may be: if they are not the fruits of genuine faith in the Saviour, they are nothing worth; nay, more, they are in themselves sinful. There are plenty of unconverted people—people, that is, who neither know nor follow the gospel of Christ, who even deny the necessity of spiritual conversion—aye, and there are plenty of people too, who absolutely deny the gospel of Christ, who are infidels and atheists, yet whose moral conduct, as far as man can see it, is a model to be imitated. They are leaning and trusting on this: they are living to their own honour, instead of to God's; and they will die to wake in a world of condemnation, to learn in eternal punishment and the deepest, most abject debasement, that which on earth their pride prevented them from hearing, and made them to scorn.

No man, however bright a saint he may be, can have too humble a view of himself as a sinner by nature. A man in his unconverted state must feel this before he sees the necessity for spiritual conversion. People, who deny or doubt this necessity, doubt or deny from a proud view of human nature—a wish to exalt human nature, and are, therefore, among the righteous whom Christ did not come to call. And such, brethren, be assured, are “alienated and enemies in their mind by wicked works;” for the gospel contradicts them, and they therefore live in open contradiction to the gospel; and, if such conduct is not a wicked work in itself, surely there is no saying what is.

II. We, secondly, go on to notice the reconciliation of the unconverted. Paul congratulated the Colossians: “Yet now hath he reconciled you who were sometime alienated.” In this particular it is that the surpassing mercy of our God so lustroously shines forth—the permitting a reconciliation between himself and man. Though we are “as far as possible gone from original righteousness,” though daily adding to the deep sin of our nature by a wilful practice of what is wrong, though living as rebels and traitors to the King of kings, and serving with all our heart the tyrant of hell, yet does God say, “Turn ye, turn ye; for why will ye die, O house of Israel?” Who was a greater enemy to the gospel of Christ than Paul, who wrote our text? Who greater enemies than the idolatrous heathen? Yet even these did he reconcile, who were greater enemies than many a saint now living; but they have been reconciled. How many a thief, and murderer, and blasphemer, and adulterer, who have been truly open enemies by their wicked works, have been reconciled, and have lived and died those whom Christ would address as “my friends”!

How many self-righteous proud Pharisees, who have been enemies, because they would not bow before the gospel, and yield themselves entirely to its teaching, have been shown their error, and have not sought in vain to be reconciled to the God of holiness! nay, how many infidels, heretics, who have audaciously denied altogether the truth of God's word, who, in the fancied strength of their own carnal wisdom, have attempted to pull down the temple of Christ's church by striving to take away him the foundation, or who, though not so daring as this, have yet barred themselves up in their little castle of self-knowledge, and pronounced to themselves that the revelation of Jesus Christ cannot be true, because they are not clever enough to understand it—how many even of such enemies have wept for their sins, and been permitted to approach the throne of grace, freely forgiven and fully reconciled! What mercy is this! It is not the mercy (in itself boundless) of extending pardon to such enemies as have not, by comparison, grievously transgressed, who have not offended by gross wickedness; but it is the mercy of extending pardon and the offers of reconciliation to those who have grievously transgressed and offended by open, daring enmity. How ashamed should this make such as now are living in hostility to a God who thus forgives! Should not the knowledge of this mercy melt the stoniest heart of the careless, who by their neglect and contempt are “crucifying the Son of God afresh”? Should not such knowledge dispel all the vain-reasoning pride of the self-wise philosopher, and humble him into the very dust before him who died for him? If they will turn from themselves and seek God, he will overlook all that is past; and they shall be reconciled to the great King, whom they have so long rebelled against in thought, word, and deed.

And let all who are not yet reconciled think, for their encouragement, what this word “reconciled” means. It does not mean pardon only: it means more. If I offend you, you may, on my repentance, pardon me from your heart; but it does not follow that you can be as friendly with me as you were before. My conduct may have so shaken your confidence in me, that, though you forgive me freely and fully, you may not be able to receive me again on the same terms of intimate friendship which existed between us before. But this is not the kind of reconciliation which takes place between God and the penitent sinner. When we are reconciled to God, his mercy is more than pardon; for we are friends indeed, and, as Paul says, we are “brought nigh” to God, from tw whom before

we were "far off." And look at such a promise as this to confirm what we have asserted: "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." Who, then, will not seek such a reconciliation as this—a reconciliation which comes laden with rich promises from heaven, and brings with it the gracious first-fruits of that glorious "inheritance of the saints in light" which now is offered to all who will accept it? And will not all earnestly ask, How is such a reconciliation to be obtained? Hear us, then, attentively while we go on,

III. To state the means of reconciliation told us in these words of our text: "Reconciled in the body of his flesh through death."

The apostle is speaking of Jesus Christ: the preceding verses contain one of the most sublime testimonies to the divinity of our Lord which the scriptures give us; and therein the writer, while he shows clearly who Christ was, shows as clearly what Christ did, that God and man might become reconciled: "It pleased the Father that in him should all fulness dwell." Thus Paul testifies of the deity of the Saviour; and, in the next verse, he testifies both of his humanity, and what he took that humanity upon him for: "And having made peace through the blood of his cross, by him to reconcile all things unto himself." In the verse of our text the same thing is expressed in somewhat different words: "reconciled in the body of his flesh through death." It was by the voluntary taking of our nature, and the voluntary offering up of the human body so taken, and the voluntary pouring forth the blood of that human life, that the means of reconciliation were wrought and established for all generations. This is the only means. God did not establish two or more means for such reconciliation; but he established one, and of course admits of no other. Man in his pride "seeks out many inventions," and sets himself against God's word and commandment, when he asserts "that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for holy scripture doth set out unto us only the name of Jesus Christ whereby men must be saved" (Art. 18).

But others, who will not go so far as to assert thus much, fancy that a re-

formation from evil ways will reconcile them to God: they think that, if they live the rest of their life strictly and morally, they shall have peace with God, quite forgetful of all the sin they have committed from their youth upwards. All the repentance and reformation in the world cannot atone for these, even if they were only a quarter the number. Christ alone is "our peace;" and nothing can atone for bygone sin except his blood, "the body of his flesh" offered up "through death." If you can keep God's perfect law entire, without breaking it in any single point, either by thought, word, or deed, you may be judged by that; but you must remember that one point broken renders all your service in this respect of no use whatever. If you will be judged by the law, you must go to the tribunal, having kept that law without a single fault, through all the states of your childhood, your youth, your manhood, your old age; or else that law will condemn you. So teaches God's word. But God's word teaches likewise that, since our nature is so fallen that it is absolutely impossible for any man thus to obey, and that, as Paul says, "the whole world is guilty before God," there is a sure means by which the sinner can obtain reconciliation and salvation; and this is by the sacrifice of his Son, "in the body of his flesh through death." If, then, you can see the overwhelming mercy of God in permitting sinners to be reconciled to him at all, on any terms, by any means, do not fail to see the still more overwhelming mercy which dictated such terms and such means. So surpassingly great are they, that we cannot comprehend the love which prompted our Father to send, our Saviour to come, and thus make peace between us and the God we so offend. We are mute with astonishment when we are bid to "behold what manner of love the Father hath bestowed on us," that, by the means of the stupendous sacrifice he appointed and accepted, "we should be called the sons of God." And if, as we said just now, the mercy of God, in permitting a reconciliation to be made between him and sinners, should shame the enemies, and melt the stony heart, and banish the pride of the carnally wise, O should not the nature of the means of this reconciliation tenfold increase their shame, that they are living in defiance and contempt and neglect of one whose love for an immortal soul devised so vast a plan for its redemption? Well can we understand the earnest appeal of the great apostle: "Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." Brethren, hear that appeal. Think

seriously of these things; and remember that, if you are not reconciled to God by this means of his own appointment, you are still among those whom Christ died to reconcile—i. e., “alienated and enemies in your mind by wicked works.” O you that are “afar off,” seek to be “brought nigh by the blood of Christ,” seek to be “reconciled in the body of his flesh through death;” so that you may not leave this world to go into the depths of eternal sorrow, but that, clothed with the righteousness of your Redeemer, you may be presented by him to his Father, “holy and unblameable and unreprouvable in his sight.”

And this leads me to show you the wonderful privilege of believers—

IV. In our fourth division; namely, the object and end of that reconciliation we have been considering.

The object is, that Christ may present you, at the judgment-day, to his Father: the end is, that you will be so presented. How presented? with what character? Purged and cleansed by his blood, and sanctified by his Holy Spirit, to such a perfect extent that he will present you “holy, unblameable, unreprouvable.” This corresponds with a still more full expression to the same effect, which Paul wrote to the Ephesians: “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.”

The object, then, of the great sacrifice made on the cross to reconcile sinners to God was that sinners thus reconciled should be so effectually purged of their sin by the infinite efficacy of the sprinkled blood, that individually they should be fitted to appear before their Maker holy, with no blame, to receive no reproof; and that collectively, as a church, they should form the great temple constructed of “lively stones,” built on the foundation of Christ himself, which shall be the eternal testimony of the grandeur and completeness of redemption. “There is therefore now no condemnation to them that are in Christ Jesus.” That is, the remedy appointed by the Almighty Father for the healing of sin is, when applied, of such wonderful power that it entirely, perfectly cures, and, in the end, eradicates the disease of sin. Now, what a consideration is this—that, though the sinner is by his sin of nature and practice alienated from his Creator, and is even “an enemy in his mind by wicked works,” yet that there is a means of reconciliation appointed, which not only will restore him to the favour of the King he has lived in rebel-

lion against, but, as a consequence, cause to be removed all that iniquity which constituted him a rebel, and qualify him to appear at the throne of judgment, not to be condemned, but to be received as “holy, unblameable, unreprouvable!”

1. And, first, the sinner reconciled will be holy; because we know that the “blood of Christ cleanseth from all sin.” Sin is unholiness; and while the sinner is unreconciled he is unholy, because his sin is not taken away: the remedy has not been applied to his soul; and the canker of sin is destroying him. But when, by the grace of God, the remedy is applied, then the corroding canker itself is destroyed, and all its corrupting, poisoning, deadening influences destroyed too; and thus the blackened loathsomeness of sin’s debasing effects on the soul is cleansed away, and by the blood of the Lamb that soul is made holy.

In this condition the redeemed believer will be presented to God on the great day of presentation. The contrast between him and the unreconciled sinner will be simply this: that the former will appear thus holy; while the latter, though he may have a fair array of goodly virtues and many a noble action to show, yet cannot be presented as holy, because the enemy sin has not been destroyed by the application of the provided remedy, and the inherent evil is untaken away. But, further, the reconciled sinner will be presented holy; because, in a greater or less degree, according to the measure given, he will be sanctified by the Spirit, and so made meet to be an inheritor with the saints in light. Good deeds and shining virtues do not produce this holiness; and, therefore, again will be shown the contrast between the one character and the other. The self-righteous or the scrupulously moral may be able to plead their privileges and quote their obedience to the outward requirements of these privileges; but these will not fit the sinner for the holy atmosphere of heaven.

2. Again, the reconciled are to be presented unblameable. “How can this be?” some will ask. “Have they not been guilty of many transgressions, as well as others?” Yes; but they do not seek for judgment according to their merit, they do not seek “to be judged by the law,” else indeed they would quickly sink beneath the weight of blame recorded against them. They seek to be judged by the righteousness of their pledge and surety for the observance of the law, even Jesus, by whom they have been reconciled; and “therefore there is no condemnation for them;” and, where all condemnation is removed, of course there is no blame. The other cha-

racter, on the contrary, cannot go without blame to the presentation, because although in his obedience he may have done all that he possibly could, and be able to plead a considerable extent of righteousness, yet he cannot say he is without blame altogether; he cannot say he has kept the law in every jot and tittle; and, therefore, according to the requirements of the perfect law of heaven, he is far indeed from being unblameable.

3. Thirdly, the reconciled are to be presented unreprouable. This follows from the two preceding conditions of being holy and without blame. According to the plan for their reconciliation, they cannot be reprov'd for sin; because all their sin is buried in the fountain, and laid aside for ever. And God in his mercy will not reprove them for their infirmities, nor because they are not as bright saints as others, nor because their faith be weak, nor for their lack of the same talents and adornments which grace many around them. They are holy and unblameable in and through his dear Son; and, though they be among the very smallest and least brilliant stones in the gorgeous edifice of the church triumphant, yet they are Christ's, and, being his, are unreprouable.

And here, once more, comes the lamentable contrast with the unreconciled. Alas, how fearfully different their lot! They have been judged unholy, full of blame; and can they then escape reproof? Nay; and their reproof is a dreadful one—no less than this, that, although they may plead, "We have eaten and drunk in thy presence, and thou hast taught in our street," yet the answer will be, "I tell you, I know you not, whence you are: depart from me, all ye workers of iniquity." O that we all may be rescued from so tremendous a doom as this! May the blood of Christ be so applied to all our souls that we may be among those who shall be presented to the Lord holy, because cleansed from sin by the sacrifice of our Redeemer; unblameable, because in Christ Jesus, and therefore without condemnation; unreprouable, because Christ's, and therefore partakers of the richest pardoning and forgiving mercies of our God.

And, brethren, if so be that any of us have been reconciled to our Father, and are so looking for these wonderful privileges and inconceivable blessings, let us be very careful lest it produce in our minds any thing like exaltation of spirit. Remember, that, if it be so with any of us, it is all of God's abundant grace; and, so far from leading us to "think any thing of ourselves," it should, of all things, humble us, that the sovereign Majesty of heaven has condescended to visit such

abject worms of the dust with such distinguishing favour. If we could make any claim, or put forward any plea for seeking this honour, it would be different; but the case is far, far to the opposite; and we can only sing "to the praise of the glory of God's grace," by saying, "Where sin abounded, grace did much more abound."

V. And now, in the fifth and last place, we proceed to consider the practical part of this delightful subject, namely, the terms to be conceded to by those who receive the benefit of the reconciliation which we have been considering. The apostle puts them to us in these words of our text: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard."

Of course you will bear in mind that, when we speak of terms to be conceded to, we do not mean that a concession to these terms will be the procuring cause to us of the blessings which accompany our reconciliation with God. We cannot be too careful in guarding against such an error; for it would be in opposition to the whole tenor of scripture. Yet you see how, by proposing the terms or conditions of clinging to the faith, the apostle warns us, lest, by resting too much on our privileges, we fall away from this faith, "make shipwreck of our faith," as he speaks in another place, and so lose all the blessings, both temporal and eternal, which he has connected with our reconciliation. "Let him that thinketh he standeth take heed lest he fall." Here is the same warning in other words. And I cannot agree with those interpreters of such warnings, who say they are not directed to believers. The warning is here plainly and explicitly given to such as have been reconciled to God by the atonement made for that purpose; and, if there was not danger of even such falling away from this highly-privileged condition, there seems no ground for St. Paul's having given them so plain an injunction; more especially, too, since in another part of his writings he declares that he kept his own body in subjection, lest, having preached to others, he himself should have been a castaway. I shall, therefore, proceed on the simple and evident ground of interpretation, and direct *your* minds to the warning, who know the value of the faith Paul speaks of.

1. "If ye continue in the faith." Having once obtained the knowledge of this faith, we are bound to retain it. And why the caution? Surely it seems clear that, when once any body has "tasted that the Lord is gracious," by having learned the preciousness of this faith, he would be most anxious to hold it

fast. True; but there are many causes to prevent his doing so, arising from the many temptations around him, and of which he must be careful lest gradually and with subtlety they draw him away from the firm ground-work on which alone he can stand safely. And one of the chiefest of these temptations is that which the devil so easily instils—that of resting on the great privileges connected with this faith. David fell into this trap, and soon found himself plunged in such wickedness, as but for the surpassing mercy of God, must have quickly brought upon him all the terrors of hell. And so in all ages of the church have many been led astray by this temptation. How much of that self-sufficiency and confident assurance which mark so many professors has been engendered thereby! how much of that indifference to the precepts of the gospel! how much that sad lack of the fruits of faith and holiness! Thus many, while priding themselves on their faith, are all the while deceiving themselves, and not continuing in the faith; for nothing can be more opposed to the whole spirit of the gospel than those evils I have just mentioned: wherefore the necessity of the most jealous watchfulness, lest, after all, we be wandering from and not continuing in the faith of the Lord Jesus Christ.

2. "Grounded and settled." The word "grounded" means built on a foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The Christian must be so firmly planted in Jesus, so solidly built on this great immovable rock, that, like a house not built upon sand, but on a solid foundation, he will be "settled." A well-built house is settled. It does not shake and totter before every gale of wind, as some houses do, but remains settled; and this because it is grounded on a solid, deep-laid foundation. So it is to be with the Christian—built on Christ. So it is to be with the Christian church—"built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. ii. 20). The first aim is to have a secure position on Christ the foundation; so that, amid all trials and temptations, all storms and tempests, we may still remain "grounded and settled;" "not puffed about with every wind of doctrine," but "holding fast" the "truth as it is in Jesus."

3. But the apostle continues the admonition: "And be not moved away from the hope of the gospel which ye have heard." There are many causes which operate on believers, aye, and anxious believers, too, to move them away from this hope, though they do not perceive the working of these causes,

and are often moved away without their knowledge. Such is the deceitfulness of man's heart, and such the power of the enemy to "this hope of the gospel." In these days especially how much do we see of this moving away! and, when such are removed from our communion, either into the ranks of dissent or its extreme opposite, how many more there are who excuse them by pleading their sincerity! As if sincerity could atone for doing that which is positively forbidden. Sincerity may be quite as deep and earnest in a bad as in a good cause; and we must only praise sincerity when we see that the fruits of it are in accordance with the directions of God's word.

But there are many other ways in which people are moved away from the hope of the gospel besides by these extreme measures. Many, after the trial of a few years, though they entered the lists with ardour and sincerity, cannot endure the "taking up of the cross" which the gospel requires. The renouncement of the world, for example, is a sore trial, to the young especially. They cannot learn the lesson, which to them seems so severe, of turning their backs on the giddy pleasures of life, or the temptation to worldly wealth and greatness. Little by little they get drawn back into the whirlpool they may have left on their first joining the gospel-company, and thus are moved away from the hope. Others tremble before the trials of life; and their faith fails in the hour of distress. Others are wavering between this doctrine and that doctrine, not being well "grounded and settled;" and so are continually moved about, shifted here and there by every new breeze of any thing like a popular opinion. Against all these, and many other movements away from the "simplicity of the gospel of Christ," we are guarded by the great apostle. He tells us that the great object of the death of a Saviour, and the blessed end of the means of reconciliation between God and sinners, is that they may be presented "holy, unblamable, unreprouvable" to his Father at the day of judgment;" but this cannot be, he would say, unless ye "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." How, then, shall we best obey his admonition? We know, brethren, that we cannot do so of ourselves; therefore we must be diligent in seeking from above that help which alone can enable to do so; with a close examination of ourselves, a constant exercise of private prayer, a regular attendance on the appointed means of grace, a perpetual mistrust of ourselves, an ever-watchful guard over our deceitful hearts, an

active caution to "prove all things," to "hold fast that which is good," and in our thoughts, words, and actions to "avoid even the appearance of evil." To these let me add one more most important requisite, which is a close, prayerful, regular study of God's holy word. Now these are some of the ways which we are to adopt, in order that God may grant us that assistance which only can enable us to obey the command of the text. It is when people neglect or lightly esteem these that the enemy gets the easy advantage, and that even the faithful are sometimes "moved away" by divers means "from the hope of the gospel." Be earnest therefore, brethren, in looking well to your hearts, and see how you are living, how obeying the word of your Master, how performing the requirements of the faith you profess to follow. "Ye have heard" this gospel:—there is your responsibility. Nay, more—ye have embraced this gospel—there is your increased responsibility. Even those who do not heed it have the first responsibility; for they have heard it, and they reject it at their eternal peril. Think of this, ye despisers. Think of this, you who are living in opposition to the teaching of the gospel "which ye have heard." But you, brethren, who have avowed yourselves followers of the gospel, have your responsibility ten-fold increased: and it is for you to continue in that calling, "that form of doctrine which was delivered you." And do you want encouragement, after the consideration of such a text as we have had to-day? Let us not speak of threats of punishment if we fall away, but let us dwell on the prospect of the glory which shall be ours if we "continue in the faith grounded and settled, and be not moved away from the hope of the gospel which we have heard;" reconciled unto God, at peace with him with whom before we were at enmity, and only waiting the time when we shall be summoned to be presented before him "holy, unblamable, and unreprouvable in his sight;" and this not because of our own righteousness, which is in every way imperfect, but because of the perfect righteousness of our great Atonement. Let us therefore, brethren, be earnest in our desires to be faithful, loyal, brave soldiers of our great Captain, ready and willing to "obey from the heart" all his commandments, and diligent to seek from him that strength which shall enable us, in spite of all temptation or trial, to "continue his faithful soldiers and servants unto our lives' end." Amen.

THE PRAYER OF ST. CHRYSOSTOM*.

THE compilers of our liturgy were influenced by a sincere desire to edify the members of the church, and therefore did not hesitate to adopt any form of prayers that seemed to suit their purpose. Not knowing where to find one more excellent, or better adapted to the conclusion of the service, they adopted this from a very ancient ritual of the Greek church. The congregation are now supposed to have "with one accord" asked for every thing requisite and necessary, as well for the body as for the soul; for it may be affirmed that there is not any thing that we can need for either one or the other that has not been included in the prayers that have been presented. Nothing, therefore, can be more beautiful and edifying than the manner in which we are called upon, as it were, to summon all our energies before we leave the throne of grace, to plead one of the most encouraging promises which have been given us by our Redeemer, and to pray that, as he has given us grace with one heart to unite in prayer to him, he will now fulfil our desires. But, knowing that we are liable, in all matters relating to this world, to form a wrong estimate of things, "to call evil good, and good evil, to put darkness for light, and light for darkness, to put bitter for sweet, and sweet for bitter" (Isa. v. 20), we pray him to take the fulfilment of our desires into his own hands, and to grant them according to his own infinite wisdom and goodness, only so far as they may tend to our real happiness. This meek, submissive spirit is highly characteristic of the humble-minded Christian, and, in fact, forms the basis of that liberty, to which, as the member of Christ and child of God, he is entitled. Possessing this spirit, he can, in the midst of the sorest trials, and in the deepest poverty, calmly repose his concerns upon his God, and feel satisfied that, if it were good for him, he would be otherwise. This, 'tis true, is a high attainment; but it is one that we ought all to aim at; for what happiness can be at all compared with that which such a man possesses, "having nothing, and yet possessing all things" (2 Cor. vi. 10)? Such a man, though this may appear to the man of the world to be enthusiasm, can look abroad upon the varied field of nature, and, though poor perhaps, compared with those around him in this world's wealth, can, in the true spirit of a child, call all that he sees his own: he can enjoy every thing he beholds, with a propriety none else can feel.

"For he, with filial confidence inspired,
Can lift to heaven an unassuming eye,
And, smiling, say: 'My Father made them all.'"
COWPER'S "WINTER MORNING WALK."

But for spiritual blessings he needs no reserve:

* From "Portions of the Morning and Evening Services of the Liturgy of the Church of England, catechetically explained." By the rev. Charles Miller, perpetual curate of Ballymakenny, diocese of Armagh. Dublin: Curry and Co. 1847. "At the suggestion," says the author, "of some clerical friends, who have kindly expressed to me their favourable opinion of 'The Catechetical Explanation of the Collects for every Sunday in the Year, and Principal Festivals,' which I published a few years ago, I have prepared this volume, in the humble hope of contributing some little additional assistance to parents and Sunday-school teachers, in imparting scriptural instruction (by means of the formularies of our church) to the children entrusted to their care. It is a work intended, under God's blessing, for a most important object, namely, the improvement of the rising generation through the medium of sound and systematic Sunday-school teaching."

the promise is, that "we shall be blessed with all spiritual blessings in heavenly places in Christ" (Eph. i. 3); and, therefore, the more earnestly he seeks for these, the more abundantly he shall be blessed with them—blessed with the knowledge of his word in this life, which includes within it every blessing he can need; and in the world to come his knowledge shall be perfected in the full fruition of that life which is at God's right hand for evermore. "The Lord God is a sun and shield: the Lord will give grace, and glory: no good thing will he withhold from them that walk uprightly" (Ps. lxxiv. 11).

"THOU GOD SEEST ME."—GEN. xvi. 13.

BY THE REV. G. M. WEBSTER, D.D.

IN whatever pursuit we may be engaged, we should never forget that God seeth us. This would prove a check on bad, and a stimulus to good actions. It can hardly be supposed that, did we entertain a correct idea of God's omniscience, and believe in the doctrine of future rewards and punishments, we could be at ease when committing sin. Yet, alas! conscience is so stifled in the breasts of many, that they feel (or seem to feel) no repugnance whatever in breaking the commands of their Maker; but surely, did they, with Hagar, seriously reflect and admit, "Thou God seest me," they could not suffer themselves, were it only through fear, to go such lengths of wickedness. To those whose life is spent in opposition to the laws of God the knowledge that he seeth them is painful; but to those who are willing to submit themselves to his guidance it is full of comfort. This may teach us the necessity of cultivating the Christian graces. God, be it remembered, is holy, consequently is pleased at every effort to attain to holiness made by his children. Those, then, who have imbibed the most of the spirit of the meek and lowly Jesus please him best. We cannot see God now; but we shall see him hereafter; "for every eye shall see him" (Rev. i. 7). May we see him not as a stern and offended King and Judge, but as a merciful and forgiving God and Father, that we may live and reign with him, world without end. Amen.

Poetry.

SCRIPTURAL LYRICS.

No. XVI.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

YE ask me for gladness,
For music and mirth;
But my harp thrills with sadness
To strains sprung from earth.
Shall I sing of earth's pleasure?
'Tis passing away.
Or of music's light measure?
How vain is the lay!

Shall I chaunt beauty's splendour?

I muse on the tomb.

Shall I praise earthly grandeur?

'Tis silence and gloom.

The flowers ye are wreathing

Are fading and frail;

And the songs ye are breathing,

They sound like a wail.

One note, while I'm singing,

Peals sad on mine ear;

And its deep tones are ringing,

"True joy lies not here."

But I know where high gladness

Pours forth her rich stream,

Where joy is *not* madness,

And life is no dream.

SONNET.

No. V.

THE BIBLE.

(For the Church of England Magazine.)

WHAT hast thou here? A book; but what a book!

Another such nor hath been, nor shall be:

Of universal love th' epitome,

The oracles the Everlasting spoke;

A mirror, into which whoe'er will look,

The past and future shall reflected see;

A spiritual cosmorama, showing thee

What ne'er on th' eye of loftiest fancy broke.

Yea, as the shell found on some foreign shore,

And carried many a thousand mile away,

Retains in its recesses evermore

The modulations of its native sea,

So in this heaven-born book the instructed ear

The music of eternity may hear. J. D. H.

Miscellaneous.

THE FOLIAGE OF TREES.—Every bough that waves over our head in the summer-time has an oracular wisdom. It is positively true that every leaf is full of instruction. Indeed the foliage of trees is one of the most wonderful subjects of contemplation and delight. A tree is a more eloquent exposition of the works of the Deity than any of the "Bridgewater Treatises." Read the history of leaves, and marvel! Each leaf is employed in receiving and transmitting gases from the air, in certain proportions, to the plant. These great operations having been effected during the summer months, and this agency of the leaves finished, they fall to the ground, not as an useless incumbrance, but to convey a large portion of fresh soil, peculiarly fitted for the nutriment of vegetation." And so it has been written: "The beautiful foliage, which has cooled us with its shade, and glowed with all the splendour of fruitfulness, at length returns to the soil in the lonely days of autumn, not to encumber it, but to administer health and vigour to a new series of vegetation, and circulate in combinations concealed from every human eye."—*Letter in Fraser's Magazine.*

London: Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave Maria Lane, St. Paul's; and to be had, by order, of all Booksellers in Town and Country.

PRINTED BY

JOSEPH ROGERSON, 24, NORFOLK STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 655.—JULY 24, 1847.



(The Kingfisher.)

SKETCHES FROM NATURAL HISTORY.

No. LIX.

THE KINGFISHER*.

(Alcedo.)

WHEN the delicious season of spring sets in, I often get up into the topmost branches of a wide-spreading oak; and there, taking the Metamorphoses out of my pocket, I read the sorrows of poor Halcyone. A brook runs close by the tree; and on its bank I have fixed a stump for a resting-place to the kingfisher. On it this pretty bird will tarry for a while in passing up and down, and then plunge into the stream, and bring out a fish. My elevated station on the oak gives me a fine opportunity of admiring its back, as it darts along beneath me. When the sunbeam is upon

it, no words can do justice to the beauty of the glowing azure which attracts the eye.

Modern ornithologists have thought fit to remove the kingfisher from the land-birds, and assign it a place amongst the water-fowl. To me the change appears a bad one; and I could wish to see it brought back again to the original situation in which our ancestors had placed it; for there seems to be nothing in its external formation which can warrant this arbitrary transposition. The plumage of the kingfisher is precisely that of the land-bird, and of course some parts of the skin are bare of feathers; while the whole body is deprived of that thick coat of down so remarkable in those birds which are classed under the denomination of water-fowl. Its feet are not webbed: its breast-bone is formed like that of land-birds; and its legs are ill calculated to enable it to walk into the water. Thus we see that it can neither swim with the duck, nor dive with

* From Waterton's "Essays on Natural History."

the merganser, nor wade with the heron. Its act of immersion in the water is quite momentary, and bears no similarity to the immersion of those water-fowl which can pursue their prey under the surface, and persevere for a certain length of time, till they lay hold of it. Still the mode of taking its food is similar to that of the gulls, which first see the fish, and then plunge into the deep to obtain it; but this bird differs from the gull in every other habit.

You observe the kingfisher sitting on a rock, or upon the branch of a tree, or hovering over the water; and, the moment a fish is seen in the stream below, it drops down upon it like a falling stone. If it miss the mark, which is rarely the case, it comes up again immediately, without further exertion in the water, and then flies off, or occasionally regains its former station, in order to make another plunge. As this process of immersion is of very short duration, the bird is enabled to escape with impunity from the deep, in which, or on which, were it to remain for a very little time, death would inevitably be its fate.

These undeniable circumstances have induced me to wish for the restoration of the kingfisher to its former situation amongst the land-birds; for I feel reluctant to admit that the single act of procuring its food from the water should be thought a sufficient reason for removing it from its old associates, and placing it amongst strangers, with whom it can neither dive nor swim, nor even float with any chance of safety. If the kingfisher is to be considered a water-bird merely because it draws its sustenance from the water, then our modern innovators ought to consider the osprey in the same light; and even the barn owl might give them a hint that she feels inclined to seek a new acquaintance; for I myself have seen her plunge into the water, bring out a fish, and convey it to her nest. Indeed, the swallow, with a still better grace, might ask permission to form a new division, distinct from both land and water-birds, and call it ethereal; because it procures the whole of its sustenance from insects in the circumambient state.

When I remarked above that the feet of the kingfisher are not webbed, I did not wish it to be understood that I consider the webbed foot essentially necessary to the act of swimming. The water-hen is an expert swimmer, without having the feet webbed; but then its form and plumage, so different from the form and plumage of land-birds, enable it to move with swiftness and with safety, either on the water, or under its surface.

There is not much difference in appearance between the adult male and female kingfisher; and the young have the fine azure feathers on the back before they leave the nest. This early metallic brilliancy of plumage seems only to be found in birds of the pie tribe. It obtains in the magpie, the jay, and, most probably, in all the rollers. Wherever it is observed in the young birds, we may be certain that the adult male and female will be nearly alike in colour. We are in great ignorance, and I fear we shall long remain so, concerning colour in the plumage of birds. The adult male and female kingfisher have a very splendid display of fine tints; so have the adult male and female starling; but, though the young of the kingfisher have their bright colours in the first

plumage, we find the first plumage of the young starlings pale and dull. I have had an eye to this circumstance for above thirty years, and still I am sorely in want of the schoolmaster.

The old story, that the kingfisher hovers over the water, in order to attract the fish by the brightness of its plumage, is an idle surmise. In the first place, fishes cannot see an object directly above them; and, secondly, if they could see it, there would be nothing brilliant for them to look at in the kingfisher, as all the splendid feathers are upon its upper parts.

A brook runs through this park; and alongside of it grows a small oak, part of the roots of which are bare; the earth and gravel having gradually left them, and fallen into the stream below. In the bank where these roots are seen, about six feet from the surface of the water, is a hole in which a pair of kingfishers have had their nest time out of mind. They have afforded me the best possible opportunities of examining their economy; and, from what I have seen, I am perfectly satisfied that this pair of birds, at least, live entirely upon fish: I have never been able to detect these kingfishers feeding either upon snails, or worms, or insects. They bring up a fish from the water, crosswise in their bills, and then chuck it down their throats head foremost. I do not think that they ever eat a fish piecemeal; and these birds, with me, never utter their ordinary, shrill, piping succession of notes, except when they are on the wing.

I love to take my stand behind a large tree, and watch the kingfisher as he hovers over the water, and at last plunges into it, with a velocity like that of an arrow from a bow. How we are lost in astonishment when we reflect that instinct forces this little bird to seek its sustenance underneath the water, and that it can emerge from it in perfect safety, though it possesses none of the faculties (save that of plunging) which have been so liberally granted to most other birds which frequent the deep! I sometimes fancy that it is all over with it, when I see it plunge into a pond which I know to be well stocked with ravenous pike; still it invariably returns uninjured, and prepares to take another dip.

There are people who imagine that the brilliancy of the plumage of birds has some connexion with a tropical sun. Here, however, in our own native bird, we have an instance that the glowing sun of the tropics is not required to produce a splendid plumage. The hottest parts of Asia and Africa do not present us with an azure more rich and lovely than that which adorns the back of this charming little bird; while throughout the whole of America, from Hudson's-bay to Tierra del Fuego, there has not been discovered a kingfisher with colours half so rich or beautiful. Asia, Africa, and America offer to the naturalist a vast abundance of different species of the kingfisher: Europe presents only one; but that one is like a gem of the finest lustre.

I feel sorry to add that our kingfisher is becoming scarcer every year in this part of Yorkshire. The proprietors of museums are always anxious to add it to their collections, and offer a tempting price for it. On the canals, too, it undergoes a continual persecution: not a water-

man steers his boat along them but who has his gun ready to procure the kingfisher. If I may judge from the disappearance of the kite, the raven, and the buzzard from this part of the country, I should say that the day is at no great distance when the kingfisher will be seen no more in this neighbourhood, where once it was so plentiful, and its appearance so grateful to every lover of animated nature; where, in fine, its singular mode of procuring food, contrasted with its anatomy, causes astonishment in the beholder, and cannot fail to convince him that modern ornithologists were ignorant of the true nature of the kingfisher when they rashly removed it from its old associates, and assigned it a place amongst strangers whose formation differs so widely from its own.

BAD TEMPER; ITS INDULGENCE AND RESULTS.

No. II.

UP to the period of Ruth's removal from the parish school, Mrs. Foster had been an attendant (though a very irregular one) at church; but soon after, wishing I suppose to shew me that she could be independent in more ways than one, she joined the dissenters. Of course she insisted on Ruth's accompanying her to the bustling town of —, where the chapel was situated, and leaving the place of worship where she had prayed to and praised God ever since her little lips had been able to lisp his name. What cared her mother for this? "She had been insulted by one minister," she said; so "she would go to another, who was just as good to sit under, she had no doubt, and who would not be coming to her, telling her how she ought to bring up her own child; as if she did not know all about that better than any body else." This step severed the last link which bound Ruth to her spiritual pastors; and from that time I could only pray the more earnestly for her, that she might have grace given her according to her need, to enable her to withstand this and all other trials to her faith. My prayers remained long unheard, or, I should rather say, an all-wise Father saw fit for a time to withhold the answer I desired; and doubtless it was for some most merciful, though inscrutable reason. At first Ruth appeared timid and shy when I met her, as if she felt that her mother's conduct was something to be ashamed of, and fancied that I thought she had some participation in it. Poor child! I felt that she was being sinned against, not sinning; and I tried by every means in my power to restore her to her former innocent openness of thought and speech. But I did not see her often enough for my kindness to regain her confidence; and, after a time, another and a far worse change was observable in her countenance and manner: the former, having lost its once frank and ready smile, now changed its expression of shame or timidity for one of boldness and decision ill suited to her years; whilst the latter became presuming and disrespectful. The answers she gave to any questions I might ask her were short and abrupt; and, whenever she saw me approaching, she would turn away her head, and ap-

pear to be talking so earnestly to her companions as not to notice me when I passed. All this grieved but did not surprise me: I knew of the existence of the leaven, and was therefore prepared for its working. I determined, however, to make one more appeal to the good feelings which might yet remain in the hearts of Mrs. Foster and her daughter. I did so, and failed. The former, as usual, said she was better than her neighbours, and her daughter was the worst-tempered girl ever born; whilst Ruth declared that she only kept company with the girls of the town because her mother was such a tyrant there was no living with her. Both turned a deaf ear to my remonstrance, and seemed to think my interference impertinent; and thus at last I was forced, though unwillingly, to act on Mr. Morton's advice, and come to his decision, that in such a case nothing could be done but to commit it by prayer unto the mercy of God. Time meanwhile rolled on, and brought Ruth Foster to the verge of womanhood. It was five years after the occurrences which were noticed in the last chapter had taken place, that I was one day calling on a woman of the name of Rudd, Foster's sister, when some observation I made, on the sad consequences of giving way to ill temper and self-will, gave rise to the following dialogue:

"Ah, sir," said Mrs. Rudd, "how I wish my brother's wife and child down there at Elm End could hear what you say about that."

"You mean Ruth Foster and her mother, I suppose; but I am afraid if they heard they would not pay any attention. When Ruth was younger I used to talk to her a great deal about the sinfulness of giving way to bad temper; but now she will not give me the opportunity of doing so: she turns away her head, whenever she sees me coming towards her."

"Ah, sir, 'tis just what I should expect from her; and it is n't altogether the girl's fault; for when she was littler her mother used to say as she'd beat her if she went nigh you or Mr. Morton; and now, it's my belief, it's very shame that keeps her from speaking to you, sir: she feels awkward like, and yet tries to carry it off the way she sees her mother go on."

"I know," I said, "that it is the way with some of the dissenters; and I thought, perhaps, it might be the case with Ruth."

"O bless you! no, sir: she don't care nothing at all about the meetings—not she. She was very vexed about being obliged to leave church and go to — at first; and now I don't much think she goes any where."

"O that explains the change in her looks and manner, Mrs. Rudd: no one can go on sinning against God, by despising and neglecting his holy house, without becoming cold and heartless; and then of course all evil passions increase in a ten-fold degree. What you have told me respecting Ruth has given me great pain; but what did you mean by the goings on in your brother's house?"

"Why, sir, the quarrelling and fighting. It is really quite dreadful to pass that way when Ruth and her mother take on as they do sometimes: I never heard anything like it, except at the Lion,

when the men have taken a drop too much—that I never did, sir.”

“And poor Foster himself, what does he do?”

“O, sir, he mostly takes it all quietly: he was always a still creature; but, sir, he’s a failing man: he won’t be long for this life, it’s my belief; and his wife and daughter may thank themselves for that, as it seems to me.”

“We must not be hard in our judgments of other people, Mrs. Rudd, seeing how much mercy we ourselves hope for; but what makes you think your brother’s health is failing?”

“Why, sir, his spirits are clean gone, and his appetite too; and he goes about his work as if it was real drudgery to him; and when he comes home o’ nights he’s as weak as any child, he don’t seem to have any strength left.”

“I am sorry to hear so bad an account of him: I wonder he has not been to me for a dispensary ticket.”

“Bless you, sir, I believe his wife would take and kill him outright, she has grown so violent of late, if he did such a thing; for she says that you and Mr. Morton have spoke to her as she wouldn’t bear from no one living; and she vows she’ll never go nigh you, nor yet let any one that belongs to her if she can help it; and she’s a woman who keeps her word, particular when it’s to pay any one out for going contrary-like to her.”

“Poor woman,” I said with a sigh, “you must give her your prayers, Mrs. Rudd; for her’s is an awful state to be in: bad passions and evil tempers seem quite to have got the mastery over her; and, if it should please God to call her to his judgment-seat before she has listened to his call to repentance, her doom is too dreadful even to be thought of.”

“So I often say to my goodman, sir; and the greatest mercy that could happen to her would be some heavy trial which would break down her pride; for she’s the proudest as well as the worst-tempered woman I ever came across.”

“I much fear that what you say is true, Mrs. Rudd; still it is not always right, and still less kind to say all that is true of one’s neighbours. If we looked at our own conduct and temper, I’m afraid we should find many things which might be said with truth of us, which we should still be very much hurt at hearing from other people.”

“I must own to that, certainly, sir.”

“Then let it influence your speech, my good woman. More mischief is done, I believe, than we are any of us aware of, by the ill-natured remarks made by one neighbour on another, and in many ways of which we should perhaps never think. For instance, I do not think that Mrs. Foster would ever have let her temper carry her to such lengths if she had any character to keep up; but she knew it was said in the village that she was a violent, ill-tempered woman; and so she did not care for shewing that she was so.”

“Well, sir, now you say so, I remember she said something very like that herself to me one day, when I said, I wondered she was not ashamed to let people see into what passions she threw herself.”

“So you see, though it is no excuse for Mrs. Foster, yet those who have, as it were, talked her into being a scold, are, in a measure, involved in her condemnation. When we come to think se-

riously of all our duties, we are surprised to find how many they are, and how few we have hitherto thought ourselves bound to fulfil. The least among us, Mrs. Rudd, have immense responsibilities laid upon us as members of Christ’s great family.”

“So it seems, sir, from what you say; but”—

“You are thinking that, if all is required from you which I represent, you will never be able to fulfil it?”

“Yes, sir.”

“And, if you expect to do so alone, and in your own strength, you are right. Well may the very best among us exclaim: ‘Who is sufficient for these things?’ when we think of the duties which as Christians we are called upon to fulfil; but, thank God, we have a friend who is able and who is willing to aid and support us; and to him we must go in all humility and self-abasement. Each night, Mrs. Rudd, I would counsel you to think over every thing that has happened during the day: thus you will soon find out what are your besetting sins; and against them you must strive and pray. If you discover that you are inclined to be uncharitable in the judgments you form of your neighbours, pray for an humble spirit; for they, who are aware how vile is their own nature, and their conduct how unlike what it ought to be, will ever be ready to make all due allowances for the faults and failings of others. If you are in the habit of talking scandal, and find it difficult to overcome the inclination you have to repeat any stories you hear tending to the discredit of your neighbours, then beseech your heavenly Father to set a watch before the door of your lips, and put a bridle in your mouth, that you offend no longer with your tongue; and if, like your poor sister-in-law, you find that your temper and disposition are not those of a Christian, then pray that the same spirit may be in you which was likewise in Christ Jesus, who, when he was reviled, reviled not again, when he was buffeted and spat upon, uttered no reproach, but who, whilst yet hanging in agony on the accursed tree, prayed for his murderers.”

I then took my leave, and left Mrs. Rudd to think over all I had said to her, before her husband returned from work and her children from school. As I crossed the threshold of her cottage, I uttered a silent prayer that the words she had heard with her outward ears might be grafted inwardly in her heart; for, though I believed her to be in the main a good woman, and desirous of doing her duty, yet I had lately heard that she was much given to speak harshly and uncharitably of the conduct and motives of others, and was thus in danger of rendering her own Christian profession of none effect. How bitter are the trials of a pastor! how agonizing often the feelings he experiences on finding that those he has regarded as hopeful and heartfelt believers in the truth as it is in Jesus are not all that he thought they were! Could those committed to his care see into the recesses of his heart, and read the workings of his troubled spirit, as he toils on day after day and year after year, without reaping any apparent fruit from his unremitting labours, they would surely work with him, and for him: they would remove every obstacle in the way of his promoting the good which he yearns to accomplish, and would

give him their earnest, heartfelt prayers. This is the greatest boon a watchman on the walls of Zion ever asks: it is one it seems most natural to grant; and yet how rarely is it accorded indeed and in truth! His parishioners do not, cannot, see his inward struggles; and, seeing him wear a calm exterior and cheerful countenance, they will not believe that their persisting in evil courses makes him pass days of anguish and nights of watchfulness. Thoughts such as these occupied my mind as I walked from Mrs. Rudd's cottage to my own humble home; for that day had been to me one of disappointment and vexation of spirit; and I was almost tempted to murmur against the Lord of the vineyard, for allowing so many wild vines, briars, and thorns to spring up on every side, impeding the progress of his labourers. But the refreshing walk at that calm evening-hour tranquillized my ruffled spirits; and the sight of the grey church-spire, pointing to where sorrow and sighing are unknown, brought holier and happier thoughts; and I paused among the grass-green hillocks, the homes of the silent dead, to pray for forgiveness and hold communion with my God. An answer of peace was accorded to my humble petition; and I found then, as I have ever found, that our God is indeed a God of mercy, and that his darling attribute is love. And here I would caution my readers (and especially those among them who, from being young and excitable, are more liable to variable spirits) against endeavouring to drive away melancholy feelings by seeking the society of the thoughtless and the gay, or by rushing into dissipation. This expedient may be successful for a time; but the sadness which you strive by false and dangerous means to shake off will be quite sure to return when the temporary excitement has passed away. Do not let it be supposed, from what I have said, that I approve of giving way to morbid melancholy. Far, very far from that is my meaning; but, knowing that, constituted with acute sensibilities, and placed as we are in a scene of trial, often among jarring and uncongenial spirits, feelings of sadness, sometimes almost amounting to despondency, will occasionally oppress us, I would fain point out some remedy for them, more effectual than that usually resorted to, by the young and inexperienced. When they feel "weary and heavy-laden" with the troubles and vexations of this life, they try to banish thought, and lose, as it were, their own identity in a pleasure-seeking crowd. I would, on the contrary, counsel them to go into their chamber, and be still, to shut out the world from their eyes and mind, and to give themselves up to thought—deep and earnest thought. They cannot help at times being melancholy; but they can help that melancholy being a selfish, unworthy feeling. It is impossible to stay the mountain-torrent in its course; but its waters may be directed into channels which, flowing through a "land where no water is," may make the "wilderness to blossom as the rose." So, reader, when your spirit is disquieted, and your heart within you is desolate, when you are oppressed with a sadness which you feel it impossible to shake off, turn your thoughts from earthly subjects of mourning to those connected with your soul, and you will be blessed in your deed. Have friends proved false? Think,

then, of the vows which at your baptism you vowed unto the Lord: consider how you have fulfilled them, or rather how you have forgotten and neglected them, and then mourn for your own unfaithfulness. Does the ingratitude of those whom you have deemed familiar friends, who have eaten of your bread, cut you to the quick? Then look unto him whom you have pierced, and say whether the ingratitude shown by your neighbour to yourself is anything to that of which you are each day, each hour, guilty, towards the "man of sorrows," who was wounded for your transgressions, bruised for your iniquities, and with whose stripes you are healed. Or are you in trouble? and does the cold, careless smile of the worldling, as he passes heedlessly by, poison the thorns which environ your path? O, then, be "in the Spirit" at the foot of Calvary: see there your Saviour in agony on the accursed tree: hear once again the bitter cry which has so often fallen unheard on your ear: "Is it nothing unto you, all ye that pass by?" And, lost in shame and anguish at the thought of your own hard-hearted apathy and base ingratitude, you will forget the coldness and indifference to yourself, which are but as the mote in the sun-beam in comparison to that which you manifest towards him who "hath loved you, and given himself for you." * * *

Evening had drawn her sombre veil over the peaceful scene, ere I left my retreat under the old yew trees in the churchyard of Elford St. Mary; and, when I reached my little cottage, I found the faithful Boshier at the wicket, wondering what could have detained me so long, and anxiously waiting my return. Having satisfied the kind old woman that I was well, and that nothing unusual had occurred, I went into my study, where tea, duly prepared, seemed to invite me to repose and refreshment after the labours of the day. Seated by the cheerful fire, which threw bright rays over the small but well-filled book-shelves which lined my little sanctum, with old Fangs, the companion of all my walks, on the rug, and a volume of my favourite Hooker on my knee, I looked forward to a perfectly peaceful evening—

"The world forgetting, by the world forgot."

I had not, however, long enjoyed this peaceful happiness, before my housekeeper opened the door, and told me that little Joe Foster had come to say that his father was very ill, and wished to see me.

"Shall I tell him, sir," she added, "that you will go there the first thing in the morning?"

I smiled at the insinuating way in which she endeavoured to put her veto upon my going out again that evening, and felt almost inclined to submit; but, happily, the sense of duty prevailed; and I told the discomfited Boshier to ask the boy to wait a moment, as I would accompany him home. With some reluctance I closed my book, put the guard on the fire, roused old Fangs from his slumbers, and, lanthorn in hand, set out upon my cheerless walk to Elm End. By the way I asked the child what was the matter with his father; and the account I received was much the same as that given by his aunt in the morning, only adding that the father had gone to work as usual, but, having been seized with a fit in the

middle of the day, was brought home about two o'clock in one of his master's carts.

"And did your mother send for me, Joey?" I asked.

"No, sir: father asked the doctor, and he sent me."

We had by this time reached the garden-gate; and, the door of the cottage being ajar, I could not help, as we walked towards it, hearing the following dialogue:

"Well, my good woman," said Dr. Willis, "if you will make such a noise, I cannot answer for the consequences to your husband."

"Who wants you to?" was the angry rejoinder: "all I say is, I don't believe Foster's half as bad as you make out; and you only say so just to get the parson here, who I said should never darken my door any more."

At that moment I presented myself before the irritated woman, who, perceiving that I must have heard all she had been saying, and somewhat abashed at the calm, yet searching look with which I met her restless eye, retreated sulkily to the chimney-corner, where, apparently busying herself in preparing some gruel for her sick husband, she left me alone with Dr. Willis. From him I learned that Foster was at present quite sensible, and that, if there were no recurrence of the fit, he would soon be well; but he added:

"He may, you know, be seized at any moment; and, as he seemed very anxious to see you, I thought it better not to risk the event of the morning; so, much against the old woman's inclination, I sent for you at once."

Thanking the kind doctor for having done so, I went into the sick man's chamber. There I found Ruth, who, however, quitted it on my entrance, though I particularly asked her to remain, hoping that what I might say at such a time would touch her heart. Foster had always been a steady, sober man, who wished to do his duty as well as he knew how; but, in his best days, he had been a poor creature, weak in mind as well as body; and, his wife having ruled him literally with a rod of iron, he had exercised no authority in his own cottage, and possessed not the slightest influence over his family. Of late years the perpetual quarrels between his wife and daughter, together with his growing infirmities, had so embittered his life, that he looked upon it as a burden from which he hoped soon to be delivered; and, as I approached the bed, I heard that he was praying to God to take him to himself. He spoke with difficulty; but, as he seemed to listen with interest when I read, and to join with me in prayer, I remained long with him; and, from the answers which he made to my inquiries respecting the state of his mind and feelings, I had good reason to hope that his heart was at peace with God. Each time, however, I made a motion as though preparing for departure, he entreated me so earnestly to remain, that I began to fancy there must be something on his mind which he wished to confide to me, but could not gain resolution to begin. I thought perhaps he might be wishing to receive the holy communion, but feared I might not think his mind in a fit state; so I asked him if such were his wish; and he replied "that, please God, he should like to do so before he died, but that he did not think he felt

equal to doing so that night," adding, if I would come over next morning, he should feel very grateful. I promised to do so; and, having once more prayed, in the poor man's name, that, if it were God's will that his sickness should be unto death, his heart might be purified in the blood of the Lamb, and that, sinner though he was, yet for his sake he might be received to be happy with him for ever, I took his hand in mine, and wished him good night.

He grasped my hand almost convulsively, and exclaimed, "O sir, how good it was of you to come, after all that has happened!"

"Not at all, Foster: you have had nothing to do with your wife's misconduct; and, even if you had, I should have done just the same—the greater the need of his being warned and prayed for."

There was silence for a few moments, which was broken by Foster's saying, in a low, husky voice, "Sir, I would not on my dying-bed speak against any one, least of all against my own kin; but I must tell you, sir, that the way my wife and Ruth go on makes me feel more sad than knowing I shall never be about again. They are not what they should be to me, sir; still I love them dearly; and I'm almost broken-hearted to think where they must go at last, if they don't mend. And what makes it worse than all," and here the poor old man sobbed like a child, "worse than all, sir, is that I hav'n't done my duty by them: I feel I hav'nt; and I know it's written in God's book against me."

I was quite alarmed at seeing how excited he was becoming, and tried, by every means in my power, to soothe and comfort him. "You told me," I said, "that you have reasoned with your wife, and have tried to lead your child in the right way."

"Ay, sir; so I did long ago; but I've given up meddling with them many years. Betsy used to fly out at me so, it quite frightened me, when I told her it was wicked to go into passions and beat the children. O sir, it seems a hard thing to say, but it's what I've thought many a day, that, though it don't seem near so wicked at first sight as lying and stealing, yet anger and passion are really as bad, and bring quite as much sorrow, and will have just as much punishment."

I was quite astonished to hear him speak so sensibly; for hitherto, during all the years I had known him I had hardly ever prevailed on him to talk to me, except in the way of "yes" and "no," in reply to any questions I might ask him. It was one of the cases I have frequently met with in the course of my ministry, where the spirit brightens as the flesh decays. In reply to his observation, I told him I believed that he was right; for that the anger which grieves the Holy Spirit of God is as contrary to his will and commandments as the sins which are visited with punishment by the law of the land, and will therefore be equally condemned by the Judge to whom the secrets of all hearts are open. "But," I added, "you must not talk any more; so, if you have any request to make before I leave you, you must do it at once, and then try to go to sleep."

"I have one thing to ask you, sir; but I'm almost ashamed to do it, after all that has passed between you and my misis."

"Do not hesitate to ask me any thing you wish, Foster: I shall be happy to do it, if I am able."

"Well then, sir, you would make my dying-bed happy, if you would promise to look after Betsy and poor Ruth when I am gone. They'll maybe be sorry for what's past when they see I'm really dead, and be more ready to listen to what you say to them, sir. At any rate they'll find it a hard matter to get along without my wages; and trouble makes the heart soft, and I'm fearful they'll have a plenty of that: pray God they may have his comforts to help them bear it; and then it won't signify. But you will call in now and then, won't you, sir? and give them a kindly word of good advice; and maybe, if they're in want, you won't refuse them a trifle, for the sake of me that is gone?"

I promised all, and more than all he asked, and then left him. There was no door to the bedroom; but there was one at the bottom of the stairs, which led direct into the kitchen. I walked very gently, that my footsteps might not jar on the weakened nerves of the sick man; and, when I reached the door, which was ajar, I felt something leaning against it. It was Mrs. Foster, who had been leaning there with her ear close to the opening, listening to the conversation which had passed between myself and her husband. She had heard all, as I could plainly see by her countenance, which bore traces of an inward struggle to overcome strong emotions, whether of anger or remorse it was difficult to determine. "Your husband is very ill, Mrs. Foster," I at once began.

"He eats very well," was the short and evasive reply.

"He forces himself to eat, because he feels that if he did not do so he would soon faint from weakness; but, believe me, he is very ill, and I would advise you (as you value your peace of mind in future years) to ask him for his forgiveness for past neglect and unkindness, and to make the most of the short time which may yet remain to do your duty as a wife."

"Ah, I dare say he has been telling you a pack of lies about me, though I'm sure I've done my duty by him; but I don't care nothing at all about it, not I; and so I'll show him as soon as he gets well again."

"And if he never should get well again, Mrs. Foster, what then?"

"She wouldnt care for that," said a voice, which I recognized as Ruth's, though its tones were very different to what they had been in childhood.

"Shouldn't I care? you hussey," exclaimed the enraged mother, "how dare you say I shouldn't!" and a torrent of abuse followed, which was returned with equal violence by the daughter. Perceiving that I could do no good, and that any thing I said in order to pacify their rage only added fuel to the flame, I left the cottage, and returned to my own quiet home.

A. E. L.

SELF-GOVERNMENT, AND MILDNESS OF MANNER TO SERVANTS*.

IRREPARABLE mischiefs often happen, both to employers and servants, merely through an habitual want of self-government. It argues great meanness, where people can readily guard their tongues, however provoked by their customers or superiors, but whose passions are exhibited in all their fury toward a servant, merely because it is a servant. A truly benevolent person regardeth the enjoyment, as well as the life, even of his beast (Prov. xii. 10). The person who takes away the refuse of our fires is as needful to our comfort, and, while she acts honestly, is as deserving a due measure of our good-will, as any of our superiors. People, who give place to angry feelings and harsh expressions, exceedingly lower their authority in the sight of their inferiors (Eph. vi. 9), and often lose, perhaps very unwillingly, valuable services. "A soft answer turneth away wrath; but grievous words stir up strife." Leave off, therefore, from contention before it be meddled with (Prov. xv. 1; xiii. 10; xvii. 14). He that bridleth not his tongue, but deceiveth his own heart, that man's religion is vain (James i. 26). A mild and civil carriage, on the part of a master and mistress, has kept a good servant, where she would not have stayed merely for the wages; while an opposite deportment has irritated and driven away those helpers whom a little cool reflection would have judged it better to have conciliated and retained. The next servant you may hear of is as likely to be worse as to be better; and, when once the frequency with which a family changes their servants becomes observed in the neighbourhood, the case is pitiable, though the cause may be blamable. Such families are likely to have few applicants, except very ordinary ones; or, if they should engage worthy servants, such mostly make a speedy departure, from the reports they may hear to the prejudice of their employers.

Let us watch over our minds, that we may be angry at nothing but sin; and thus we shall be preserved from sinful anger. We should in all cases make due allowance for the failings of others, considering that we also have our failings, and perhaps of a more injurious kind. Our thoughts, on occasions in which we are displeased, might usefully run in some one of these channels, according as it may be suited to the subject of the irritation: "I ought not to expect, from so young a person, the discretion of mature years:" "If I had to handle as many brittle articles, and as often as she has, perhaps I might break as many:" "Perhaps I was not sufficiently clear in giving my orders:" "I trusted to his treacherous memory, instead of putting my instructions into writing; for I might have indeed calculated upon some mistake by my giving verbal orders; and so, only because one word has happened to be forgotten or misapprehended, the whole business has been deranged—it may be as much my fault as the servant's:" "I told him to do as circumstances should direct, and to act according to his

* From "Hints for the Promotion of Domestic Comfort in Reference to Household Servants." By rev. H. G. Watkins, M.A., rector of St. Swithun's. London: Hatchards. 1847. We cordially recommend this little book. It well deserves a place in every household.—Ed.

discretion. He has done so ; but his judgment has differed from mine, and he has acted in a way in which I would not have acted ; but, if any reproof must be given, it ought to be taken by myself, in deputing a person whose judgment was not sufficiently informed for the business." Thoughts like these, each suited to each concern, would appease much irritation, and prevent many angry words.

A meek and quiet spirit in the management of family concerns occasions much good-will, good service, and general tranquillity, that would otherwise be lost. "I beseech you," said St. Paul, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness ; with long-suffering, forbearing one another in love" (Eph. iv. 2). There are few so hardened as not to feel grateful when they are kindly and liberally dealt with. Let others see by our daily manners and deportment that we will be their friend, if they will but befriend themselves. By this conduct many ordinary servants may be greatly improved, and good ones will gladly continue in our service. There are families whose minds lead them to pursue this line of conduct, and who can speak of the long continuance of services in their whole household, and who have known for a series of years little, but by report, of the vexations and inquietudes to which many are subjected.

Imagine yourselves, at times, to be in the servant's place : judge of their feelings by what your own would be in their situation, and under their circumstances ; and then you will, when alone, quietly direct, and advise, and remonstrate with good effect. People, who express themselves satisfied with what we do, and pass over an inadvertency, because they know our habitual intention is good, greatly engage our energies, quicken our diligence, and make us anxious to maintain the good opinion they have formed of us. The same kind of experiment ought to be tried with all servants before we say they are incorrigible. If "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10), "if they that turn any to righteousness shall shine as the stars for ever and ever" (Dan. xii. 3), then surely our best endeavours ought to be used ; and, even if we are disappointed of the hoped-for effect, we may be assured they will be acceptable to God our Saviour. We may always expect the divine favour and protection, while we are with discretion and kindness pursuing the line of Christian duty. Think of God's long-suffering to us, and whether it has led us to deep humility, true repentance, and ardent love of our Saviour. Think of the mercy God bestowed on Paul, once a persecutor and injurious, and on Mary Magdalene, whose former wickedness is described as being "possessed with seven devils :—" think of the run-away and roguish servant Onesimus, whom the apostle Paul was the means of converting at Rome, and who was sent back to his master Philemon, with a letter of recommendation to his kindness and protection (Philemon) : think of our Lord and Master Jesus Christ, who manifested peculiar condescension and forbearance, under grievous provocations, while dwelling in our world. His holy, harmless, useful life is set forth as a pattern to us, who hope to

be saved by his sufferings and obedience. The apostle Paul spake thus of his conduct to the Thessalonians : "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. ii. 7 ; Tit. ii. 7 ; Gal. v. 22). And was the apostle under more obligation to the Thessalonians to act thus than masters and mistresses are to the servants who dwell under their own roof, and whose good services are daily necessary to their comfort and repose ?

SOLOMON'S BRIDE A TYPE OF THE TRUE BELIEVER:

A Sermon,

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SOLOMON'S SONG iii. 1-4.

"By night on my bed I sought him whom my soul loveth : I sought him, but I found him not. I will rise now, and go about the city in the streets ; and in the broad-ways I will seek him whom my soul loveth : I sought him, but I found him not. The watchmen that go about the city found me ; to whom I said, Saw ye him whom my soul loveth ? It was but a little that I passed from them, but I found him whom my soul loveth. I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

THIS singular and most striking passage is taken from a portion of the sacred volume, which, from the figurative and flowing style in which it is composed, is in general too little studied by the devout reader of God's word : observe that I say, by the devout reader of God's word ; because the fanciful, mysterious, and, I may even add, amatory expressions with which it abounds, are more likely to amuse than to improve, to inflame than to subdue the light and careless reader, and, instead of converting, enlightening, or elevating the sinner's soul (which all scripture is intended to do) through the influence of a corrupt imagination, which often turns the blessings of heaven into curses, may tend to kindle in the breast impure desires. However, brethren, for minds devoutly and religiously disposed, this book of Canticles teems with rich and varied and attractive lessons of piety and wisdom, delineating in glowing language and with peculiar force the exceeding great love between Christ and his church—a theme more likely than any other to rouse the languid Christian to devotion, and to excite him to holier and more ardent zeal. Whenever, therefore, you read this sacred hymn, devoutly and humbly seek the assisting and enlightening Spirit of the Most High, abstract your minds from earthly thoughts and outward things ; and what an ungodly man can scarce read with profit

will then to your souls become "the saviour of life unto life."

This book, or "song of songs," is generally admitted to have been composed by king Solomon, in honour of his own marriage with a Gentile queen; and, viewed merely in this light, and in a literal sense, it is much to be admired for its piety and interest. But then it claims our attention for other and higher reasons: it has ever been considered as a sublime allegory, which represents the bridal union between Jehovah and his church, under figures taken from the affection subsisting between a bridegroom and his espoused. Now, this emblem is also introduced into other parts of scripture. For example, John the Baptist represented our Saviour as the bridegroom, himself as the friend, and the church as his spouse: in St. Matthew's gospel, chap. ix., we find our Lord in the character of the bridegroom; and in Rev. xxi. the church is represented as "a bride-adorned for her husband." In truth, it is unnecessary to advance any reasons for taking this book in a spiritual sense; for, if it had not been so understood from the beginning, it never could have been admitted by the Jewish and Christian churches into the canon of scripture, from which, as we know, it has never been excluded. And, with respect to the general subject or design, it only remains for me to add that, the union between Christ and his church being represented figuratively, the union between Christ and the individual believers or members of the church is also intended to be typified.

That there is a close resemblance between the dealings of the Most High with his church in general and his conduct towards individuals, is plainly to be seen in other parts of scripture. For instance, the sacred writers sometimes compare the whole body of believers to a temple which is built upon the foundation of Christ Jesus, and at other times describe individual members as "temples of the Holy Ghost:" sometimes they speak of the church as "the Lamb's bride," while believers are said to be persons "married to the Lord." Our religion is thus clearly proved to be an individual or personal concern; and therefore we must read the sacred writings with a sincere endeavour to apply to ourselves and to our own besetting sins the general admonitions which they contain.

Keeping this important truth in view, let us now examine the text, which is supposed by commentators to be the account of an occasion when the royal bride was separated from her husband, and relating her

efforts to recover him, to describe her final success, and her anxious care not to be again deprived of his society. This, brethren, is an allegory or figurative story; and as such is considered typical of the struggles and victory of the church, when in seasons of temptation God may seem to have forsaken it. According to the fair interpretation of scripture (as I have already shown) it is likewise considered to represent the efforts of a believer to be in holy communion with his God, who, either to punish his languor, or to rouse him into action, or to show forth his faith, may seem to be unmindful of him whom he has professed to love, with whom he had promised to abide. In short, this account, which the spouse of Solomon has given of herself, of her efforts to be again united to her beloved, of the disappointing delays which she experienced, of the final success of her exertions, and of her great and steadfast desire to retain him when at length he was discovered, delineates with great precision the gradual workings of the believer's soul under all the varieties of religious experience. It first describes the cold and listless devotion, which prevails so much among professed disciples. It then shows how and why immediate answer to our prayers is frequently denied. And, lastly, it teaches what effects should be produced upon the suppliant's heart and life by this salutary but often disheartening delay in supplying our spiritual wants. Brethren, I earnestly entreat your attention. O hearken to a subject which relates to your everlasting peace! and may God enable me by his sanctifying Spirit so to speak as to edify, and give instruction, as well as comfort, to your souls!

Solomon's bride described herself as at first seeking her beloved by night upon her bed. She sought him thus; but, for our learning, it is added, she "found him not." Now, what is this intended to typify or represent? What ought we to learn from these words? Is not this a faithful picture of the cold, drowsy, and heartless service which is rendered by many, who, when surveying the mercies poured forth from heaven for their benefit, profess, and are willing to persuade themselves, that their souls are filled with love for the Author and Giver of all their signal blessings, because, indeed, they sometimes think upon these things; because they seek him, *i.e.*, seek communion with him "by night upon their beds," at those hours only when the world does not interfere; when temporal pursuits are hushed, as it were, in sleep; when their powers are wearied with other occupations, their affections languid; in fact, only at those convenient seasons when

no other business demands their care, when objects more engrossing have been carefully attended to? These words may also intimate that it is only in the hours of darkness (in the time of trouble and affliction) that the ungrateful sinner is inclined to seek his Saviour.

Alas! brethren, how often is this the case! Do not our past lives bear convicting evidence that, when the pulse beats strong with health, when we are flushed with joy and blessed with earthly comforts, when all our doings prosper here, and success appears to anticipate our wishes, we seldom feel the want of, or desire the consolations of religion? But, when the scene of life a little changes, when fortune frowns, when friends forsake, when sorrows overwhelm, and gloomy darkness settles on our homes, how eagerly does the thoughtless sinner then turn to ask aid of God, and perhaps only then begins to seek that tender Being, whom it was his duty to have loved from the earliest hour of reason and recollection! Surely we cannot wonder that, like Solomon, he is not to be found at once by those who are thus compelled to seek him, and who seek so coldly. We cannot murmur because the prayers of such lukewarm worshippers are rejected; though he, to whom they are addressed, delights to be entreated; though his ear, as says a prophet, "is not heavy that it cannot hear," and is open even to the most soft appeal.

But what ought we to learn from these considerations? How may this subject become practically useful to us? This rejection of our languid petitions, and our unavailing prayer under such circumstances, should stimulate us to make increased exertion; should cause us to "shake off dull sloth" in the service of God; should correct our lukewarmness; should induce us (as it did the royal bride) to rise instantly, to leave off mere idle meditation, to go about the city, to inquire of the watchmen in the streets whether they could lead us to him whom our souls love, and who, notwithstanding our indifference and languor, continues to love and to defend us.

Thus, dear brethren, if from her disappointment we plainly see the utter worthlessness of religion when cold and inactive, we have, from her good example of seeking him abroad and with renewed exertion, an illustration of that divine saying, that none shall enter into life except those who strive to gain admission.

Even further instruction may be drawn from this portion of the text, of which every word seems to bear upon the subject. "I will rise now," she said, "and go about the

city in the streets; and in the broad-ways I will seek him whom my soul loveth." In imitation of her conduct, the Christian says, "I will make no long tarrying to seek the Lord whilst he may be found. I will turn to seek him now, while the day of life lasts. I will not content myself with such feeble efforts as I hitherto have made. 'Tis true, I may have meditated much in private on him whom my soul loveth: I may, as David said, have "thought upon the Lord when on my bed, and have moistened my couch with tears." But, since the desire of mine eyes has not appeared to me, though in distress, I will therefore arise, disagreeable as is the time, and irksome as is the task. A more convenient season cannot be expected to arrive. Though the way is dark before me, and doubts and sorrows are on every side, still immediate exertion must be made: 'I will go about the city in the streets.' The public ordinances of religion, as well as my private meditations, must be attended to. I will therefore go into the sanctuary, of which the holy city was a type: I will there seek and magnify the Lord before all his people: even in the broad-ways will I seek his favour and enjoy his presence. That others may be led to glorify my heavenly Father, my religion shall be every where my companion and my guide. I will strain every nerve: I will search for my Redeemer in every place. Whatever I do, whether in word or in deed, whether in public or in private, shall be done to his glory and in his fear. In a word, my meditations must be turned into active exertion. Like the royal bride, I will disregard all trouble, I will fear no danger, I will make no delay, but will seek him about the city, in the streets, and in the broad-ways." Such, brethren, I conceive to be the meaning of these words.

The text, moreover, informs us that the spouse of Solomon inquired of the watchmen, whether they saw him whom her soul loved; and it adds that, when she found him, she "had passed a little from them." Attend, I pray you, to the instruction which these words seem fitted to convey. The ministers of the gospel are sometimes represented in the bible under the character of watchmen; for instance, by Isaiah (lxii.), by Ezek. (iii.), and by St. Paul (Heb. xiii.). In like manner the watchmen in the Song are described as men alert and at their posts; for they are said to have found the wanderer: yet, though faithful to their duties, they could not give immediate satisfaction: she "had passed a little from them" when she met the object of her search.

Does not this clearly remind us of the false

assumption of that church which claims the power of translating into heaven, or of ensuring the future entrance of the soul, by the performances of her ordained ministers? For what means the pretended efficacy of her superstitious rites—especially the efficacy of extreme unction—but the claiming a power to introduce the sinner, without further trouble, into the presence of God and the society of just men made perfect? This inability of the watchmen appears therefore to teach us that the power with which ministers are invested is limited—far indeed within what papal superstition has assumed and granted to the priesthood. It also warns the sinner not to place his dependance on any human means, but, since “no man can redeem his brother,” to apply directly and in faithful prayer to Christ, the “bishop and shepherd of our souls,” and “the author and finisher of our faith.” But then, though the minister’s powers may be limited, his privileges are great, and his assistance may be most serviceable. He may lead you in the way in which you ought to go: he may be the humble means of conveying to you that heavenly grace which makes the weak to triumph, and opens the eyes of the spiritually blind. By declaring to you the whole counsel of God, he indeed sows the good seed; but, though Paul may plant and Apollos water, it rests not with them whether the sun shall scorch it or the thorns choke it—God alone can give the increase. The minister may, indeed, so direct you that you may approach and pass near the object of your wishes; but the Spirit must lead you into the protecting arms of him whom your awakened souls adore.

Let us next consider, with an anxious desire for personal instruction, the manner in which the woman’s wishes were fulfilled, why they were for a while opposed, and how she acted when she gained her object. We have examined the mode in which she first endeavoured to meet her husband; and, because her heart was lukewarm, or merely occupied with languid and unprofitable meditation, we have seen her wishes disappointed. Thus, my friends, shall it ever be; for such languid and unprofitable service is offensive to God; and against all such fruitless and desultory supplication the ear of mercy shall be closed. We have observed, too, that she was stimulated into action by her disappointment: her subsequent praiseworthy exertions I have also explained. But what was the benefit of the delay? Why, like the woman of Canaan, whose prayer at first appeared to be unheeded, her affection was more roused, her earnestness more manifest, her humility

increased. And thus shall it be also with ourselves. For does not every day’s experience show how lightly we esteem the greatest temporal blessings, when common and within our reach? and that comforts are prized in exact proportion as they are rare and difficult to be attained? This, alas! is equally true of the blessings which may be termed spiritual. Our watchful Parent, therefore, to make us value what cost him so dearly, holds forth the comforts of his grace as the prize for unwearied exertion and long-continued efforts; so that, while our desires are thus stimulated, the possession is endeared, and love and gratitude are nourished in our hearts. These considerations, we must allow, should of themselves check our murmurs at the wise delays of God to grant what is expedient for us. But, when we consider that our past neglect requires chastisement, when we reflect how often we have quenched within us the holy flame of devotion, how frequently we have done despite to that Spirit which, perhaps, we now would gladly have to give us aid in the hour of trial and temptation, ought not shame as well as love to stifle every murmur? Our souls indeed may be disquieted; yet, brethren, let us never be cast down or disheartened by these things: let not despair settle in that heart which Christ has promised not only to make pure, but in his own good time to uplift and console. “It is expedient for you” (he said to his disciples, and therefore to you if ye believe) “that I go away; for I will send a Comforter, who shall guide you into all truth.” O what gracious words are these! what a cheering promise has the believer here!

I shall now briefly describe how the bride of Solomon acted when she found him. And would that we all imitated her ardent love in our conduct towards him whom we are allowed to consider our bridegroom—the Lord Jesus Christ! Having found her beloved, she held him, and would not let him go, until she had “brought him into her mother’s house, and into the chamber of her that conceived her.” This is a singular, but very appropriate and forcible expression of ardent and tender love. From other passages of scripture we know that the inner and best chambers were always set apart for the exclusive accommodation of the females, and that admission to them implied affection and perfect intimacy, strangers being carefully excluded. Mark well the application. The true believer (like Solomon’s bride) holds fast the Redeemer when he has found him: he introduces him into his family and household: he receives him into his heart; and,

as Jacob did, he wrestles with him, refusing to let him go until a blessing has been vouchsafed. Refusal excites importunity, opposition gives a stimulus to his petition. Like blind Bartimeus, who was in darkness at the wayside, and without a guide to lead him to his Saviour, he cries the more exceedingly, "Jesus, Master, have mercy on me." Is such, dear friends, the perseverance of your prayers? Jacob was blessed and given power with God and men: the neglected beggar received his sight; and, since "Christ is the same yesterday, to-day, and for ever," the prayer, the persevering prayer, till time shall be no more, shall verily have its answer.

But then, our service must be performed heartily, without weariness, without delay. Heartily it must be done; for you must "give all diligence to make your calling and election sure." We must likewise obey without weariness; for we know that our life is a race, a battle, a continual struggle; that we must not faint, or be weary in well-doing, if ever we would reap; that we must continue "stedfast, immovable, always abounding in the work of the Lord." We must turn also, without delay, to our forbearing and long-suffering God. For what are we? Are we not all dying men, hastening daily to the grave; the young and healthy as liable to death as the aged and diseased; the heedless cut off in the midst of fancied security; the fool required, at a moment's warning, to render an account of all that he has done? Can this judgment be avoided? O, brethren, when once death has claimed us as its victims, we can neither alter, nor avoid, nor mitigate the judgment which shall then take place. When once the Judge omnipotent of heaven and earth shall say, "Go, thou cursed, into everlasting fire, prepared for the devil and his angels," no prayers can save us, no cries for mercy will avail; for intercessor there shall be none. We may call upon the mountains to cover us from the wrath of God; but they cannot perform this friendly office. Though we could take the wings of the morning, and flee to the uttermost parts of the universe, still even there will God discover, and drag us forth to trial and eternal woe. Would to God that I could impress your minds deeply on this all-important subject, on the necessity of preparing now and diligently for the second coming of our Redeemer! O, that I had the tongue of angels to sound an alarm, and to make you pause and act, who are postponing to a more convenient opportunity the work which your Father hath given you to do!

Brethren, the Lord, whom you so neglect, shall suddenly come to his temple; but who

may abide the day of his coming? Who shall stand when he appeareth? Will the open despiser of his laws abide that awful hour, and in his presence stand fearless and unmoved? No; for such shall be lightly esteemed; and all who forget God shall be turned into hell. Will the professed believer, who has the form of godliness, but who in his heart denies its power, will he rejoice when he hears at midnight that the bridegroom cometh? Alas! the lamp of his devotion is extinguished: the flame of love kindles not within him: the Spirit of God has been quenched: he is unfit to render homage to his Lord: he may stand at the door and knock; but the gate of heaven for ever is closed against him. Shall the cold admirer of the lowly Jesus, the man who believes all the gospel has related, and is ready to admit that there is no other way to heaven and eternal life, save that which Jesu's blood has consecrated, but who can rest satisfied with coldly meditating on his work of love, serving him when convenient, and making no sacrifices for his sake—shall such a Laodicean worshipper of Jesus be counted a faithful servant, whose loins are girded, and whose lamp is burning? No. For it is written: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Such shall find their portion with the unbeliever, because they would not do the will of God, nor, denying themselves, take up the cross, and follow the Lamb whithersoever he goeth.

Who, then, shall be saved? This, brethren, is a question in which all are equally concerned. Who, I ask, shall be saved? Those only who are lovers of God; who view with anguish their own corrupted disposition; who hail with joy the glad tidings of salvation; who strive to make its sure promises their own; who, disheartened by no delay, seek peace; who feel that this world cannot give it; who, therefore, set their affections on Christ, and things above; who seek first his kingdom and righteousness, conceiving this to be the one thing needful; who make it the steady object of their lives to have a right faith, knowing that desultory efforts cannot avail, but will rather increase their condemnation when the books are opened, and their Judge inquires: these are the persons who, in God's mercy, shall be saved. Does this alarm? O, may the mention of these certain truths stir us up to holy zeal and diligence in the service of our God? It is not intended to cause despondency or despair. Our past neglect, indeed, is fearful: our sins are many and great: our condition is most pitiable. But, while the day lasts, who shall say that the mercy of heaven shall be denied?

who shall dare to pronounce the case of any sinner to be hopeless? Christ has come to heal the broken-hearted, to assist the weak, to comfort the afflicted. He has put away the iniquity of David, he has pardoned the transgression of Peter, and he now is ready to forgive *your* sins. Turn, then, to him joyfully and without reserve: cling to him: do not let him go: bring him into the inmost recesses of your hearts: give him the first place in your affections: let him be "your companion, your guide, and your own familiar friend." And, brethren, may we all so keep his sayings and commandments, that, when he shall appear in his glorious majesty to judge both quick and dead, we may rise to the life immortal through him who liveth and reigneth, with the Father and the Holy Ghost, now and for ever. Amen.

GOD HIMSELF MUST KINDLE THE FLAME OF HOLY LOVE WHICH BURNS ON THE ALTAR OF THE HUMAN HEART: BUT FOR THIS THE HEART WOULD REMAIN FROZEN IN INSENSIBILITY TO HIS CLAIMS FOR EVER*.

"We love him, because he first loved us."—1 JOHN iv. 19.

WE question if the bible contains another passage which strikes, though indirectly, a more decisive and fatal blow at the root of the doctrine of human merit, or which more effectually deprives man of all ground of self-preference, or of what the apostle calls "boasting," in any transaction between him and his God, than the above. If there be any affection or emotion which might at first be thought to be the spontaneous product of the heart, to spring and flow out naturally and necessarily from it, it is that love of God which exists in the believer's heart. O what sacrifices is it not willing to make! What sufferings is it not ready to endure! With what intense ardour of devotion does it not follow its object! With what fixedness of purpose does it not prosecute its end! The glory of God is the one object, in the furtherance of which it is willing to expend life itself. It burns when heaven frowns, as well as when it smiles; when the dispensations are dark and afflictive, as well as when they are plainly merciful; when the pathway is through gloom and darkness, as well as through light. When all seems to denote wrath, when "he seems to wound us with the stroke of a cruel one," it can say, "Though he slay me, yet will I trust in him;" nay, when all seems to contradict his word, to be at variance with what we read, and believe, and know, it still says, "Shall not the Judge of all the earth do right?" We say, then, that, if any affection might be pronounced the spontaneous product of the soul, we should suppose it to be love—love as exemplified in the case of the believer. The moralist or the philosopher, who looks with fond

admiration on those signatures of divine goodness and wisdom impressed on the works of creation, would claim for this love the praise of being self-originated, and say that it was necessarily drawn forth by the contemplation of the divine perfections; but he that is "taught of the Spirit of God" knows differently; and he will exclaim, with a pious and eloquent servant of God (Bourdalone): "Ah, Lord, is it true that I am unable to love thee, amiable as thou art, if thou raise not that desire in me? As it is for the credit of thy grace it should first seek me, I will readily and willingly submit to that law." From an unfallen nature this love may indeed spring spontaneous; and we dare say that, in the case of angelic intelligences, or of Adam in paradise, this love flowed forth freely, as the balmy odours from the incense-breathing flowers of Eden. But with the heart of fallen man it is not so: the natural heart does not beat responsive to the echoes of divine love; and that love, wherever it exists, is the result of an influence which has first been brought to bear upon it, by which obstacles that were in themselves insurmountable have been taken out of the way. In support of this, we might at once refer to the stupendous proof of divine love, as exhibited in the plan of human redemption. Was it our love to him, or his to us, that had priority there? Ah, this evidence of a "love surpassing knowledge" was given before a single heart of all our race ever felt the glow of love to him. "When we were enemies, we were reconciled to God by the death of his Son." This is a fact which in itself puts the question as to priority beyond controversy; but it is not on this we lay the chief stress. After this scheme of mercy was laid, after the amazing demonstration of divine love and compassion had been set forth, how far was it from awakening love in return! How far is it from doing so now, with the majority of the world! How little influence has the exhibition of divine compassion in kindling a correspondent emotion of gratitude and love! With what cold insensibility and indifference are the wonders of redeeming mercy heard by thousands! How dead and insensible are they to the display of divine mercy! They can hear of a Saviour's humiliation and sufferings, and remain as little influenced practically, as if it were a matter of no personal concern with them. This is too manifest, in regard of "the world," to be questioned for a moment. But look even at those who are now the most distinguished for the ardour of heavenly love, who feel its influence most strongly; and what is their trembling confession? It is, that never would that "love have glowed within them had not the Spirit first removed that hardness of heart which rendered them insensible to the influence, the all-powerful influence, of divine love." And what is now their grief and shame? It is that they stood out so long against the power of motives which they now feel to be resistless; that for so long a time the Saviour "had no form nor comeliness for them;" and that his love, compassion, and power to save could neither melt nor woo nor win them. And, if they have been brought to know him and to love him, if their soul was afterwards melted, and softened, and won by the wonders of redeeming love, they know, they feel that all this was not self-ori-

* From rev. D. Kelly's "Sunday Evening Readings."

ginated, but that the Holy Spirit, like "the wind, which bloweth where it listeth," came first upon them, and by his gentle, though resistless, motion, opened their souls to feel the full influence of redeeming mercy. "They love him, because he first loved them."

"Lift up thy mind to the Author of thy weal,
And to his sov'reign mercy do appeal:
Learn him to love, that loved thee so dear,
And in thy breast his blessed image bear.

With all thy heart, with all thy soul and mind,
Thou must him love, and his behests embrace:
All other loves with which the world doth blind
Weak fancies, and stir up affections base,
Thou must renounce and utterly displace,
And give thyself unto him full and free.
That full and freely gave himself for thee.
Then shalt thou feel thy spirit so possessed,
And ravish'd with devouring great desire
Of his dear self, that shall thy feeble breast
Inflame with love, and set thee all on fire
With burning zeal, through ev'ry part entire;
That in no earthly thing thou shalt delight,
But in his sweet and amiable sight.

Then shall thy ravished soul inspired be
With heavenly thoughts, far above human skill;
And thy bright radiant eyes shall plainly see
The idea of his pure glory, present still
Before thy face, that all thy spirits shall fill
With sweet enragement of celestial love,
Kindled through sight of those fair things above."

BRUNNAN.

RECOMMENDATIONS OF THE ENGLISH ESTABLISHMENT TO THE PEOPLE OF ENGLAND*.

It is principally on the ground of consonance with the divine will, as collected from scripture and antiquity, that the religious establishment of this country claims the reverence and attachment of the English nation. There are indeed other numerous advantages which might, with great force of argument, be alleged in favour of our church; advantages, moral, social, and political, both to the members of the church themselves and to those who have withdrawn from her communion. If no means were left us of ascertaining the original formation of the Christian community; if that important question were buried for ever in the impenetrable silence and darkness of distant ages; if no motives of love and gratitude for the mercies, or of reverence for the authority of Christ, could be urged in favour of episcopacy, in preference to independency or presbyterianism, what is the plan of government which every right-minded Christian would desire to see established or retained? Would he not prefer the system under which the great body of Christians in all ages have lived and died, and under which Christianity itself was introduced into our own land?—the system which would best accord with our political institutions, which would uphold with most enlarged benevolence the principles of toleration, and which would bring religion most fully into influential contact with all classes?—the system which would best secure stability to the Christian faith, and call forth in its support the ablest defenders against impiety and infidelity on the one hand, and on the other against fanaticism and superstition? And are not all these

grounds of preference united in favour of episcopacy, and in favour of episcopacy alone? The whole Christian church throughout the world, during the lapse of fifteen centuries, was constructed on this divine model; and by the far greater proportion the same divine model is still preserved. If we die in the episcopal communion, we die in communion with all the saints and martyrs of antiquity, and with the wisest and holiest of succeeding Christians. It was from the lamp of episcopacy that the light of true religion, dawning upon the ancient Britons, first dispelled the heathen darkness of this distant island; and, when Saxon barbarism had extinguished that blessed illumination, it was under the same fostering auspices of episcopacy that the light revived and was rekindled. Ages of experience have proved to Englishmen that the episcopal form of polity is peculiarly adapted to their political institutions; upholding at once the dignity of the crown, the rights of the nobility, and the liberties of the people. Under the episcopal jurisdiction, properly maintained and applied, the principles of toleration have been earlier introduced, more fully recognized, and more systematically acted upon in this country, than in any other country upon earth. Religion, too, is practically brought home to all classes of society; and, while the humbler ranks of ministers, in the remotest corners of the kingdom, instruct the children of obscurity, of poverty, and ignorance, in the doctrines and duties of Christianity, and reconcile them to the inevitable sorrows and privations of their lot in this life, by the glorious prospect of a life to come in the eternal presence of their God, the highest order of church officers (invested with peculiar dignities and privileges, and admitted to familiar intercourse in courts and palaces) are prepared to communicate a tone of religious feeling to influential members of the community, and have daily opportunities to become examples of true piety and enlightened charity to our nobles and to our princes. Following the banners of protestant episcopacy, the soldiers of Christ and champions of the faith in this favoured land have resisted those assaults which in other countries have proved either death-blows to true religion, or fatal to its welfare; and, while the emissaries of Satan have insinuated themselves by secret wiles, or have marched in open triumph over the continent of Europe, the shores of Britain have presented an adamant barrier against the infidel assailant. And to whom are we indebted for maintaining these defences of our faith? What church, what establishment in any other nation of Christendom has supplied champions of the cross comparable to our own? Have all the presbyters, of all other Christian communities united, done more for the vindication of sound doctrine than the bishops of the church of England? Some teachers at home may have zeal and piety; others abroad may have ability and learning; but in what other body of religious instructors shall we find the same zeal, the same piety, the same learning, and ability combined? In the conflict of the true faith with scepticism, Socinianism, and Romanism, to whose talents and energies do we owe, under Providence, our victory? On whom do we rely with greater confidence than on Butler, Stillingfleet, Bramhall,

* From Archdeacon Sinclair's "Dissertations Vindicating the Church of England."

Warburton, Sherlock, and Watson; on Bull, Horsley, and Magee; on Ridley, Jewel, Tillotson, and Taylor? And, in addition to these ornaments of their episcopal order, are not Latimer and Hall, Beveridge, Hopkins, and Sanderson, Porteus, Wilson, and Horne, superior to any safeguards that can be named against the licentious invader of moral principle? Can any uninspired compositions be produced, breathing more celestial strains of piety, or warmer sentiments of charity, a purer faith, or a better founded hope, than the writings of those holy men and apostolic prelates?

The Cabinet.

THE GRACE OF GOD.—“Grace be with you, and peace,” &c. God give you the forgiveness of your sins, and the peace and comfort of your conscience. God let all his blessings fall upon you, that you may see the riches and the treasures of his mercy; that you may be filled with all fulness in the Spirit; that you may behold the glory of the kingdom of God; and those things may be revealed unto you by his Spirit, which he hath prepared for them that love him. Without this grace you can do nothing: you can neither feel the burden of your sins, nor seek to be eased of them, nor perceive when they are forgiven: you cannot rent your heart, and set apart from you the vanities and lusts of the flesh, which doth evermore fight against the soul: you cannot discern the word of God, and by it enter the way to everlasting life: you cannot abhor that which is evil, and cleave unto that which is good: without the grace of God you cannot continue steadfast and constant in faith, and in hope of the mercies of God through our Saviour Jesus Christ.—*Bp. Jewel on the Thessalonians.*

Poetry.

SCRIPTURAL LYRICS.

No. XVII.

By Miss M. A. STODART.

(For the Church of England Magazine.)

“Blessed are the dead who die in the Lord.”

A VOICE sounds o'er the tomb,
A voice of holy love, and solemn cheer:
Light breaks athwart the gloom,
And life and immortality appear.

It is no idle dream,
No wild delusion of a brain o'erwrought
(On vain and doubtful theme),
Elicited by long and painful thought.

It is no glimmering view—
A chance to some allowed, to some denied—
Of life which may prove true,
For warrior strength and philosophic pride.

This voice, it sounds from heaven:
Humbly we listen to the awful word.

In certainty 'tis given:
“Blessed the dead, departed in the Lord.”

Yes! blessed are *such* dead!
The conflict's o'er: they've fought the glorious fight,
And conquered, in their Head,
Death, sin, and Satan in beleaguer'd might.

They've enter'd into rest:
Perfected is their course, and kept their faith:
The Spirit names them blest.
And where is now thy sting, thou spoiler, death?

O, blessed are the dead!
No sorrow breaks upon their high repose:
Pain is for ever fled;
But who shall call man blest before life's close?

We, who yet live, are tossed
By veering winds upon a troubled sea;
And oft the track is lost
Towards the haven where we fain would be.

The dead are with their God:
They drink the streams which in his presence flow:
Their pilgrim-path is trod:
The victor's palm is wreathed around their brow.

O happy, glorious dead!
Almost we long to join the blissful throng,
The golden streets to tread,
And raise our voices in the choral song.

Forbear: 'tis ours to wait
In meek humility our Lord's behest,
And crave, in low estate,
His gracious guidance to eternal rest.

Meanwhile our hope is sure,
Dimmed by no mist from heathen darkness sought:
The dead in Christ are pure,
Washed in his blood, and to his presence brought.

WRITTEN IN A CATHEDRAL.

How soft, amid these silent aisles,
My lonely footstep falls,
Where words, like ancient chronicles,
Are scattered o'er the walls!
A thousand echoes seem to rise
Beneath my lightest tread;
And echoes bring me back replies
From homes that hold the dead.

Death's harvests of a thousand years
Have here been gathered in,
The vintage where the wine was tears,
The labourer was sin:
The loftiest and the least
Lie sleeping side by side;
And love hath reared his staff of rest
Beside the grave of pride.

Alike o'er each, alike o'er all
Their low memorials wave—
The banner on the sculptured wall,
The thistle o'er the grave;

Each, herald-like, proclaims the style
 And bearings of its dead,
 But hangs one moral all the while
 Above each slumbering head !
 And the breeze, like an ancient bard, comes by,
 And touches the solemn chords
 Of the harp which death has hung on high,
 And fancy weaves the words;
 Songs which have one unvaried tone,
 Though they sing of many an age,
 And tales to which each graven stone
 Is but the title-page.

The warrior here hath sheathed his sword,
 The poet crushed his lyre,
 The miser left his counted board,
 The chemist quenched his fire:
 The maiden never more steals forth
 To hear her lover's lute;
 And all the trumpets of the earth
 In the soldier's ear are mute.

Here the pilgrim of the hoary head
 Has flung his crutch aside;
 And the young man gained the bridal-bed
 Where death is the young man's bride.
 The mother is here, whom a weary track
 Led, sorrowing, to the tomb;
 And the babe, whose path from heaven, back,
 Was but his mother's womb.

The moonlight falls, with its sad, sweet smile,
 O'er the heedless painter's rest;
 And the organ rings through the vaulted aisle,
 But it stirs not the minstrel's breast.
 The mariner has no wish to roam
 From his safe and silent shore,
 And the weeping in the mourner's home
 Is hushed for evermore.

* * * * *
 My heart is as an infant's, still:
 Though mine eyes are dim with tears,
 I have this hour no fear of ill,
 No grief for vanished years.
 Once more for this wild world I set
 My solitary bark;
 But, like those sleepers, I shall yet
 Go up into that ark!

T. K. HERVEY.

Miscellaneous.

DREADFUL EFFECTS OF IRRESPONSIBLE POWER.—Miss Grimke, a daughter of the late judge Grimke, of the supreme court of South Carolina, and sister of the late hon. Thomas S. Grimke, in a letter to a friend, says: "A beloved friend in South Carolina, the wife of a slaveholder, with whom I have often mingled my tears, when, helpless and hopeless, we deplored together the horrors of slavery, related to me some years ago the following circumstance: On the plantation adjoining her husband's there was a slave of pre-eminent piety. His master was not a professor of religion; but the superior excellence of this disciple of Christ was not unmarked by him; and I believe he was so sensible of the good influence of

his piety, that he did not deprive him of the few religious privileges within his reach. A planter was one day dining with the owner of this slave, and, in the course of conversation, observed that all professions of religion among slaves were mere hypocrisy. The other asserted a contrary opinion, adding, 'I have a slave who, I believe, would rather die than deny his Saviour.' This was ridiculed, and the master urged to prove his assertion. He accordingly sent for the man of God, and peremptorily ordered him to deny his belief in the Lord Jesus Christ. The slave pleaded to be excused, constantly affirming that he would rather die than deny the Redeemer, whose blood was shed for him. His master, after vainly trying to induce obedience by threats, had him terribly whipped. The fortitude of the sufferer was not to be shaken: he nobly rejected the offer of exemption from further chastisement at the expense of destroying his soul; and this blessed martyr died in consequence of this severe infliction. O how bright a gem will this victim of irresponsible power be in that crown which sparkles on the Redeemer's brow! and that many such will cluster there I have not the shadow of a doubt.—**SARAH M. GRIMKE.**"

STREETS OF JERUSALEM.—I went this day to see some of the principal streets in the centre of the city. They are five or six in number, and from about 150 to 200 yards each in length. There are no private houses among them, all being shops and places of business. The shops are generally about six feet in front, and the floors are raised three feet from the level of the street, to which there are no steps. There are no windows, either with or without glass; but the door fills up the entire front: half of it lets down, and, extending a little way into the street, serves for laying goods upon. The shopman—for there is but one in each shop—sits cross-legged on the floor, and never rises to serve his customer, who stands in the street without; nor need he, for all his goods lie upon shelves within his reach. The streets are not more than from six to eight feet wide, so that when the shops are open, it is rather difficult for people to pass each other in the business part of the town. The streets are neither flagged nor paved, but there are laid some large flat stones for the people to walk or step upon in wet weather; which are worn so smooth and sloping, by the number of naked feet which tread upon them, that no one can walk safely and look at the shops at the same time; for, between slippery stones and deep holes, one has to look well to his movements, lest he should come down.—*Louthian's Visit to Jerusalem.*

RETIREMENT OF A METROPOLIS.—It should be remembered, in favour of Descartes' opinion of the retirement of a metropolis, that three of the greatest efforts of the human mind were produced in London—the "Essays" of Lord Bacon; Sir Isaac Newton's "Optics;" and Milton's "Paradise Lost."

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
 JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 656.—JULY 31, 1847.



(The Cat.)

SKETCHES FROM NATURAL HISTORY.

No. LX.

THE CAT.

THE *Felidæ* are a genus of quadrupeds belonging to the order *feræ*; the characteristics of which are these: the fore teeth are equal: the molars or grinders have three points: the tongue is furnished with rough sharp prickles, pointing backwards; and the claws are sheathed and retractile.

This genus comprehends among its species some of the most formidable of the brute creation, such as the lion, the tiger, &c.

The common domestic cat is generally supposed to be the same individual as the wild cat: some zoologists, however, doubt the fact. In a savage state, indeed, the animal is much larger than the

house-cat, the head bigger, the face flatter. The teeth and claws are formidable, the muscles very strong, as being formed for rapine. The tail is of a moderate length, but very thick, marked with alternate bars of black and white, the end being always black. The hips and hind parts of the lower joints of the leg are always black, the fur soft and fine. The general colour is a yellowish white mixed with a deep grey; and these colours, though apparently blended, are seen on examination to be disposed like the streaks on the skin of the tiger, pointing downward, from a black line that runs from the head along the middle of the back to the tail.

The domestic cat is too well known to require description. This animal is found in almost every region; and the varieties of climate seem sufficient

to account for the varieties of appearance. Thus the cat of Angora, which has long hair of a silvery whiteness and silky texture, degenerates after the first generation, in this country.

"Our ancestors," says Pennant, "seem to have had a high sense of the utility of this animal. That excellent prince Howel Dda, or Howel the Good (he died A.D. 948) did not think it beneath him, among his laws relating to the prices &c. of animals, to include that of the cat, and to describe the qualities it ought to have. The price of a kitling before it could see was to be a penny; till it caught a mouse two-pence. It was required besides that it should be perfect in its senses of hearing and seeing, be a good mouser, have the claws whole, and be a good nurse; but, if it failed in any of these qualities, the seller was to forfeit to the buyer the third part of its value. If any one stole or killed the cat that guarded the prince's granary, he was to forfeit a milch ewe, its fleece and lamb, or as much wheat as when poured on the cat suspended by its tail (the head touching the floor) would form a heap high enough to cover the tip of the former. This last quotation is not only curious as being an evidence of the simplicity of ancient manners, but it almost proves to a demonstration that cats are not aborigines of these islands, or known to the earliest inhabitants. The large prices set on them (if we consider the high value of specie at that time), and the great care taken of the improvement and breed of an animal that multiplies so fast, are almost certain proofs of their being little known at that period."

THE PARKER SOCIETY*.

THE general meeting of this society was held at its rooms, 33, Southampton-street, Strand, May 18, lord Ashley, president, in the chair.

The report presented was of a satisfactory character, showing that the income and expenditure of the year had each been about 6,800*l*.

The following are extracts:—

"The volumes for the year 1846 were four in number. 1. The remaining portion of the works of bishop Coverdale. 2. Another volume of original letters, from the archives of Zurich and other repositories, written before the accession of queen Elizabeth. It is hardly necessary to say that these documents throw much light on the early progress of the Reformation in England. 3. Calf-hill's answer to Martiall's treatise on the cross. 4. The concluding portion of the writings of archbishop Cranmer. In this volume will be found some letters and particulars relating to this eminent prelate, never before published: one note of peculiar interest may be specified, written by the archbishop from his prison to Peter Martyr, and transmitted, there are strong reasons for believing, by the hands of Jewel. Of this document it has been thought desirable to give a fac-simile. It is matter of great thankfulness to the council that they have thus been enabled to put forth a com-

plete edition of the works of the first protestant archbishop of Canterbury."

"Among the books which the council hope to publish at an early period, are the remaining volumes of bishops Jewel and Hooper, Bullinger's decades, queen Elizabeth's liturgies and occasional services, some valuable unpublished letters, and archbishop Parker's correspondence. These will probably be followed by the *Reformatio Legum Ecclesiasticarum*, drawn up under archbishop Cranmer's authority, Dr. Olde's acquittal of the church of England reformed from the charge of heresy, the conference of Rainoldes with Hart, the important works of archbishop Whitgift, dean Nowell, and bishop Cooper, with Rogers on the thirty-nine articles, and various sermons and treatises of the bishops and divines, by whose authority the present formularies of our church were first put forth and sanctioned.

"The council are anxious to draw the attention of the public to the high value of such works, especially at the present period, as illustrating, in the most convincing way, the true character of the doctrines which our authorized formularies were intended to embody and maintain. Interesting and valuable in themselves for their learning and piety, they are of yet higher importance as documents which exhibit the theology of those who fixed our church upon the basis she has ever since occupied. Their wide circulation cannot fail, with God's blessing, to exert a most salutary influence upon the church in her present time of trial. But it is manifest that the desired end could not be attained, unless a considerable portion of the publications of the period in question were put forth. A limited selection would be open to the charge of partiality, and would fail to afford a clear and comprehensive view of the principles and sentiments which then prevailed in the church, and directed the proceedings of her reformers and early defenders. The object, however, which the council have in view, and which they have here stated, may, they think, be accomplished within a few years from the present time, when they hope to have placed before the public a most comprehensive body of the writings of the era of the Reformation.

"For this the council trust that they shall have the continued support of the members of the society; and they urge it upon their friends to make their proceedings still more widely known than they already are, and to secure for them a still larger share of general patronage. It is obvious that from time to time, by change of circumstances and by deaths, some of their earlier subscribers must be lost: it is most desirable that such vacancies should be filled up; since it is only by the numbers remaining at or about the present level that the plans of the council can, at least in so short a period as is contemplated, be carried into full effect.

"To the clergy generally, to students at the universities, to those who have the care of public libraries, to all institutions which desire to promote pure protestant theology, to missionaries who are now often called on in their distant stations to meet single-handed the numerous emissaries of Rome, to every class of persons to whom the truth, sealed with the blood of so many venerable martyrs,

* We very willingly accede to the request made to us by the secretaries of this valuable society, to give publicity to their proceedings; and heartily recommend them to the notice of our readers.—ED.

is dear, the Parker Society offers, especially in times when the doctrines of the papacy are propagated with increasing subtlety and boldness, the most important help."

"And when it is recollected that for the small annual subscription of a single pound the society's publications are secured, the council feel confident that, by God's blessing, they shall not want the support requisite for their completion."

"The council would urge on the members the importance of paying their subscriptions when they become due. It has been usual after the 1st of May to send a circular to those whose subscriptions continued at that date unpaid. Some idea of the trouble and expense incurred by the delay may be formed from the fact that from 1,500 to 2,000 members have in several years waited till the circular reached them before they made their payments. The regularity of the society's proceedings is necessarily interrupted by this. The usual course will again be pursued, of subjecting all subscriptions, not received by the 1st of July, to an additional payment of five shillings."

FLOWERS*.

"I DESIRE, as I look on these, the ornaments and children of earth, to know whether, indeed, such things I shall see no more; whether they have no likeness, no archetype in the world in which my future home is to be cast; or whether they have their images above, only wrought in a more wondrous and delightful mould" (Conversations with an ambitious student in ill-health).

"Blessed God of love,

I thank thee for these gifts, the precious links
Whereby my spirit unto thee is drawn.
I thank thee that the loveliness of earth
Higher than earth can raise me. Are not these
But germs of things unperishing, that bloom
Beside th' immortal streams? Shall I not find
The lily of the field, the Saviour's flower,
In the serene and never-moaning air,
And the clear starry light of angel eyes,
A thousand-fold more glorious? Richer far,
Will not the violet's dusky purple glow,
When it hath ne'er been pressed to broken hearts,
A record of lost love?"

Mrs. HEMANS.

"Although the present dispensation is a pilgrimage state, and the children of God have here no continuing city, but as strangers and pilgrims are looking for a better country, that is an heavenly, yet every plant, and tree, and flower, conveys to them an enjoyment peculiar to the spiritual mind, and far superior to the worldling's gratification. A pure and chastened delight springs from meditation on all those things, as pleasant to the eye or good for food, tokens of the presence of him who once planted a garden eastward in Eden, and earnest of the hope that his hand shall yet so beautify the dwelling-place of his beloved, that instead of the brier shall spring

* From "Flora Parvula; or Gleanings among Favourite Flowers." London: Wertheim, 1847. An elegant little volume.—Ed.

up the myrtle, and the desert shall rejoice and blossom as the rose."

"The flowers!

O, they are glorious in the morning light
Of a spring morning, beautiful and bright
As childhood's hours.

They seem

Radiant with promise of the blissful day,
The rainbow-tints that gild our childhood's way
In life's first dream.

They bring

All fond emotions to our hearts once more;
The faces, forms we loved so well, before
Hope first took wing.

They tell

Of love's first meeting, vows that now are broken;
The tears and sighs 'mid which, all sad, was spoken
The word, farewell!

At eve,

Flowers, 'mid the autumn, have a witching charm,
Pouring a comfort and a breath of balm
O'er hearts that grieve.

For then,

When the gay glitter of life's day is gone,
When earthly hope is like a primrose wan
In the dark glen,

And love,

E'en as a rose o'er which the storm hath passed,
Scattering its leaves on the relentless blast,
Seems borne above,

The heart

Looks for the coming of that fadeless day,
When we shall meet the friends now passed away,
Never to part;

And where

Flowers of all glory and all beauty bloom,
Touched by no blight, and, fearless of the tomb,
For ever fair!"

AUTHOR OF STRAY FLOWERS.

"Is there not in the word 'garden' something that expresses retirement and quiet, that could soothe the mind when ruffled, and soften it when gay? Does it not bring to view Cowper in his alcove, and Hannah More among her clustering roses at Barleywood, or our first parents in their heaven-appointed home, where their employ was to learn the wisdom and love of God from every blossom that opened to the sun? And does it not recall calm hours that we ourselves have spent, communing with nature, as if following the thoughts of some great mind far away from outward distractions, and drawing near in our solitude to him who made the blades of grass we press beneath our feet, and made us immortal, highly-favoured creatures?" (Memoir of M. L. Duncan).

"Beautiful wild flowers! playthings of happy childhood! what images of past delight do ye call up before the mind; images of joyous youth, and its beloved companions: images of those days of unsophisticated pleasure, when the discovery of a new species among the numerous wild flowers that bloomed amidst the woods and valleys of our

own fair land imparted purer and more rapturous enjoyment than any we may expect to feel in older and wiser 'days of calculation and experience'!" (C. S. M.)

"Nature herself, through each organic change,
And form, and function, is but will supreme,
In might or beauty, marching to result
Predestined. Not an atom is consumed,
No leaf can vibrate, not a billow laugh,
Nor wild breeze flutter on its fairy wing,
But God o'errules it with control as nice
As that which belts the planets with a zone
Of harmony, and binds the stars with law."

R. MONTGOMERY.

"Go forth," says an elegant writer in the "Amulet" for 1832—"go forth into the fields and among the green hedges, walk abroad into the meadows, and ramble over heaths, climb the steep mountains, and dive into the deep valleys, scramble among the bristly thickets, or totter among the perpendicular precipices; and what will you find there? Flowers—flowers—flowers. What can they want there? What can they do there? How did they get there? What are they, but the manifestation that the Creator of the universe is a more glorious and benevolent being than political economists, utilitarians, philosophers, and *id genus omne*?"

"Flowers are in the volume of nature what the expression 'God is love' is in the volume of revelation; they tell man of the paternal character of the Deity."

"By what strange spell

Is it, that ever when I gaze on flowers
I dream of music? [Something in their hues,
All melting into colour'd harmonies,
Wafts a swift thought of interwoven chords
Of blended singing-tones, that swell, and die
In tenderest falls away."

MRS. HEMANS.

"In eastern lands they talk in flowers;
And they tell in a garland their loves and cares:
Each blossom that blooms in their garden-bowers
On its leaves a mystic language bears.

The rose is a sign of joy and love,
Young blushing love in its earliest dawn;
And the mildness that suits the gentle dove
From the myrtle's snowy flower is drawn.

Innocence shines in the lily's bell,
Pure as the heart in its native heaven:
Fame's bright star and glory's swell
In the glossy leaf of the bay are given.

The silent, soft, and humble heart
In the violet's hidden sweetness breathes;
And the tender souls that cannot part
A twine of evergreen fondly wreathes.

The cypress, that daily shades the grave,
Is sorrow that mourns her bitter lot;
And faith, that a thousand ills can brave,
Speaks in the blue leaves—forget-me-not.

Then gather a wreath from the garden-bowers,
And tell the wish of thy heart in flowers."

FERNOLVA.

OBSERVATIONS ON THE INSTITUTION OF THE LORD'S SUPPER, EXPLANATORY OF THE VARIATIONS WHICH APPEAR IN THE ACCOUNTS OF IT GIVEN BY THREE OF THE EVANGELISTS AND BY ST. PAUL.

THERE is a sufficient variation in the particulars recorded by three of the evangelists, and by St. Paul, of the institution of the Lord's supper to justify a few observations in reconciling their accounts of this holy ordinance. It is established that St. Matthew wrote his gospel for believing Jews; that Mark's gospel, though probably written at Rome, had especial reference to the Jews; and that St. Luke wrote for the converted Gentiles.

Now, the first variation that may be noticed is, that neither Matthew nor Mark records that our Lord gave direction for the repetition of the ordinance; while both Luke, and Paul in his epistle to the Corinthians, state that, after our Lord had given the bread and the wine to his disciples, he added, "This do in remembrance of me." To what reason are we to ascribe this omission of St. Matthew and St. Mark? It might be replied that already the ordinance had been so frequently complied with in the Christian church, that it was unnecessary to add the direction for its repetition; but this reason would have made it equally unnecessary that St. Luke and St. Paul should have mentioned the command of our Lord. The Jews were accustomed to ordinances, commemorative of those acts which marked the goodness and mercy of God towards them; but they had one ordinance, the passover, which commemorated not only the highest act of God's goodness and mercy, but from which their nation had its very existence. When, therefore, any of them became converted to Christianity, and saw Jesus to be the true paschal Lamb, by whose death they were delivered from everlasting death and born to eternal life, the commemoration of his death would be essential to their religious life; and, so far from needing any additional authority to direct them to show forth the Lord's death, the believing Jews would feel that the command to commemorate the lesser deliverance involved in it the obligation that, as oft as occasion permitted, they should "eat this bread and drink this cup" in remembrance of their greater deliverance through the death of Jesus. The gentile Christians, however, knew nothing either of the desire or the obligation to commemorate the goodness of the Lord. They were now, for the first time, being introduced into relationship with God; and all directions must be plainly given, and their authority stated, if compliance with them was to be expected. Hence while the direction to commemorate the Lord's death, in the ordinance of his supper, seemed unnecessary to be given to the Jews, it was nevertheless essential to be added for the Gentiles; and to this we may ascribe the first variation I proposed to notice.

Another variation occurs in the words used by our Lord in giving the cup to his disciples. Both Matthew and Mark write that our Lord said, "This is my blood of the new testament;" while Luke and Paul write that he said, "This cup is the new testament in my blood." The new testament here spoken of is the body, of

which the former or old testament (Heb. viii. 13) was the shadow; and both expressions, "This is my blood of the new testament," and "This cup is the new testament in my blood," can only be rightly understood and explained from a correct view of the truths symbolized upon the establishment of the first covenant. God, by many signs and wonders on behalf of the Israelites, particularly in saving them from the destroying angel, and redeeming them from the house of bondage, had shown himself to be their God, and that they were his people. Being now about to enter into possession of the promised inheritance, God gave them his commandments, for the rule of their life as his children, and by a covenant ratified his relationship to them, and promised its continuance on their obedience. The ceremony is thus recorded: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning these words" (Exod. xxiv. 4-8).

"The grand peculiarity," writes the rev. P. Fairbairn (On the typology of scripture—the Mosaic period) "in this service was manifestly the division of the blood between Jehovah and the people, and the sprinkling of the latter with the portion appropriated to them. We found something similar in the consecration of Aaron, whose extremities were touched with the blood of the ram of consecration. But the action here was still considerably different, and was directed to the special purpose of giving a palpable exhibition of the oneness that now subsisted between the two parties of the covenant. Naturally they stood quite apart from each other: sin had formed an awful gulph between them; but, God having first accepted in their behalf the life-blood of the innocent, they were brought into a capacity of union and fellowship with him; and then, when they had solemnly declared their adherence to the terms on which this was to be established, and which simply contained a revelation of God's purposes of righteousness in regard to them, the agreement was formally cemented by the sprinkling of the other part of the life-blood upon them. For thus they shared part and part with God: the pure and innocent life he provided, and accepted in their behalf, became (symbolically) theirs. A vital and hallowed bond united the two into one: God's life was their life, God's table their table; and, in farther proof of this identity of feeling and interest, they doubtless partook of the meat of the peace-offerings, which formed the second kind of sacrifices presented." Now, it is to the sprinkling of the blood on the people, and the truth thereby symbolized, that our Saviour more particularly referred, when he said "This is my

blood of the new testament," or "This cup is the new testament in my blood;" for the expression was taken from the words of Moses, "Behold the blood of the covenant;" and was prefaced by the direction, "Drink ye all of it."

Explained with this view, the words "this is my blood of the new testament" mean "this wine is a symbol of my blood or life (which is the life of the members) of the new testament" (see Gal. ii. 20; also Communion Service: "Then we dwell in Christ, and Christ in us: we are one with Christ, and Christ with us"). As the sprinkling of the blood symbolized the communication to the Israelites of the life of the reconciler, which life was manifest itself in their obedience to God's commandments, according to their covenant, therefore called the blood of the covenant; so the drinking of the wine symbolizes the communication to believers of the blood or life of Jesus, which divine life manifests itself in their communion with God and obedience to his will in all things. Now, though the believing Jews would thus readily understand this to be the meaning of these words, the Gentile converts, not having participated in the first covenant, nor being so fully acquainted with its ceremonies and what they were intended to express, would nevertheless require the full expression used by our Lord, in order clearly and fully to enter into his meaning. St. Paul and St. Luke, therefore, wrote: "This cup is the new testament in my blood;" which words more plainly express that the cup or wine was a symbol of the new testament* (that is, the divine life possessed by the members thereof) established in and procured from the blood of Jesus.

J. E. W.

THE CHURCH IN LOCARNO†.

THERE are few travellers who pass into Italy—by the route of the Simplon at least—without lingering, in delightful admiration, on the banks of Lago Maggiore. But it is in quest of natural, or, perhaps, in the case of the far-famed Borromean islands, we should rather say artificial beauties, or the singular union of both, that the pilgrim chiefly haunts the lovely shores of Fariolo or Baveno; or, if at Arona, the shrine of the least spurious saint of the Romish calendar, Carlo Borromeo, calls forth the tribute which benevolence and charity (under whatever garb) must elicit from every friend of humanity; still it is virtue debased by error, and allied with much of superstition, that the palm of admiration is, with somewhat of alloy, awarded.

But little know or dream the host of careless travellers—who, lounging or sailing away the sultry day on those lovely shores, reckon little even of the striking contrast almost forced upon them, between the use and abuse of wealth by the fantastic pile reared by a prince's folly on the misnamed "Isola Bella" on the one hand, and the gigantic monument of a nation's gratitude for princely compassion and munificence rising, as if in rebuke, on the opposite shore;—that at the upper and

* In both passages the "new testament" means the members of the new testament (see Heb. viii. 10-12).

† From "Olympia Morata, her Life and Times." By Robert Turnbull, Boston, America. 1846.

‡ The colossal statue to the memory of cardinal Borromeo.

wilder, and seldom visited end of the lake, lies an obscure little town, which boasted, at the era of Italy's temporary and half-forgotten reformation, a band of as noble confessors as ever early Christian community, or Alpine valley of later times, sent forth out of its pure bosom.

This reformation was still in the infancy of its bright but brief career, when the flourishing church of Locarno (the more flourishing perhaps that it had been built, not on the traditions or opinions, however well supported, of learned men, but chiefly on the preaching of its apostle, Beccaria, who derived his own protestantism direct from the pure "well undefiled" of scripture) had become an object of great and painful anxiety to the pope, and of hostility, fomented by political feelings, to the popish part of the Swiss cantons, to whose confederation it was, though in a subordinate capacity, attached. No efforts of intrigue on the one hand, or intimidation on the other, were spared, till the courageous Beccaria himself was driven into exile; while another zealous teacher, an eminent physician, owed only to his then rare professional skill his escape from the fangs of the already formidable inquisition. But, when art and menace were found alike inefficient to compel the protestants of Locarno to conform to the popish rite, or relinquish the light which had so clearly and mercifully dawned upon them, a manœuvre was resorted to, perhaps unparalleled in the annals of treachery, and calculated, when detected, to exasperate the very resistance it was intended to overpower.

A native of the popish canton of Uri, little worthy of his descent from that birth-place of Helvetic liberty, who happened to be town-clerk of Locarno, forged a deed, purporting to be one of solemn adhesion to the catholic faith, signed by the senators, citizens, and inhabitants of the town. Some years having been allowed to elapse, and thus render more difficult the detection of this impudent forgery, it was laid as genuine before the seven cantons (with whom it was said to have been entered into), who, delighted with any colour for their bigoted interposition, immediately passed a decree to enforce, in all its rigour, the supposititious and nefarious bond. Agreeably to its tenor, all Locarnese were enjoined immediate confession and penance; and those who declined the mass on their death-bed were to be denied the rites of sepulture.

Vain were the fervent protestations of the astonished Locarnese against the iniquitous decree, which fell upon them like a thunderbolt. The urgently-entreated mediation of the protestant cantons in behalf of the professors of the common faith was artfully defeated by cruel reports, accusing the people of Locarno of grievous departures from the genuine tenets of the reformers. In vain were these triumphantly put to silence by the publication of their confession of faith; nay, in vain was the fictitious bond unanimously set aside by two successive diets. With an iniquity and partiality which have seldom been equalled, the usual manner of voting in questions of religion was violated; and, undue preponderance being thus given to the catholic party, it was decreed that the inhabitants of Locarno should either embrace the Romish religion, or leave their native country, never to return, taking with them their

families and property; while, in the same partial spirit of persecution, the execution of this barbarous decree was entrusted to the representatives of the seven catholic cantons, provided the four protestant ones refused to share in its iniquity. One of the latter only, that of Zurich, recorded on the spot its noble protest against a measure which the comparative weakness of the protestant body alone, it is to be hoped, deterred it from preventing, or at least avenging.

Never, perhaps, since the promulgation of Christianity, did the opposite spirit of its spurious and genuine forms assume a more decided contrast, or one more to the advantage of the latter, than in the conduct of the fanatical popish deputies, and that of the mild but determined confessors of Locarno. Well might our Lord's benign admonition, "Pray that your flight be not in the winter," have been adopted by this persecuted portion of his followers! for their popish tyrants, in the fury of their rage, sent their agents across the Alps, to enforce, at that rigorous season, the banishment of the unfortunate Locarnese.

It was a memorable day, and well worthy to be recorded in the annals of consistent piety, on which (after the morning had witnessed the recantation of a large portion of the more timid or more worldly of the inhabitants) the tried adherents to the truth, consisting of two hundred heads of families, were seen walking in a regular order, the men abreast, followed by their wives carrying the infants, and leading their little children by the hand, boldly, though meekly, to confront their enemies in full council; by whom they were received, instead of the sympathies common to humanity, with indecent levity and haughty contempt*.

Their calm and solemn appeals to scripture, as the foundation of their purified doctrine, and, in the name of their common Saviour, to the compassion of the audience towards helpless women and children, proved alike ineffectual, with judges, whom the historian of the Reformation (from whom this account is abridged) truly says, "were rigid and haughty as the Alps, to whose impenetrable snows they sternly consigned these unoffending pilgrims." Their petitions to be spared a winter's journey were rudely disregarded by men; and it was only by the still sharper trial of persecution that its immediate hardships were for a short time (perhaps in mercy) delayed.

A papal nuncio came to fill up at Locarno the measure of injustice and tyranny; and, though he failed in the atrocious design of confiscating the property, and detaining the children of the unhappy exiles, he obtained full power to embitter their remaining sojourn by attempts at conversion; all of which, however, proved utterly fruitless in seducing a single renegade from their late public profession. On the contrary, being himself foiled and mortified by the dexterity and acuteness of three admirable ladies, whose names have descended to enrich the annals of female protestant

* "The answer of these dauntless men to the arrogant question, whether they were prepared, at the bidding of their foreign tyrants, to renounce their faith, is too striking not to be given at large: 'We will live in it, we will die in it,' they with one voice replied; while the exclamations, 'It is the only true faith! it is the only saving faith!' continued for a considerable time to resound from different parts of the assembly, like the murmurs which succeed the principal peal in a thunder-storm."
—McCALL'S HISTORY.

heroism, he carried his resentment against one of them, the heroic Barbara di Montalto, so far as to procure an order from the deputies to arrest her for blaspheming against the mass.

Her escape combines, with all the interest of romance, the far higher and more sacred character of one of those divine interpositions by which the lives of the early disciples of Christ were sometimes miraculously preserved. Her husband's house on the lake—constructed as a place of defence in the wars of the Guelfs and Ghibellines—had a concealed door, which it required the strength of six men to move, opening on the water, where a boat was always kept to carry off the inmates on any sudden alarm. This door (under the influence of an alarming dream, relating not to his wife, but himself) her husband caused his servants to open before night; and, early the next morning, while the lady was dressing, the officers of justice burst into the room, with the warrant for her apprehension.

With the presence of mind which belongs both to true courage and true piety, she begged to be allowed to retire to complete her dress; and availing herself of the secret door, leaped into the boat, and was rowed off in safety before the eyes of her exasperated enemies. The confiscation of her husband's property was the first gratification of their malice; but it found full vent in the torture and subsequent execution of a poor tradesman of the reformed faith, for expressions derogatory to the Virgin Mary—a fate which not even the intercession of his catholic townsmen had influence to avert.

From such a home as Locarno had now become, it was almost a relief to the harassed exiles to be permitted to depart, on the 3rd of March, 1555. But, not content with the natural inhospitality of the Alps, which they were at that early season sent forth to encounter, their enemies took care their journey should be embittered by the denial of all the common charities of life. An edict was passed prohibiting all Milanese subjects from entertaining them, on pain of death, and imposing a fine on any one who should even converse with them.

The nearest and most practicable road being thus barbarously closed against them, they had no resource but to sail to the northern extremity of the lake, and endeavour to reach some place of shelter in the territory of the Grisons. At Regoreto, a small town at the foot of the Alps, snow and ice effectually barred their further progress; and here they had to remain two months, amid all the inconveniences attending the residence of such a multitude among strangers. The welcome spring then opened a passage for them to their protestant brethren in the Grisons, among whom about half their number took up their permanent abode; while the remainder, amounting to one hundred and fourteen persons, went forward to Zurich; the inhabitants of which (acting up to the spirit of their manly protest) came out to meet them at their approach, and consoled, by their kind fraternal reception, the weary hearts of the disconsolate exiles.

The ungrateful city of their nativity, it may be remarked, never recovered the forcible expulsion of its most industrious inhabitants. As if visibly to punish the cruelty of the remaining

citizens, tempest laid waste their lands, and pestilence ravaged the city; while its decline was accelerated by the intestine divisions of the two chief families who had persecuted the protestants; who, turning their animosities against each other, harassed the country with civil broils, and finally drew upon it the evil of a large foreign garrison.

Such, or similar, it is impossible to avoid remarking, has been the decline of every state which has sacrificed to religious bigotry the most valuable portion of its sons. The revocation of the edict of Nantes paralyzed for a century the industry of France; while the persecutions in the low countries reared the manufacturing prosperity of England on the temporary ruin of that of Flanders. And who shall say that the convulsions which to this day agitate both those countries, in one of which intolerance still holds sway, while in the other it has been exchanged for still more fatal indifference, are not retributive vindications of the justice of him, to whom the blood, shed in the dragonnades of the Cevennes, or in the ruthless massacres of Alva, perhaps yet "crieth" (like that of righteous Abel) "from the ground?"

"It will be satisfactory to those, whose sympathy has followed in any degree the fate of the Locarnese exiles, to learn that they obtained at Zurich, from the senate, the use of a church for the celebration of worship in their own language, and enjoyed the pastoral ministrations of the once popular, but now persecuted Ochino; a charge to which he was solemnly admitted in 1555. The Locarnese church continued to flourish; and many of the chief families of Zurich are descended from exiles, who were able amply to repay the protection so generally extended to them, by the introduction of the silk manufacture, dyeing, and other arts, which soon raised the place of their refuge in wealth and celebrity above all the other cities of Switzerland*.

Among the many religious privileges enjoyed by Zurich may be reckoned that of sheltering the declining years and benefiting alike by the talents and virtues of another eminent Italian reformer. This was Pietro Martire Vermigli, better known by the name of Peter Martyr, at least in England, which country (after a series of persecutions, and their usual consequence, a protracted residence at Ferrara, where he was hospitably entertained by the duchess), he and his friend Ochino visited together, on the invitation of Cranmer, during the brief halcyon reign of Edward the sixth. At his command, while Ochino edified the metropolis by his preaching, Martyr delivered at Oxford a course of lectures on the epistles of St. Paul; probably the same as those in which, at a far earlier period, in Italy, he had tacitly refuted, by able and totally opposite interpretations, the catholic inferences drawn from the apostolic writings. Driven out of England on the accession of Mary, in 1553, he filled the chair of theology and Hebrew at Zurich till his death in 1562.

None of the reformers of Italy, or indeed of Europe, lived and died with a more unblemished reputation than Peter Martyr; for, while atrocious calumnies have been forged by their enemies, of almost all the other eminent men of protestant

* M'Crie's History of the Reformation in Italy.

opinions, nothing unfavourable was ever whispered to his prejudice. Though distinguished throughout life for manly resolution and firmness in defending the truth, his latter days were peacefully spent in the enjoyment of the friendship of his excellent colleague at Zurich. "Bullinger, who loved him as a brother, closed his eyes: Conrad Gesner spread the cloth over his face; while the pastor and elders of the Locarnese church wept around his bed."

Poetry.

THE REMNANT OF JACOB*.

"And the remnant of Jacob shall be in the midst of many people, as a dew from heaven."—MICAH v. 7.

LIKE a mist at silent even
Has the seed of Jacob been,
Widely scatter'd under heaven,
Scatter'd 'midst the sons of men.
But behold the night retiring!
See the brightly-blushing dawn,
To the eye of faith admiring,
Ushers in the promised morn.
Now the hour so long expected:
Gather'd by the ray divine,
Shall this mist, forgot, neglected,
Clear and bright as crystals shine:
Shine the first in holy beauty,
At their Lord's appointed hour;
Serve his cause with cheerful duty,
Crown'd with apostolic power,
Christians, rise, and plead with heaven:
Pay the debt of love you owe;
For the choicest mercies, given
By your God, through Israel flow.
Give the gospel of salvation
They thro' stripes and deaths secur'd,
In the depths of tribulation
Which their martyr-sires endur'd.
Their affections, warm and tender,
Over Gentle sinners moved.
Kindness back to Israel render,
For the kindness you have proved.
Prove your love to Christ your Saviour:
He was born of Abram's race.
Thankful for distinguish'd favour,
Bid the Jew to seek his face.
Let the season, Lord, be hasten'd
Thy forsaken to restore.
Comfort him whom thou hast chasten'd:
Bring him back, to stray no more.

Miscellaneous.

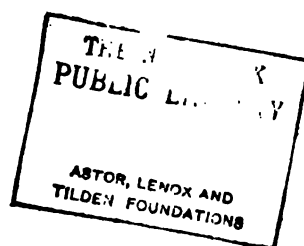
TRADES, &c., IN JERUSALEM.—This morning being rather wet and lowering, and not liking to go far, I thought I would take a range among the different trades of the city. The first I fell in with was a baker: the oven was rather larger than the common brick-ovens in Cumberland, in which the farmers bake their large brown loaves. In part of the oven the fire is kept burning the whole time, the baker throwing

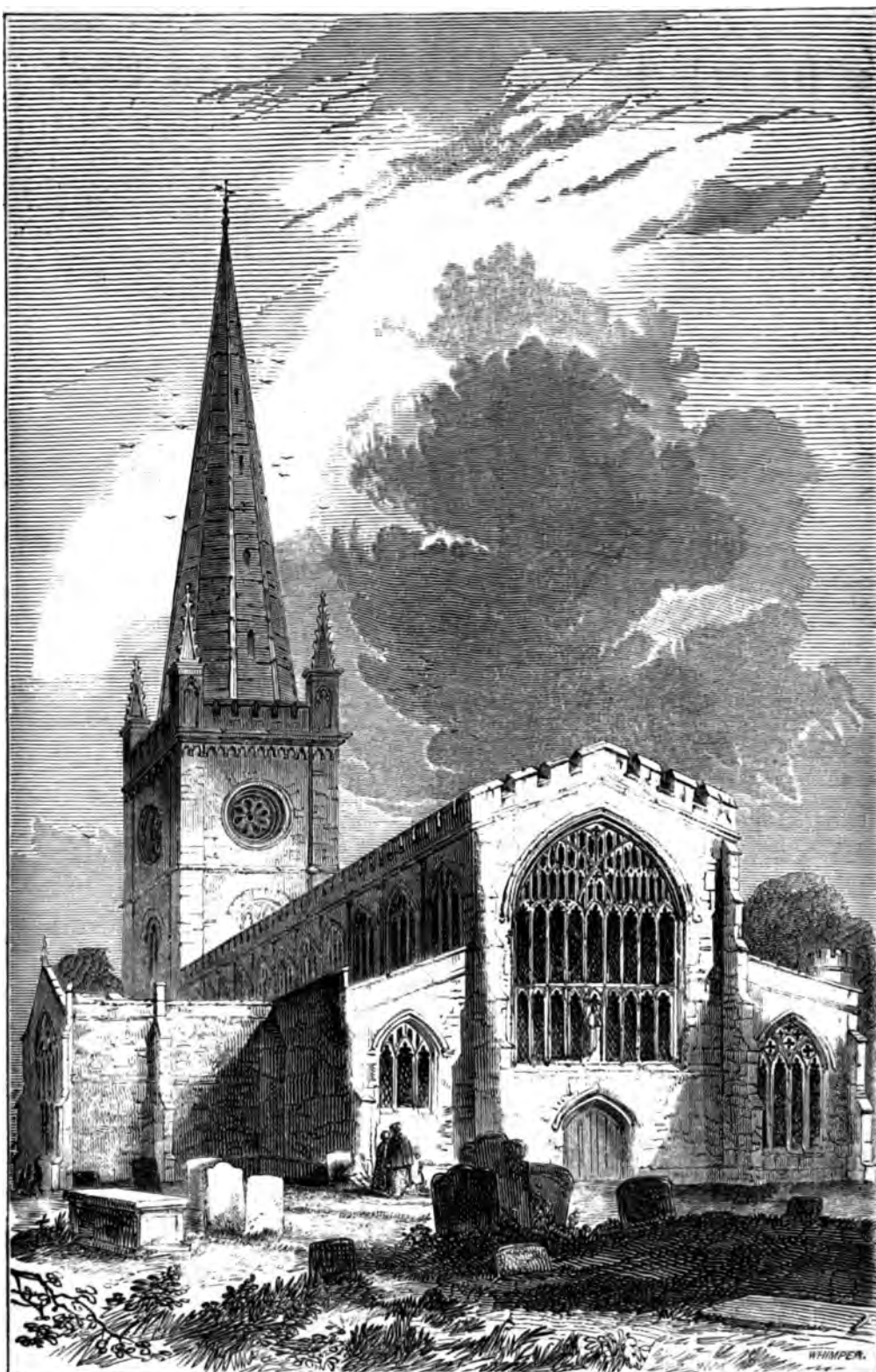
in a little fuel every two or three minutes, not unlike dry heather, which grows upon the mountains. The dough is made of coarse wheat-flour mixed up with warm water, with a little old leaven put into it, which serves for yeast or barm. This is done a few hours before baking. A man next makes it into cakes about ten inches in diameter, after which the baker puts three of them upon a shovel with a long handle, and places them in that part where the fire was not burning, and continues to throw in about three cakes every quarter of a minute; and, when he has got about a dozen in, he begins to draw the baked ones out, so that he bakes a dozen in about four minutes; but, when the oven is well heated, the business is done in less than two minutes. I next went to a school, where there were ten or a dozen boys, of about seven or eight years of age, all sitting in a circle, cross-legged on the floor, like so many tailors, with the master among them, sitting in the same posture. They had every one an Arabic book in his hand; and all read aloud together, keeping their bodies in a rocking motion, so that their faces nearly touched their books; and they all kept time with each other in the most orderly manner. I do not know whether this motion has any favourable influence on the mind; but it certainly must be a very good thing for exercising the body, of which these boys, penned up in so small a place and sitting cross-legged, must stand greatly in need. They were very attentive to their lessons, never once taking their eyes from their books, even to look at a stranger. The master sometimes spoke, which I suppose was to correct them. A little further on, I visited the shop of a roaster and grinder of coffee. The process of roasting is very simple. A large pan is set over a slow charcoal fire, and a person is appointed to stir it until it is sufficiently roasted. The grinder's task seems more difficult. A stone hollowed out, and made like a large drug mortar, lay before him, and for a pestle he had a large wooden mallet, with the end made round, and nearly large enough to fill the mortar. With this he was pounding the coffee; and every time the pestle came down he sighed out, "hah," just like one driving stakes or cutting stones in a quarry. I examined some of the coffee, and found it very much burned; hence I knew the reason why my coffee was always so black and disagreeable. The next place I visited is what serves in Jerusalem for a cabinet-maker's shop; but, as little furniture is wanted, the main employment seemed to be in using the lathe for making pipe-handles or any little thing that wants throwing. It is moved by an instrument like a fiddle-stick, the middle of the string being wrapped once round the wood that is to be turned; and by drawing it backwards and forwards the wood is made to go round, while the man with the other hand holds the chisel to it. He showed me some of his work, which was very smooth and nice. I next found my way among the blacksmiths; and, going into a shop, I found there was no chimney in it; but the fire-place was built on the middle of the floor, and the smoke had to find its way out at the door. I saw a boy blowing the bellows, and I went to examine them; but I found them of such a shape, that, though I have endeavoured to give a description of all that I have yet seen, such, at least, as I have thought of any importance, I am unable correctly to describe these bellows.—*Louthian's Visit to Jerusalem.*

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.

* From "The Five Worlds of Enjoyment, and other Poems;" by S. Revell. Sudbury: Fulcher. London: Nisbet. 1847.





STRATFORD-ON-AVON CHURCH.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 657.—AUGUST 7, 1847.

STRATFORD CHURCH.

STRATFORD-UPON-AVON is on the south-western border of Warwickshire, on a gentle ascent from the banks of the Avon, which rises in a small spring at Naseby in Northamptonshire. It is eight miles south-west from Warwick, and ninety-four north-west from London.

The church was originally a rectory, and was purchased in 1837 of Simon Montacute, bishop of Worcester, by John de Stratford, archbishop of Canterbury, and attached to the chantry he had founded in the chapel of St. Thomas the martyr, adjoining the south aisle of the church. This chantry consisted of five priests. Eventually it acquired the title and privileges of a collegiate church, and on the dissolution was made a vicarage.

Stratford church, dedicated to the Holy Trinity, is a spacious edifice in the early style of English architecture. It consists of a nave, and side aisles, a transept or cross aisle, and a chancel or choir, with a square embattled tower rising from the intersection, and surmounted by a lofty octagonal spire. It has been supposed to occupy the site of an ancient monastery, and to have been either built or rebuilt by archbishop Stratford.

The nave is supported on each side by six pointed arches, which rise from clustered columns: above these, the sides are divided into twelve compartments, forming twelve clerestory pointed windows, enriched with tracery in the later style. The fine oak roof is richly carved. The principal entrance into this part of the church is at the west end, under a deeply-recessed pointed arch, over which are three conjoined niches, crowned by elegant and lofty canopies. Above is the great western window, in the later style, nearly equal in width to the nave itself. The nave terminates at the western arch of the tower, which was occupied by the organ. In the space beneath the organ-loft were formerly two altars, the north dedicated to the Trinity, that on the south to St.

Peter and St. Paul. There was a third altar, dedicated to St. Andrew; but its position is not known.

The roof of the nave was formerly enriched externally with ornamented battlements and pinnacles; but these were taken down in 1764.

At the eastern extremity of the north aisle was a chapel dedicated to the virgin, used by the brotherhood of the Holy Cross. The three steps which led to the altar remain. This chapel is now occupied by monuments of the Clopton family, with recumbent figures finely sculptured in marble, and painted to represent the natural complexion.

At the east end of the south aisle, which is in the decorated style, a chapel was erected to St. Thomas à Becket, the ascent to the altar of which still remains; and near it in the south wall are three vacant canopied niches.

In the transepts are several both ancient and modern monuments; and at the extremity of each is a large enriched window. Massive piers of clustered columns and lofty arches support the tower, and separate the nave from the chancel, "which," says Neale, "is the most beautiful as well as the most perfect division of this church, and was erected between the years 1465 and 1491 by Thomas Balsall, D.D., who then held the office of dean. It is separated from the transept by an oaken screen, which originally formed a part of the ancient rood-loft, and which was glazed in the year 1813. Five large ornamented windows (in the later style), on each side, give light to the chancel: they were formerly decorated with painted glass, the remains of which were taken out in the year 1790, and transferred to the centre of the great eastern window, where they still remain, though in a very confused state. On each side of the eastern window is a niche, boldly finished in the florid style of pointed architecture. In the south wall, near the altar, are three similar niches conjoined, in which were placed the *concessus*, or seats for the priests officiating at mass; and immediately adjoining them is the

piscina. On each side of the chancel is a range of stalls belonging to the ancient choir, remarkable for the grotesque carvings which ornament the lower part of each seat."

There are many monuments in the chancel. Among them may be noticed that of dean Balsham, on the north wall; and that also of the most distinguished native of Stratford, William Shakespeare, enclosing his bust. A slab very near covers the ashes of the poet, and is inscribed with the well-known lines, said to be from his own pen:—

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here:
Blest be ye man yt spares thes stones,
And cvrst be he yt moves my bones."

Shakespeare's wife and other members of his family also lie in Stratford church.

The story goes, that the inscription just given, on the sepulchral slab, was prompted by the sight of the chancel-house, entered by an ornamented doorway just beyond the stalls, which was filled with skulls and bones, and that the poet apprehended his bones might one day be cast upon the heap. This chancel-house was taken down in 1800, and the bones arched over.

An avenue of lime-trees, with their branches entwined, form a pleasing approach to the northern porch, over which is a room, originally lighted by a window, which is now blocked up by a tablet. This room was probably used as a record chamber.

The dimensions of Stratford church are as follows:—Nave, 103 feet long, 28 feet wide, 50 feet high; side aisles, each, 103 feet long, 20 feet wide, 25 feet high; transept, 94 feet long, 20 feet wide, 30 feet high; chancel, 66 feet long, 28 feet wide, 40 feet high. The total length east to west, 197 feet. The tower is 28 feet square, 80 feet high; the spire 83 feet high.

Various repairs and alterations have, at different times, been made in this structure. Formerly a timber spire surmounted the tower; but in 1763 this was taken down, and the present stone spire erected in its stead. Of late years considerable improvements have been made. The soil in the churchyard had gradually accumulated: this has been removed to the depth of three feet, so as to display the church to greater advantage. The organ gallery, which closed the east end of the nave, has been taken away, and an uninterrupted view is now obtained from the west to the eastern extremity of the building. The flat ceiling of the chancel has been removed, and the original roof restored; into the spandrels of which the armorial bearings of many of the nobility and gentry of the county have been introduced. Some coats of white-wash have also been scraped off.

Of the distinguished natives of Stratford it is hardly necessary to say that Shakespeare holds the first place. His genius was of that marvellous character which must command the attention of the world, and retain probably a more durable place in history than the battles of the warrior or the skill of the statesman. But, while acknowledging to the fullest extent the transcendent talents of this great poet, let not any of our readers imagine that our opinion, long ago enounced respecting theatrical amusements, is in the slightest degree modified. We must ever caution those who listen to our voice against

their irreligious tendency. And it has been the mighty genius of various dramatists which, as it has given the theatre its chiefest charm, has rendered it more seductive, more dangerous. How responsible are those, to whom God has entrusted talents, for the use they make of them! "To whom much is given, of them shall much be required."

Shakespeare's house—which is still in existence—is, it has been stated in the public prints, about to be offered for sale by auction.

It shall now be only added that the population of Stratford-upon-Avon, at the census of 1841, was 6,022.

MISSIONARY RECORDS.

No. XXV.

"Jesus! transporting name,
Whose accents to the ransomed world proclaim
Salvation, and immeasurable grace,
Peace and good-will to all of human race—
A purchased heaven, and opened paradise
Eternal joys, and never-ending bliss!"

Rowe.

FRANCE.—There are in this country 1,338 hospitals and benevolent asylums, which have a total income of 2,145,320*l.*; one institute for the blind, with 13,280*l.* yearly; 7,699 "*bureaux de bienfaisance*" (offices for the relief of the indigent), with 542,320*l.* yearly; 46 public pawn establishments, with a capital of 1,688,680*l.*; 144 asylums for foundlings, supported by an annual grant of 268,680*l.*; 37 deaf and dumb institutions, with an income of 10,200*l.*; an asylum for blind children, with 6,280*l.* of income; and 74 lunatic asylums, with an income of upwards of 200,000*l.* Hence we have altogether 9,242 institutions, which cost above 4,000,800*l.* annually. These are formidable numbers; but they are most disproportionately appropriated: for instance, though there are 1,338 hospitals, &c., whose united incomes amount to 2,145,820*l.*, 80 of them alone consume 1,520,000*l.*, while 669 have not more than 120,000*l.*, or less than 180*l.* a year each; so that their benefit is lost to the population. In spite of the enormous increase of the population, and consequently of the numbers of destitute persons, during the last fifty years, not more than thirty new hospitals have been opened. Most of these institutions have originated with the episcopal order. The 7,699 offices for public relief are so inadequately supported, that some of them are not in a state to expend more than from seven shillings to seventeen in the whole course of the year: these may be said to exist only on paper. The 46 pawn establishments, with nearly one million and a half of yearly cost, lend moneys to the poor from ten shillings upwards, for which they receive from ten to fifteen per centum of interest. There are 123,000 foundling children under twelve years of age, who cost the state nearly 270,000*l.* per annum—somewhat more than forty-three shillings a head. We know not how this can maintain them (*De Watteville's "Charité publique"*).

PRUSSIA.—The following appear in the return of the expenditure of the department of "Public Worship, Instruction, and Medical Affairs, for

1847:—"Protestant worship: Allowances and additions to allowances for ministers and churches, 38,540*l*. Roman-catholic worship: Aid in support of bishoprics and the institutions appertaining to them, 51,908*l*; pay and aids to ministers and churches, 56,590*l*; total amount, 108,498*l*. Public instruction: In support of universities and boards of scientific examination, 71,067*l*; academies, libraries, literary and artistical institutions, 23,432*l*; institutions for the deaf and dumb and the blind, 2,142*l*; aids to public schools, 45,514*l*; schools for teachers, 15,207*l*; elementary schools, 37,813*l*: the whole expenditure for public instruction is 191,830*l*, or 1,278,901 dollars. Besides which there is a further charge for consistorial and provincial school-boards, improvement of the status of ministers and school-masters, maintenance of school-houses, &c., of 86,712*l*. The whole expenditure of the state under this head is therefore 287,542*l*.

THE BLIND.—The London society for teaching the blind to read have taught in their schools more than 500 persons. These schools contain at present 60 pupils; of whom 33 are boarders and 27 day-scholars, whose education is entirely gratuitous. The increasing number of applications for admission renders the erection of a suitable building quite imperative; and a site having been found, the building, which with the fittings, &c., will cost about 4,000*l*., is in progress, towards which not more than 1,200*l*. has as yet been raised. By the stenographic system of Mr. Lucas, here adopted, the pupils frequently learn to read in six weeks; but three months is the average required by them; and when it is acquired they read with perfect fluency. They are also taught music, basket-work, needle-work, knitting, arithmetic, writing, and geography, by several ingenious methods. 5,400 volumes have already been embossed, containing the whole of the New Testament and a considerable portion of the Old. Above all, sound religious education is made the basis of the society's educational system. It is to be lamented that, while hospitals for the sick, and asylums for all classes of orphans and destitute persons abound in this vast and wealthy metropolis, there is but one other public institution for the blind. The committee feel confident that these facts require only to be made generally known, in order to call forth the generous aid of their fellow-Christians in the deeply interesting work which it has graciously pleased Almighty God thus far to prosper in their hands. The society has the queen and queen dowager for its patrons.

CHURCH MISSIONARY SOCIETY.—The income of the past year 1846-47 has (owing to the large amount of legacies, which were at least 10,000*l*. beyond the average annual amount), reached the sum of 117,511*l*. The most considerable items of this income arise from the contributions of the branch associations—77,223*l*; legacies, 14,174*l*; collected and expended in the missions, 10,429*l*; benefactions, 5,571*l*; and China mission, 2,586*l*. The expenditure amounted to 102,911*l*; of which there were disbursed in missions 70,770*l*., besides 2,437*l*. on the China and Fourah Bay missions. At the anniversary meeting, on the 3rd May, two of the most important resolutions were: "That the successful commencement of the mission to Abbeokouta, and the advanced character of the

native agency at Sierra Leone, afford bright hope that the Redeemer's kingdom will ere long be established in central Africa, and that England will bear her part, through her Christian missions, in repairing the deep and protracted injuries of the African slave trade." And, "That the present intellectual, moral, and social condition of the Chinese furnishes ample evidence that 'a great door and effectual' is opened in China to the labours of missionaries, and constitutes a powerful appeal to Christians to redouble their efforts to send the gospel to that benighted continent."

TINNEVELLY.—"Upon a review of what has been done in the course of the past sixteen months in the mission under my charge" (it is the rev. A. F. Caemmerer who makes the report), "I desire to express my devout acknowledgments to Almighty God for the measure of success with which it has pleased him to bless my imperfect labours. On comparing the list of my congregations (at Nazareth, a mission planted in the last century by the missionaries then supported by the Society for Promoting Christian Knowledge), made up in January 1845 with the present, it will be seen that eight new congregations have been added to the mission. My district, which at that time comprised 22 villages, containing 2,370 baptized and 2,145 unbaptized persons, now comprises 30 villages, in which there are 3,232 baptized, and 2,937 unbaptized persons, shewing an increase of 854 persons who have come out from heathenism and are applying themselves diligently to hear and learn the word of God. This is indeed matter for praise and thankfulness. As these persons have continued with me upwards of a year, and have hitherto satisfied me with their general regularity, good behaviour, and avowed desire for instruction, they will not, it is sincerely hoped, be easily shaken in their minds. Several of them have had to encounter from their heathen neighbours the usual consequences of professing Christianity: some were refused the trees which they have been all along wont to climb: others were deprived of various lands of which they were, up to that time, in peaceable enjoyment; and against others frivolous complaints were got up. In this manner, and in a variety of other ways, have the heathen been oppressing and annoying these new comers, with a hope of drawing them away from me; but it gives me unfeigned pleasure to state that they have been unmoved" (Report of Society for Propagating the Gospel).

NAVAL AND MILITARY BIBLE SOCIETY.—The receipts for the past year were 2,558*l*., and the expenditure 2,586*l*. There have been issued 16,071 copies of the bible to the army, navy, and marines, and persons connected with the merchant service.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.—At the anniversary meeting, on the 30th April, a resolution was passed, "That this meeting rejoices to hear of the resolution adopted by the committee to form a fund for the relief of Sunday-schools in poor neighbourhoods, and pledges itself to use every exertion to support the committee in carrying out so desirable an object." The income of the society for 1846-47 had been 227*l*., and the expenses 253*l*.

POLYNESIA.—The warfare in Otaheite is happily at an end: queen Pomare and her subjects have

accepted the French as masters; but we pray, and would trust, that the religious war carrying on by the Roman church against the pure gospel of Jesus will not be allowed to envelope these parts once more in darkness. "The apprehensions for some time past entertained by the missionaries of the Samoan group, that the Roman-catholics would not long leave them in undisturbed possession of the vineyard, have, unhappily, been realized. Early in September two French priests arrived in a small vessel at the island of Sawai. They were accompanied by two Samoan proselytes, who had been living for some years in Wallis's island. The priests have been zealous and persevering in their attempts to make converts, especially among the heathen in the district adjoining Apia. In their intercourse with the natives they embraced every opportunity of maligning the missionaries and misrepresenting their motives and proceedings; but the people generally are too well instructed in protestant doctrine to have any serious ground for apprehension that the emissaries of Romanism will make any considerable impression on their minds."

CHINA.—His majesty the king of Prussia has presented the "Rhenish Missionary Society" with a donation of 1,000 dollars (about 150*l.*) "in aid of the expense of sending out two missionaries to China." In making this donation, the king directed his minister, Mr. Eichorn, to state that "his majesty feels the liveliest interest in this important work, upon which his majesty prays the Almighty to vouchsafe his gracious help and abundant blessing." The two missionaries in question have already reached Bombay, where they received a cordial greeting from the rev. M. Isenberg, whose services in Abyssinia, under the Church Missionary Society, are well known to many of our readers. In their way by Suez, they visited Cairo, and made the acquaintance of Mr. Lander, who conducts a school in which pastors are trained for the Coptic church.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—For the year 1846-47, the total receipts of this society were 29,475*l.*, inclusive of 20,747*l.* from auxiliary societies and collections, and 4,217*l.* from legacies. The expenditure amounted to 30,153*l.*; in which are comprised for the mission in the Holy Land 8,795*l.*; missions in Holland, Poland, Germany, &c., 7,546*l.*; and the Jewish establishment in Palestine-place, Hackney, 3,806*l.* At the annual general meeting, which was held on the 7th May, a resolution to the following effect was passed: "This meeting rejoices in the continued and increasing spirit of inquiry going on amongst the Jews. The society has, during the past year, added to the number of its stations and missionaries, so as in some measure to provide for directing more inquiries to Christ, the only Saviour of sinners, whether Jews or Gentiles; and this meeting prays that the Holy Spirit may be poured out in rich abundance on those new fields of labour, and on every other portion of the society's work, both at home and abroad, so that fruit may be brought forth to the glory of God."

GRECO.—The rev. F. A. Hildner continues to superintend the mission established by the Church Missionary Society in the island of Syria. Mr.

H. reports: "During the whole year I have been permitted, by the Lord's mercy, to teach the gospel uninterruptedly every Lord's day, and from four to six times in the week. Three male and three female teachers have done the same in strict accordance with the scriptural principles on which the schools have been conducted for more than sixteen years. * * Our work in the schools is still highly encouraging; and it is manifest that the hand of God is with us and our work." In the Hellenic school the average attendance is 18 boys and 34 girls; in the middle school 122 boys and 92 girls; and in the infant school 70 boys and 62 girls. Thus 398 children are instructed in the Christian faith and practice. Mr. H. adds: "There are also many indications that spiritual good has been produced by our labours, both among the children and grown-up persons. The number of children who have passed through the schools from the beginning is 4,531, including 3,242 girls. A considerable number of teachers have gone forth from the establishment; of whom 22 are actually employed either in Greece or Turkey." H. S.

Biography.

LADY JANE GRAY*.

No. I.

LADY JANE GRAY, eldest daughter of Henry Gray, marquis of Dorset and duke of Suffolk, was not more distinguished for her illustrious descent than for her endowments, her virtues, and unhappy destiny. On the side of her mother she was allied to the royal house of Tudor. Frances, duchess of Suffolk, was the daughter of Charles Brandon, and of Mary his wife, queen-dowager to Louis XII. of France, and daughter to Henry VIII. of England.

Jane, lovely in her person, gentle, modest, and amiable in her temper, endowed with a superior capacity, and powers of application uncommon for her sex and age, was educated with the young king, Edward VI., whom she emulated, and even surpassed, in every liberal attainment. She had, at a very early age, applied herself to the acquisition of the Greek, the Roman, the Arabic, Chaldee, with the French and Italian languages, and was conversant both with ancient and modern literature. She devoted herself more peculiarly to the study of philosophy, of which she became enamoured; nor was she unacquainted with the sciences and arts. She wrote a fine hand, was mistress of music, and excelled in the customary avocations of her sex. The theological controversies of the times also peculiarly engaged her attention. She possessed great sensibility of temper, with a devotional turn of mind; and had, on investigation, imbibed the principles of the Reformation. She is styled by Dr. Burnet, in his "History of the Reformation," "the wonder and delight of all who knew her."

It is related of the lady Jane, that being, when very young, at Newhall, in Essex, the seat of the lady Mary (afterwards queen), and walking near the chapel with lady Anne Wharton, she observed her companion, as they passed, bow low to the sacrament, which was suspended on the altar.

* Compiled from Burnet, Ballard's British Ladies, Hays' Biography, &c.

Affecting surprise at the motion of her friend, Jane interrogated her respecting the object of her homage: "Is the lady Mary," said she, "at this hour in the chapel?" "No," replied her companion; "I bend to him who made us all." "How is that?" retorted Jane, with quickness; "can he be there that made us all, and yet the baker made him?" This sarcasm being reported to the lady Mary, laid, it is asserted, the foundation of her dislike to the innocent victim of the ambition of her family.

The predilection of the lady Jane for learning and philosophy is attested by Roger Ascham, tutor to the princess Elizabeth, who, calling at Brodegate, in Leicestershire, previous to his quitting England, to take leave of the family of the duke of Suffolk, found Jane, while her parents with their household were hunting in the park, deeply engaged in the perusal of Plato's "Phædon," in which she appeared to take peculiar delight. Mr. Ascham inquired, "Why she lost, in studies so grave, the pastime going forward in the park?" She answered, smiling, "Because she found in reading Plato a pleasure of a more exquisite nature than hunting could have afforded her." "Alas, good people," added she, "they know not what true pleasure means!" "And you, madam," said Ascham, "by what methods have you attained this superior discernment, rare even in our sex, and still more uncommon in yours?" "I will tell you," answered she; "and I shall, perhaps, excite your surprise. Among the greatest benefits bestowed on me by God were severe parents and a gentle tutor. In the presence of my father and mother, whether I speak or remain silent, whether I sit, stand, walk, eat, drink, am merry or sad, sew, dance, or however employed, an accuracy and perfection is required of me as if I were not mortal. Should I fail, I am punished by threats, rebukes, even blows, and other methods, which the honour I owe my parents will not suffer me to repeat. When the period of my deliverance arrives, I return to Mr. Elmer, who instructs me in a manner so kind, so mild, so pleasant and alluring, that the hours pass away almost unconsciously. When obliged to quit him, I weep, and am overwhelmed with grief: every thing but learning brings me only sorrow, trouble, and disgust. Thus my studies have become my pleasures—pleasures which daily increase, and in comparison of which every other occupation is irksome."

This conversation Mr. Ascham declares he treasured in his memory as worthy of observation, and the last he ever enjoyed with this admirable young woman. Her talents and sweetness of manners endeared her to the young king, and induced him to yield with the greater facility to the projects of her father, and of the duke of Northumberland, whose fourth son, lord Guildford Dudley, espoused the lady Jane in May, 1553, two months previous to the decease of Edward. Northumberland represented to the young monarch—who, weakened by the infirm state of his health, was susceptible to every impression—that his sisters, Mary and Elizabeth, had both been declared illegitimate by parliament, and that, though Henry by his will had restored them to the succession, their birth yet rendered them obnoxious to the people; that they were but his

half-sisters, and, even if legitimate, could not possess the crown as his heirs. He added that the queen of Scots was excluded by the will of the late king; that she was also an alien by law, not to mention that, being betrothed to the dauphin of France, the kingdom would, by her succession, become a French province; that the abolition of the protestant religion, to which Edward was zealously attached, the repeal of the laws in its favour, and the re-establishment of the Roman superstitions, would necessarily follow either the reign of the queen of Scots, or of the princess Mary, his sister; that both justice and interest required their exclusion; in which case the succession devolved on the duchess of Suffolk, whose heir, the lady Jane, was fitted to adorn a throne, and to constitute the happiness of the nation; that, even should her title by blood admit of objections (of which there was no just ground), the king, possessed of the same powers which his father had exercised, might devise the crown, by letters patent, to whomever he might think proper to name.

These reasonings could not fail to move a young prince in the situation of Edward, whose predilection for the protestants made him tremble at the idea of devolving the crown to Mary, a bigoted Roman-catholic; while his tender affection for Elizabeth yielded to the persuasion that, to exclude one sister and admit the claims of another, would be considered as unkind and unjust.

As the health of the king continued to decline, no arguments nor artifices were omitted by the subtle Northumberland to obtain his purpose; in which, by his industry and perseverance, he at length succeeded. Edward having given his consent to the projected settlement, it was in vain that the chief-justice, the judges, and great officers started difficulties and multiplied objections: threats, persuasions, and intrigues over-ruled their resistance. Mary and Elizabeth being thus set aside, the crown was settled on the heirs of the duchess of Suffolk, who was content to resign her rights in favour of her daughter. During the negotiation of this affair, many inauspicious circumstances occurred. The maladies of the king becoming daily more threatening, he was induced, by the counsel of Northumberland, to dismiss his physicians, and to resign himself to the care of an ignorant pretender. Dark suspicions were entertained by the courtiers, as the disorder of the king exhibited more fatal symptoms: his breath became laborious, he spoke with difficulty, his legs swelled, his countenance was livid, and his pulse failed. On the 6th of July, 1553, he expired at Greenwich, in the 16th year of his age, and the seventh of his reign.

Jane, humble and unambitious, absorbed in her studies, her mind devoted to elegant literature, and her heart full of tenderness towards her husband, whose merit justified her affection, received from her father-in-law the tidings of her advancement with equal astonishment, terror, and grief: rejecting the splendid destiny which courted her acceptance, she pleaded the preferable right of the princesses, while she declared that her principles would not suffer her to avail herself of the honours proffered to her. Having reminded her friends of the danger of public eminence, and the instability of human affairs, she concluded with an earnest

expression of her preference to the safety and freedom of a private station. But vain was her opposition to the ambition of the dukes: her mother, her husband, whose persuasions the sensibility of her heart rendered but too efficacious, joined to importune her: overpowered by their solicitude, and their united influence and authority, which she had been unaccustomed to resist, she at length yielded a reluctant assent, and sacrificed to her family her inclinations and her judgment.

Jane having been conveyed by Northumberland to the Tower, where it was customary for the kings of England to pass the first days of their accession, orders were given to the council to proclaim throughout the kingdom the daughter of the duke of Suffolk. These commands were, however, executed but in London and its environs, where the proclamation was received with coldness, silence, and concern, and even in some instances with contempt and scorn. The protestant preachers exerted, without success, their eloquence in favour of the young queen: no effect was produced upon their audience. The people, prejudiced in favour of hereditary succession, flocked to Mary, the rightful heir, who, by courteous assurances and fair promises, allayed their apprehensions for the protestant religion. A fleet, stationed by Northumberland off the coast of Suffolk, and driven by a storm into Yarmouth, was engaged to declare in favour of Mary.

The mists which ambition had spread round Northumberland beginning to disperse, he saw, without power to avert it, the gathering tempest: he had levied forces; but dreading the cabals of those whose compliance fear or artifice had extorted, he appointed Suffolk to the command, while he remained himself near the person of Jane. The counsellors, intent on displacing him from his station, availed themselves of the filial piety of the young queen, to whom they exaggerated the danger of her father, while they insinuated that Northumberland, who had gained reputation by the suppression of a former insurrection, was better fitted than Suffolk to take the lead in such an enterprise. The duke himself, conscious of the weakness of his coadjutor, began to adopt the same opinion, and agreed to accept the command of the troops. On his way to join the forces, he saw, and trembled as he observed, symptoms which foreboded the disastrous issue of his plans: "Many," said he to lord Grey, who attended him, "come out to look at us, but no one cries, God speed you!"

Perceiving his army too weak to encounter with that of Mary, by whose numbers it was doubled, he importuned the council for a reinforcement; who, availing themselves of the pretence, left the Tower, as if to execute his commands. Having deliberated on the path they should pursue, they quickly persuaded themselves that one method only remained of atoning for the conduct into which they had been betrayed—a prompt return to the rightful heir. This resolution being communicated to the mayor and aldermen, it was received with alacrity, and followed by the proclamation of Mary. The people expressed their approbation by shouts of applause: even Suffolk, who commanded in the Tower, finding resistance vain, opened the gates, and declared for the queen.

Jane resigned with cheerfulness the pageantry with which she had been invested; declaring, at the same time, that she returned to a private station with far greater pleasure than she had quitted it: she was convinced, she added, that she had been guilty of a fault in resigning her principles to authority, but that, in her present resignation, her inclinations and her judgment perfectly accorded.

Northumberland, deserted by his followers, and despairing of success, joined in the general voice in favour of Mary, with those external marks of satisfaction which courtiers, when their interests are concerned, so well know how to assume. His duplicity, however, availed him but little: he was taken into custody by orders from the queen; when, not less abject in distress than arrogant in prosperity, he fell on his knees, and supplicated for his life. His sons, with several other noblemen, were also seized and secured; while the duke of Suffolk, his daughter the lady Jane, with her husband lord Guildford Dudley, were, as prisoners, committed to the Tower.

Mary, affecting popularity by the appearance of clemency, extended her pardon to the greater part of the counsellors; who, in excuse for their conduct, pleaded constraint. Even Suffolk, whose feeble capacity rendered him little formidable, recovered his liberty; but the guilt, the ambition, the activity of Northumberland, cut off from his friends all hopes of his escape.

He seemed to have recovered, when brought to trial, a portion of that courage which, in the sudden reverse of his fortunes, had wholly deserted him. Having requested permission to propose two questions to the peers appointed as his jury, he demanded, Whether a man who acted in obedience to orders delivered to him by the council, under the great seal, could be guilty of treason? also, Whether those involved in the same offence could, with propriety, sit as his judges? He was informed, in reply, that the great seal of an usurper was no authority; and that persons not under sentence of attainder were innocent in the eye of the law, consequently, might be eligible for a jury. In this answer he acquiesced, and pleaded guilty.

At his execution, whether from conviction or policy, with a view of rendering the queen more favourable to his family, he professed the catholic religion, and exhorted the spectators to return to the faith of their ancestors. Two persons more only suffered with him. Such was the conclusion of this daring enterprise.

PAPERS OF L. C.

No. II.

COOL PLACES.

"How do you bear the heat?" began to be quite a common mode of salutation. The height at which the thermometer stood in the sun or in the shade, at a given time, was expected to be told as part of the news of the day. It was, indeed, one of the warmest summers ever known in these British isles; and now it approached towards midsummer: the very longest of the long days

had come: "How do you bear the heat?" Ever would we answer, Submissively. But since it has been asked, "Who can stand before his cold?" I think we may frame a counterpart to the question: "Who can stand before his heat?"

But, while we adore him, whose emblem is that glorious sun in the heavens, whose are the borders of the earth, who made summer and winter, by whose appointment the seasons know their places, still succeeding one another, each adding by contrast to the beauties of the other—succeeding each other, shall we say? or rather gliding insensibly one into the other—while we praise him for the heat which vivifies the earth, and makes its productions so luxuriant, yet we must sometimes confess we suffer from the intense heat, and we would do all we can to enable ourselves to bear it.

Happy they, who dwell in the sweet country, who inhabit a dwelling, be it a mansion or but an humble cottage, which, by standing apart from others, has the advantage of the air on every side. But, even are you, during the hottest weather, pent in a city, something may be done to procure for yourself the freshest air the weather will allow.

It was my lot to inhabit a house, between the two moderately-sized sitting-rooms of which a door opened; and you can scarcely think the benefit resulting from judiciously shutting or opening that door, as the case required. Whilst the temperature of both rooms was the same, it was best to admit a free circulation of air, by keeping the door open. But in the morning the sun streamed with triumphant radiance on the front of the house; then by all means shut the shutters close, and shut the door leading into the next apartment, and leave that front room to itself and the heat. But by and by, when the sun has left that side, and is come round to the other, draw the blind of the window in the inner room, and let the partition-door be open.

Thus we went on as well as we could, from day to day. And yet, with all our attempts, I was often much oppressed by the heat while writing of "cool places;" for such is the title of my simple chapter. One really cool place after another did I see in the eye of memory or imagination, and I would picture some of them; but a word or two of the parlour, first. Opposite to me hung a beautiful picture of "a pass between the Alps." And cool, indeed, seemed the spot in the shadow of the great rock; and cool looked the distant summit of Mont Blanc. Outside the opened window some friendly bars of iron provided a safe defence for a few plants of geranium and the water-loving begonia. And would you, in your beautiful country homes, know some of the contrivances of dwellers in cities? Then I will tell you: there were, besides, two shells filled with water and with many gay flowers (for with such my kind friends often supplied me); and, as for the view from the window, many said they expected nothing so pleasant in a city: houses on an ascent above; nearer home, a garden—some would not give it such a name, since it was so small; but I know not what else to call it—a little spot of green, on which grew a young laburnum, one apple and one pear tree, and all around it lilacs with luxuriant boughs of cheerful green: to my eye it looked very pleasant; the foliage so thick

that at the twilight, when you saw not the boundary-wall, imagination might be busy, and whisper to you that yours were ample pleasure-grounds. Nearer the window was a pavement, on which was a little stand of plants, and a box of geraniums rich with many blossoms. To me that parlour was a pleasant room, a home in a strange land, a place where the tones of Christian kindness, the voice of prayer, and the music of the hymn of praise were duly heard.

But now for some of the cool places which in that burning summer would present themselves to my mind. I saw, in some garden far away, a walk between an avenue of heavy trees, so thick the shade that the noon-day sun could scarcely penetrate: when the wind stirred the branches, the sunbeams would fall like specks of gold upon the pathway; but I saw the place in my mind's eye when no wind stirred the branches, and yet it was a cool spot. I scented the perfume of the heavy pine-trees. I saw the gum oozing from their sides. I felt that beneath my tread the path was damp: nature's hand had sown wild beauties there; the pimpernel, with its bright purple centering its scarlet flower, the delicately-leaved stellaria: it was a cool spot. Then there was an arbour—not a summer-house with heavy thatch—that is a delightful seat in cooler weather, the morning and evening of the spring and autumn; but the arbour is best now—the arbour in that sheltered quiet corner, just where you hear the murmuring of the brook: the orchard extends far up the hill above. The arbour is of interwoven willows; and the elder in full blossom is growing over it—the elder with its light feathery blossoms, of such refreshing scent: the very name speaks of coolness.

Yet again I saw: it was a wood-scene. There was a little glade in the wood; and on that glade grew in the spring-time innumerable violets; but they are long past by. Here is a deep stream, the long wreaths of fern and the garlands of the wild roses reflected there: dragon-flies and other insects are playing round. There is a heavy bar of wood across the water; and I have known some adventurous enough to use it as a bridge, and to contrive to get across to the opposite bank. All is in deep shadow from the majestic oak garlanded with such rich ivy: here too it is cool.

But still cooler the deep grotto that nature's hand has made in some lofty cliff, where the ever-dropping water falls from the wondrous ceiling,

"Amid the strong foundations of the earth,
Where torrents have their birth."

Yet more, yet more, the wondrous caverns by the sea-coast. Where am I now? The giants' causeway, in all its stupendous grandeur is before me. I see it all—the vast amphitheatre, the majestic rocks, stones piled on stones, and the picturesque outline of the distant mountains; many a wondrous fissure in those mountains! and the waves are ever dashing against the caves, those deep hollows by the sea-shore.

But for other cool places. There is a lovely spot: it is in the abode of the wealthy. I would turn from the grand hall, the splendid entrance and drawing-room, reflected in a pier-glass, with all the elegancies supplied by taste at the demand

of wealth. I would turn from these to that one secluded room, that delightful library; no carpet there, only the cool and clean Indian matting. It is a room of which you might, at the first glance, say that the ceiling is low; but it only appears so, in proportion to the ample size of the room; one large window to the north-west cool all day; one window with heavy mullions, and wreathed with the light and perfumed jessamine; a globe of gold fish, and vases of flowers; and the water in the globe and in the vases assists in cooling the air. Here we could linger over some chosen volume, and enjoy the refreshing temperature and the deep stillness.

Yet again, I fancy myself in the cloisters of some vast cathedral, where moss and ivy have been growing from age to age; or in the nave of the cathedral, beneath the lofty and carved ceiling. I see the painted glass in the narrow windows, the heavy-clustered pillars, and the ancient monuments,

"Where far away and high above,
In maze on maze the tranced sight
Strays mindful of that heavenly love
Which knows no end in depth or height,
While the strong breath of music seems
To waft us ever on, soaring in blissful dreams."

And I thought, when memory and imagination had surveyed all these, how delightful are such places of refuge from the burning heat! how good, how indulgent is our gracious God! His sun is ripening the corn and the other fruits of the earth for his children; and to them he tempereth the heat meanwhile; and so, in every way, he provideth for them. And I thought of the shelter he has provided from his burning wrath, even the Son of his love, the glorious and the only Saviour. And then I thought of his precious book; and its pages told me, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." I read its blessed promises and descriptions, and found that when it is promised to his people, "They shall hunger no more, neither thirst any more," it is added, "Neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

"Thou, who didst sit on Jacob's well
The weary hour of noon,
The languid pulses thou can'st tell,
The nerveless spirit tune.
Thou, from whose cross in anguish burst
The cry that owned thy dying thirst,
To thee we turn, our last and first,
Our sun and soothing moon.

From darkness here, and dreariness,
We ask not full repose,
Only be thou at hand to bless
Our trial-hour of woes.
Is not the pilgrim's toll o'erpaid
By the clear rill and palmy shade?
And see we not, up earth's dark glade
The gate of heaven unclose?"

THE PLANT OF RENOWN:

A Sermon,

By THE REV. JOHN HUTTON CROWDER, M.A.,

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EZEKIEL xxxiv. 29.

"And I will raise up for them a plant of renown."

IN this remarkable chapter the proclamation of wonderful mercies is blended with the denunciation of awful judgments. The date of it is supposed to be after the destruction of Jerusalem, when king and princes were captives in the city of the conqueror; and the judgment denounced is against those faithless shepherds, priests and Levites, who had withheld from the people the law with which they were entrusted, so that blind guides and equally blind followers had together fallen into the ditch. But a promise of mercy, contained in verse 11, remained for this desolate flock; and it bears a striking resemblance to that uttered by our Lord, in John x.: "Thus saith the Lord God: Behold I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Then, forasmuch as their former straying had been traceable to the misconduct of their professed leaders, the Lord promises them a guide of unerring judgment and of tenderest love, at verse 23. "And I will set up one shepherd over them; and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd." The general consent of the church of God has fixed the interpretation of this on him who respectively was "the root and offspring of David" in his divine and human character; and, indeed, the special office of shepherd is so universally assigned to the Lord Jesus Christ that we cannot mistake the allusion. The verse which forms our text introduces him under another figure: "I will raise up for them a plant of renown; and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more." With such emblems as these are associated characteristics of peace and protection sufficient to assure us that their conveyer must be divine, since human he cannot be. And Christ Jesus is ever represented in scripture as the author and finisher of his people's faith, and as the end and object of their hope. As such, he possesses attributes, which the bible illustrates for our learning by every variety of metaphor.

When the odour of his sanctity is enforced upon us, he is "the rose of Sharon," "chief among ten thousand, and altogether lovely." When that clearness of truth is presented to us, which scares away the mists of falsehood and heresy, he is "the sun of righteousness," "the light of the world." In his quickening power of conversion, he is "the life" of his people. In his exclusive possession of salvation, he is "the door" or "the way," along and through which all men must come to the Father. In his unchangeable strength and grateful shelter, he is "the shadow of a great rock in a weary land." Here, his prolific virtues are illustrated by a plant, and that "a plant of renown." Let us, by God's blessing, observe upon these in order.

In contemplating the person of our incarnate Saviour, dear brethren, we must always endeavour to regard his two natures in one view, to behold God and man united in one Christ; because, by giving undue predominance in our thoughts to either of these, we may be led into error. But, in the case before us, we must deviate a little from the said rule, since this figure cannot be applied to Christ absolutely as God but only officially as man. We cannot speak of God being "raised up" as is said of the plant. Inferior to the Father as touching his manhood, he was raised up in that manhood to sympathize and to save. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David." We know the rapture which reigned in heaven at this sublime event: we know how ministering spirits announced it to the shepherds as "good tidings of great joy;" but, alas! we also know that the estimation in which the birth and growth of Jesus were held by man was very different. Man looketh on the outward appearance; and, not finding in the heavenly plant the particular beauty which he was seeking, he denied, in his blindness, that it had any beauty at all. Jewish expectation yearned for an earthly, and beheld a spiritual conqueror: carnal anticipations were mocked by the sight of the meek and humble Nazarene; and thus eyes of scorn fastened on him "as a worthless plant, and as a root out of a dry ground. He had no form nor comeliness" for them; and, "when they saw him, there was no beauty that they should desire him. He was despised and rejected of men." Nevertheless, the counsel of the Father, respecting his planting, stood sure. In ancient times, indeed, he had brought a chosen generation out of Egypt, called it "a vine, planted it, caused it to take root, and to fill the land; so that the hills were covered with

its shadow, and its boughs were like the cedar-trees." But, now that it had become a degenerate vine in his sight, and, spite of his culture, brought forth wild grapes, he planted another vine, of fairer promise, which came down from heaven, and reaches back thither. "Jesus is the true vine; and his Father is the husbandman." Of the thousand fruitless weeds growing round it, God's love plucks out whom it will, and proceeds to graft them as living branches into the heavenly plant. The curse of barrenness forthwith departs from them: the original plant's root and fatness diffuse themselves through their sapless fibres, till a vital incorporation is effected by the sovereign grace of God, and the same truth affirmed of them all: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Nothing short of such incorporation is Christianity, since he proceeds: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire; and they are burned."

Moreover, Jesus is a "plant of renown." Those who have the slightest knowledge of the Spirit's teaching respecting their Saviour and themselves, will bear witness to this truth of his renown. He is "the brightness of the Father's glory" from all eternity. "By him all things were made in heaven and in earth;" and by him all things on earth, which shall enter heaven, are made anew. "His name shall endure for ever: it shall continue as long as the sun and moon; and men shall be blessed in him; and all nations shall call him blessed." He is renowned in his person, as exhibiting the manifestation of "God in the flesh," which an apostle adores as the first article of "the mystery of godliness." He is renowned above all for his love—the unfailing verdure of the heavenly plant—the exuberance of a goodness, which not only freely and unreservedly invites, but, even when rejected, repelled, and set at nought, invites yet the more. This is the emerald freshness of the tree of life, "whose leaves shall be, till time shall cease to be," "for the healing of the nations." O, this is the supremacy of renown! What conqueror on his car of triumph ever bore such spoils, and "made a show of them openly," as he who went up on high, leading captivity captive? and who hath gone on silencing and crushing his foes, not by weapons of human manufacture, martial, intellectual, or carnal, but by the almighty stroke of a weapon which he was the first to use—love? Dear brethren, we grieve over the narrow extent of his spiritual empire, and, like the apostles, "see not

yet all things put under him." Still, the kingdom of heaven is wider than it was then. The grain of mustard-seed, the least of all herbs, has become, according to prophecy, a great tree, comparatively speaking, whose shadow is falling upon distant corners of the earth. But this is not all. The light of God is to shine unto the perfect day. The time cometh, when this earth, righteous and regenerated, shall be "the kingdom of our Lord and of his Christ," and "be full of his knowledge as the waters cover the sea." Then, and not till then, shall the renown of the healing plant be clearly seen, and universally confessed, by those, on the one hand, who shall partake of it, as inheritors of "glory, honour, and immortality," and by those, on the other, who, having rejected Christ in his sufferings, shall be rejected by him in his glory, and "dashed in pieces like a potter's vessel, even as he hath received of his Father." "See that ye refuse not him that speaketh."

Again: this plant is said to be raised up in the purposes of God. It may be said to have been so from all eternity, according to the declaration of St. Peter and St. John, that Jesus was "the Lamb slain from the foundation of the world." God the Father "worketh all things after the counsel of his own will," and comprehends all conceivable knowledge in the sublime grasp of his amazing intelligence. Consequently he foreknew the necessity of redemption from the beginning, and provided it in the person of "the man who is Jehovah's fellow;" and, as redemption is from sin's power as well as sin's penalty, that result is spoken of by the prophets, as in the following passage: "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord." This we may connect with that building of the church as a habitation of God through the Spirit, declared in the epistles to the Ephesians and 1 Corinthians. It was at the fall that the seed was sown from which the plant of renown sprang. From the first promise made to Eve, all the series of predictions, hints, and illustrations were the gradual underground preparations for its development, until, "the fulness of the time being come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." The plant arose before men's eyes, inviting admiration by the silent eloquence of odorous graces to which earth had been a stranger since the first Adam took poison and tainted them in himself. Yes; and so surely had the contamination of sin been conveyed down to his descendants, that not even this crowning gift from

heaven's treasury could draw out gratitude. "He came unto his own, and they received him not." All the scorching heats of Satanic malice, and all the furious gusts of human pride and hate, endeavoured to destroy that solitary tree. And man in his ignorance thought that he had succeeded in doing so, when the holy sufferer said, "It is finished," and "gave up the ghost." Dear brethren, we may conceive the most favoured disciples, the very John who had lain in his bosom, to have been staggered, when they saw death grasp their beloved Master, and, though of course in a very different spirit, to have half-echoed the cry of the bystanders: "He saved others. Can he save himself?" Blessed be God! they were not long left in doubt. The resurrection, the fact upon which hang all present hopes and all future happiness, is a truth beyond questioning. The plant of renown was hidden beneath the pile of insult and shame. More than this, there lay upon it the weight of an eternal Judge's curse, looking upon "that sinless One as sin, that we might be made the righteousness of God in him." "But God raised him from the dead," uncovered the plant, bade it rise, and flourish with a new power of vegetation; grafted new branches, even as he now continues to do, into its parent stock, so that they partake of its root and fatness. And, while "the children of the kingdom" have betrayed every possible opposition to its growth, it has grown in spite of them, and in spite of him whose servants and instruments they are. "He that dwelleth in the heavens hath laughed them to scorn: the Lord hath had them in derision."

We trust it is needless to explain by whose immediate operation the growth of the church, "which is his body," is effected. The union of the Saviour with the saved must be fully realized by all who would draw comfort from the Father's purposes manifested in him. When they come to know thus much, they will feel their entire dependence on the Spirit's motions in willing and doing every good thing, since it is only in possessing his illumination and fertility that they are depositaries of their ascended Lord's richness; representatives of his holiness; anointed, as he was the Anointed; lights, as he was "the Light of the world." View them as we will, whether as separate plants partaking of a common nature, or as so many boughs of one common tree, we must consider them as guardians of their Saviour's honour, while they stand exposed to the stormy winds and tempests of this life before their transplantation to a more genial soil. Seconding the protest of their sanctification against a god-

less world by the most ardent prayer to the Fountain of life, they are to call down the same dew, beneath which the desert of their own hearts has rejoiced and blossomed, upon the profitless and poisonous plants around them, the "thorns and briars, nigh unto cursing, whose end is to be burned" unless they become "plants which my heavenly Father hath planted." This communication of spiritual knowledge, from those who possess it to those who do not, is the ordinary instrumental method of the plant's development now. And, whether "Christ crucified is evidently set forth" from the pulpit by his ambassadors, or "out of the abundance of the heart" by his most humble members, the divine nature diffuses itself abroad, and "souls are added unto the church daily of such as shall be saved."

But suffer me once more to impress upon you the solemn truth that neither the tongues of men or of angels will ever make us really value the plant of renown, until the Spirit of God, by convincing us of our barrenness, has made us desire fruitfulness; in other words, feel our need of Jesus. The want of realizing is the leanness of the church. O, if we could all stand in the situation of one who has unwittingly drunk poison, feels within him the racking pains heralding the king of terrors, prepares for his coming with the sickening intensity of despair, and then beholds a physician stand before him with an all-powerful antidote, and freely offer it to him "without money and without price," only asking for the patient's gratitude in return, we may understand, or at least approach an understanding, of the convinced sinner's despair, and the pardoned sinner's joy; his glance at Sinai, with its scorching fires and appalling thunders; his glance at Calvary, where all those fires and thunders are concentrated on one victim, in order that pardon and peace might pour down their sweet rays of hope on himself. None who have felt thus much will want arguments for the renown of those exploits "which the angels desire to look into;" and, though our words cannot of themselves create the feeling, God has promised that he will bless them; and on that promise we rest.

In conclusion, let it be remembered that, while to the mere intellect the renown of Jesus might seem to consist chiefly in his primeval glory or present exaltation, the believer will regard salvation, his own salvation, as its most transcendent display. Angels who sinned were left to perish hopelessly, in order that on man, who had sinned, might be conferred the exceeding riches of his grace. And, speculate as we may, never would the

Son of God have taken on him the seed of Abraham as he did, unless the necessity of the case had left no alternative between his doing so and man's destruction. Man is a condemned criminal; and Christ Jesus has bought him a reprieve; and herein is renown as well as love. Man is a polluted leper; and Christ Jesus is a fountain opened for all sin and uncleanness. Man is ignorant of saving knowledge; and Christ Jesus is his prophet. Man is so conscious of his unfitness to come near God, that he would fain hide himself, like his ancestor, among the trees of the garden, out of his sight; and Christ Jesus is the priest and sacrifice, which bring him nigh to God, and comfort him when there: "Behold, I have given him for a witness to the people, for a leader and commander to the people;" and of all this, again we say, herein is renown. Fellow-sinners, condemned, polluted, ignorant, godless, and feeble, take comfort from this one assurance: "Your God will supply all your need, according to his riches in glory by Christ Jesus," the plant of renown, under whose blessed shade we call you in his name to go and take shelter. And you, who have already been enabled to do so, must stir up your torpid faith into warmer and sweeter activity. You must, as the foundation of all peace and holiness, realize your personal incorporation with the heavenly vine more and more. Thus you will clearly hold forth the word of life to such as sit in darkness around you, striving and praying that they too may rejoice in the jubilee year which is past, and look for that which is to come, having received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and the same title as their exalted Saviour, "Plants of renown, trees of righteousness, the planting of the Lord, that he may be glorified."

THE BRUISING OF THE SERPENT'S HEAD*.

THE serpent, like most other reptiles, is singularly tenacious of life; so that, unless his head be crushed, he may be wounded and inconvenienced, but scarcely destroyed. In his head, too, is lodged the cell which contains that venom which renders him so formidable an enemy to man. To crush the head, therefore, of him, who is here presented to us under the character of the serpent, denotes, obviously enough, the quelling and suppression of his whole power, the depriving him of all means of aggression or resistance, the utter prostration of all the energies of evil. The meaning of the text, then, when stripped of the figurative terms

* From "Practical Sermons." By the rev. W. Fitzgerald, B.A., curate of Clontarf. Dublin: James M'Glashen. London: Orr and Co., 1847. There is much deep thought in these sermons.—ED.

in which it is wrapped up, appears to be this: that, in the conflict between man and Satan which had then begun, the seed or offspring of the woman should gain such a victory as utterly to defeat and subdue the adversary of the human race; or, in other words, that the power which the devil had gained over man and his inheritance should be wholly destroyed and brought to nothing.

Now the prize which the devil sought to wrest from man was that state of perfect innocence, and the blessings attending it, in the possession of which God had originally instated Adam; a state of perfect holiness and perfect happiness; a state of immortality both in body and soul; a state of unbroken obedience to God's commandments, and unbroken enjoyment of God's favour. This was Adam's birthright in that condition wherein he is emphatically styled by St. Luke "the son of God." This was the honour which he forfeited by his sin, and forfeited, not only for himself, but his descendants also. The promise is prospective, and contemplates a continuance of the conflict through later generations. It is the seed or offspring of the woman which, after some suffering (indicated by the words, "thou shalt bruise his heel"), is eventually destined to crush the serpent's head. And the New Testament leaves no doubt upon the matter. "In Adam all die." "By one man's transgression, sin entered into the world, and death by sin." Upon what laws of our nature, or what rules of universal government, this mysterious propagation of physical and moral frailty may depend, I shall not presume to inquire. The universal prevalence of death and sin is no peculiar discovery of revelation. The experience of all mankind tells them so much, and told it before ever a page of the scriptures had been written. We did not need the bible to inform us that we are exposed to mortality and vice, and that we are unable, by our own unaided powers, wholly to avoid either; and whatever difficulties attend these melancholy truths, they are not to be charged upon the bible. But, as the bible did not produce, so neither does it pretend directly to remove these difficulties. It is charged with another, and, to us, a far more important message. It tells us that the physical and moral evils which surround us are not the mere effects of our necessary imperfection as finite creatures (in which case there had been but little hope of our ever surmounting them), but the results of the aggressive agency of a spiritual foe. It tells us that man's condition was not always such as it is now; that he was originally holy and immortal, and that holy and immortal he is yet destined to be; that this was the prize, the glorious prize, which he lost by his fall, and is yet to regain by his victory. This, and nothing less than this, can satisfy the prophecy, "the seed of the woman shall bruise the serpent's head;" because it is evident that, so long as sin and death remain in the world, so long the old serpent is alive, and maintaining the combat, evil is wrought amongst men, and the prince of evil is directing it. The crushing of his head is the destruction of the whole energy of evil; and when the cause is removed the effects will vanish with it.

In this prophecy, therefore, a new charter was given to fallen man. God now solemnly declared that his ultimate design was to restore his lapsed

creature to that glory which he had lost through his own frailty and the malice of the devil; and, therefore, it is reasonable to refer all God's dealings and dispensations from henceforth with man to that great design announced in this prophecy. Those, accordingly, whom from this moment God was pleased to recognize as his people and his children, are to be considered as the heirs of this original promise, as coming in under this great charter, and interested in the fruits of the promised victory. Whatever subordinate or lesser objects his various plans may have from time to time embraced, yet we may be assured that the scope towards which they were all directed was this, and nothing less than this. And, however dim their conceptions of the mode in which it was to be effected, I do not doubt that, from the first, in proportion as men's minds were enlarged, their spiritual feelings lively, and their thoughts turned God-ward, in the same proportion must they have perceived that this great final victory of good over evil in the world, this great final redemption of mankind from all the disastrous effects of the fall, was the ultimate object of God's progressive dispensations.

We, at least, have no room to doubt. The morning which saw Jesus rise from the tomb brought life and immortality to light. The new Adam, the Son of God, by the resurrection is already what we hope to be. He is gone before. He has taken possession of the inheritance in our name. The pledge of our immortality stands, crowned with glory incorruptible, before the throne of God; and in him once more the human race has raised its head, the centre of a sinless creation, in the favouring presence of a righteous Creator. Yet a little while, and the same glory shall be accomplished in his brethren that are in the world. Yet a little while, and in the church, and by the church, the great Captain of our salvation shall, finally and for ever, beat down Satan under our feet. No blot of sin or suffering shall mar the lustre of renovated nature: no sound of grief shall spoil the harmony of the sons of God. "Behold, the redeemed of the Lord shall return, and shall come with singing unto Zion; and everlasting joy shall be upon their heads. They shall obtain joy and gladness; and sorrow and mourning shall flee away." What Christ has done and suffered, he has done and suffered not for himself alone—though it be true that he was made perfect through suffering, and that his present exaltation is the reward of his great humility—but for those also who shall be heirs with him of the same glory. As what the first Adam forfeited he forfeited for his sons as well as for himself, so what the seed of the woman—the second Adam—has obtained he has obtained for all the children which God has given him.

It becomes, then, a serious consideration to know who are these children, who are the partners in the inheritance of the woman's seed. The relationship which we bear to Adam is a fleshly one. It is by natural descent from him that we inherit that mortal, diseased, and corrupted frame, from which sin and misery have sprung up among us. But the relationship of the saints to Christ is a spiritual relationship. They who through him and in him are the sons of God have been born again, not of corruptible seed, but

of incorruptible, even of the Word of God which liveth and abideth for ever. The connecting link by which the whole family in heaven and earth is united to its new and better head is the Holy Ghost, the Spirit of God; an agent who ceaselessly opposes and counteracts that spirit of the world and of the flesh, by which Satan endeavours to turn us away from God. Man, in the unassisted powers of his own nature, had proved unequal to the contest. It was necessary that a new and higher power should come to his aid, and work in him and with him, until the victory should be secured. This is the Spirit of Jesus Christ, which, by moulding us into the image of the triumphant second Adam, brings back to us that holiness and happiness which was lost by the calamity of the first.

Thus, then, the world is even now the scene of this grand struggle between the serpent and the woman's seed; and in this struggle no man is permitted to stand neuter. Each has his side to choose, and must choose; and everlasting happiness or woe depends upon the eventful choice. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Can any doubt on whose side he *ought* to be engaged? Surely none. All will confess that, as far as duty is concerned, the vow of baptism expresses its obligation. All will confess that the voice of duty bids them fight manfully under Christ's banner, and continue his faithful soldiers and servants unto their lives' end. But as to the question of fact, on whose side *are* we contending? this, perhaps, would be a question not so promptly answered. In order to enable you to answer it well and satisfactorily, let us think of the mind which was in Christ Jesus. It is by possessing the Spirit which was in him that we become heirs of the same inheritance. The Spirit by which we are united to him does not signify its saving presence by strong, unreasonable persuasions of our personal election, by visions, or violent and capricious motions, or by any effects which touch only the understanding, the fancy, or the feelings: its operation must be felt upon our wills, and influence our acts and habits, our tempers and dispositions, by its sanctifying power.

GOOD WORKS*.

VERILY there are many causes, yea, and those urgent and necessary, why Christian men should bring forth good works, if they did consider their vocation and calling well.

First, because it is the will of God, and God hath commanded so by his holy word. For what child accomplisheth not his father's will for the love that he beareth toward him? What servant fulfilleth not his master's commandment if he do but only fear him? How much more then ought we, which have so loving a Father, and so puissant a Lord and beneficial a Master, for the love and reverent fear that we bear toward him, shew ourselves obedient to his holy will, and fulfil it to the uttermost of our power! Where either fear or love of God is, there must the fulfilling of God's law needs follow. If it doth not, never let

us confess ourselves either to fear or love God truly. "The son honoureth his father, and the servant his Lord. If I then be your Father, where is my honour? and if I be your Lord, where is my fear? saith the Lord of hosts." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," saith Christ, "but he that doeth the will of my Father which is in heaven." The holy scripture commandeth us to "repent," and to "bring forth fruits of repentance." And Christ saith: "As my Father gave me commandment, so I do." Again: "I have not spoken of myself, but he that sent me, that is to say, my Father: he gave me commandment what I should do and what I should speak." A Christian man, therefore, must do good, because it is the commandment and will of God.

Secondly, we ought to do good works, that God may be glorified through them, as Christ saith: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Also St. Peter: "See that ye have an honest conversation among the heathen, that they which backbite you as evil doers may see your good works, and praise God in the day of visitation." For what greater dishonour can there be done to God, than to profess the name of God, and ignominiously to deface and obscure the glory of it, through our wicked and ungodly conversation? "Their rulers do unrighteously, saith the Lord; and by this means my name is blasphemed continually even all the whole day long." St. Paul also saith: "The name of God is evil reported for you among the heathen." Again, what greater honour can there be given to God of us than to lead a godly life, and to express the manners and livish* image of our heavenly Father in all our life? By the one God is dishonoured: by the other he is greatly honoured, praised, and magnified.

Thirdly, it is our duty to do good works, that we may be certain that our faith is right, true, livish, and working. For, as there is not a more certain argument and sure token that a tree is good, than by bringing forth good fruit, so is there not a better probation that our faith is true and Christian, than when we work the will of God, and bring forth the fruits of the Spirit. When we work the will of God, and fashion our life according to the rule of Christ's gospel, then may we be certain that our faith is right, and that we are the sons of God and fellow-inheritors with Jesus Christ. Neither need we doubt of any thing that God hath promised in his holy scriptures, but believe stedfastly that we shall have all things according to his promises, inasmuch as we bring forth the fruits of faith. But, if we live still carnally, and do the filthy works of the flesh, as drunkenness, whoredom, theft, covetousness, &c., then have we no cause to rejoice, nor yet to boast of our faith; for the true faith worketh great and marvellous things, as we may see in Abraham, which truly believed in God, and therefore wrought many godly works. He obeyed the word of God: he left his own native country: he was contented at the commandment of God to kill and offer his own son, and to whatsoever the Spirit of God moved him to do. Of this nature

* From Becon's "New Year's Gift." Becon was archbishop of Canterbury's chaplain.

* Lively, or living.

are so many as truly believe. They that thus work not have not Abraham's faith, neither are they the sons of Abraham; for Christ said to the Jews: "If ye were the sons of Abraham, ye would do the works of Abraham." Therefore, after that we are persuaded of the goodness of God toward us, and believe faithfully that God, for his promises' sake which he hath made us in Christ's blood, will be bounteous and merciful unto us, we must note that the scripture commandeth works to be done of the faithful. For, after that we be once justified by faith before God, we must express that faith, which is known to God alone, by external and outward works, that we may appear righteous both before God and man. Neither is there any better sign, or more manifest argument, as I said before, that our faith is right, true, and livish, than when it produceth and bringeth forth good works, even as there is not a more manifest probation that a tree is good than by the bringing forth good fruit. A faithful man, therefore, is not compared without a cause of the palmograph*, to "a tree planted by the rivers' side, which bringeth forth her fruit in due season." "I, being like a fruitful olive-tree," saith David, "in the house of God, have trusted in the mercy of God, for ever and ever." A Christian man is compared to a green olive; for he is ever full of fruit and never barren, always green and never sere, ever working and never idle. He that truly believeth hath no need of laws to compel him to do good works, as the scripture saith: "The law is not given unto a righteous man, but unto the unrighteous and disobedient," &c. For of his own free will (so livish and mighty in operation is faith when God giveth an occasion) he will bring forth good works, even the fruit of faith unto the glory of God and the health of his neighbour. "The sons of God are not content to sit idle," saith Chrysostom; "but the Spirit provoketh them to take some great and commendable work in hand." Hereto agreeth the saying of St. Gregory: "The love of God is never idle; for it worketh great things, if it be the love of God indeed; but, if it ceaseth to work, then is it no love." The unfaithful is like unto a dead stock, which bringeth forth no fruit at all, but is unprofitable altogether; and therefore shall he be "hewn down and cast into hell-fire." To be short in this matter, they, that are fruitful and bring forth good works, pertain unto the church of God; and they, which are unfruitful and bring forth no good works, belong unto the church of the devil (for there is a double church), and shall be cursed as the fig-tree was.

Fourthly, we ought to do good works, that we may win our neighbour also unto Christ; as St. Peter writeth: "You wives, be ye obedient to your husbands, that they also which obey not the word may be won by the conversation of their wives without the word, while they consider your chaste and pure conversation joined with reverence." For, as Christ came not into this world to win the favour of his eternal Father for himself, but whatsoever he did was done for us, so in like manner, whatsoever we do, we must do it also for our neighbours, to win them unto Christ, to make them professors of Christ's gospel, and the perfect children of God our Father." "Let the

* The palm-writer, or palmist.

same affection be in you," saith St. Paul, "that was in Christ Jesus, which, being in the shape of God, thought it not robbery to be equal with God. Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in the figure as a man. He humbled himself and became obedient unto the death, even the death of the cross."

Fifthly, we must do good works, that the mouths of the ungodly may be stopped; as St. Peter saith: "This is the will of God, that by well-doing ye should stop the mouths of foolish and ignorant persons." "Do all things without murmuring and disputing," says St. Paul, "that ye may be faultless and pure, and the sons of God without rebuke in the midst of a crooked and perverse nation; among whom see that ye shine as lights in the world, holding fast the word of life." Verily, if it were ever expedient that Christian men should lead a godly life, it is at this time most necessary. For, when the adversaries of God's truth see them that profess the gospel of Christ live dissolutely, not fast, not pray, not give alms, not mortify the affects of the flesh, but lead a more ungodly life than the other sort do, then blaspheme they the gospel, then call they the word of God heresy, then hate they extremely, persecute, prison, condemn, and utterly destroy so many as cleave purely to the doctrine of Christ. And all this comes to pass through the wickedness and ungodly conversation of the gross gospellers, the railing readers of the scripture, the jay-like janglers of God's word, and brainless babblers of the gospel, which babble much of God's truth, and yet live no part thereof. O what a great hindrance is this to God's most holy word! God give us grace both to love and live the gospel.

Finally, we ought to do good works, seeing it is none unprofitable service, neither shall our labour be lost in so doing, but we shall highly be rewarded for doing of them, not only in this world, but much more plentifully in the world to come. "Rejoice, and be merry," saith Christ to all that do good works; "for great is your reward in heaven." Again: "He that receiveth a prophet in the name of a prophet, he shall receive the reward of a prophet. And he that receiveth a righteous man in the name of a righteous man, he shall receive the reward of a righteous man. And whosoever shall give to one of these little ones a cup of cold water to drink, only in the name of a disciple, verily I say unto you, he shall not lose his reward." Also in another place: "Whosoever shall give to you a cup of water to drink in my name, because ye are of Christ, verily I say unto you, he shall not lose his reward." "Every man shall bear his own burden." "All of us must stand openly before the judging-place of Christ, that every one may receive according to that which he did when he was alive, whether it be good or evil." "Christ, the Son of man, shall come in the glory of his Father with his angels, and then shall he give to every one according to their works." "The hour cometh in the which all that are in the graves shall hear the voice of Christ; and they that have done good shall come forth into the resurrection of life, and they that have done evil into the resurrection of damnation." To them that have done the works of mercy shall everlasting glory

be given at the day of judgment, and to the unmerciful eternal damnation. So that they which do good works in this world shall receive a glorious and everlasting reward in the world to come. Of this had St. Paul a certain assurance, when he said, "I have fought a good fight, and have fulfilled my course, and have kept the faith. From henceforth is laid up for me a crown of righteousness, which the Lord, that is a righteous Judge, shall give me at that day, not to me only, but unto all them that love his coming."

The Cabinet.

THE WAITING OF CHRIST'S PEOPLE FOR HIS RETURN.—The great object which Christ has had in view in becoming a Saviour is to redeem and regenerate, not only the souls of men, but also their bodies and their inheritance, and, in short, whatever has been injured by the fall of man. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He has undertaken to rescue man from the tyranny of Satan, to redeem him from the consequences of sin, to restore him by his grace to a state of purity, and holiness, and happiness, to recover for him his forfeited inheritance—even this earth, which God hath given to the children of men—to abolish death by making him the partaker of a glorious resurrection into eternal life, and to render him the happy and immortal subject of his everlasting kingdom of righteousness and peace and joy. Now, in order to effect this gracious and merciful design, our blessed Redeemer comes twice to our world: there is a first, and there is a second advent of the Son of God. The object of his first coming was to pay the price of our redemption, and of the redemption of our inheritance; even that price which the holiness and justice of his heavenly Father required, and which the character of the divine law demanded. The object of his second coming will be to effect our redemption, and that of our inheritance, in point of fact, by raising us from the dead, and actually recovering that inheritance for us. Hence, because the price has been paid, we are said to be "redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ" (1 Pet. i. 18, 19); but, because the actual consummation of our redemption is still future, we are said to be "sealed by the Holy Spirit until the day of our redemption" (Eph. iv. 30), which Spirit we have as "the earnest of our inheritance until the redemption of the purchased possession" (Eph. i. 14). As soon as our blessed Redeemer effected the object of his first advent, he ascended up on high, and sat down at the right hand of God, where he is waiting, not as king upon his own throne, but as the heir of all things upon his Father's throne, from henceforth expecting till his enemies be made his footstool (Heb. i. 2; Rev. iii. 21; Heb. x. 12, 13; Ps. cx. 1). He has gone into a far country to receive a kingdom, and to return (Luke xix. 12): the heaven has received him until the time of the restitution of all things (Acts iii. 21); but he will come back to our world (Acts i. 11), to judge the quick and the dead at his appearing and kingdom (2 Tim. iv. 1). During the interval between the ascension and the second advent of Christ, Satan

still holds the world under his sway, and is hence called "the prince of this world" (John xiv. 30): the man of sin usurps the place of God (2 Thess. ii. 2-8); Jerusalem remains desolate (Matt. xxiii. 38, 39); and the whole character of this present dispensation is similar to that of the days of Noah (Matt. xxiv. 37-39). The reason why this interval occurs is to give time for the gospel to be preached throughout the world (Matt. xxiv. 14), not to effect the conversion of the world, as some suppose, but for a witness unto all nations, and that God may thus, in his mercy, visit the Gentiles, to take out of them a people for his name (Acts xv. 14), and to choose from amongst every nation and kindred and tribe and people those who shall acknowledge Christ as their rightful sovereign, and who shall reign with him in his kingdom, when he shall appear the second time without sin unto salvation. The Saviour's believing followers are also "waiting" during this interval as joint-heirs with Christ (1 Cor. i. 7; Rom. viii. 17; James ii. 5); not only whilst they are pilgrims and strangers upon earth, but also, during the whole period that intervenes between the hour of death and the time of the Lord's second appearing, they are waiting for that glorious event when all shall be perfected together in one blessed company, of which Christ shall be the head; for the apostle expressly says of many ancient saints, who in this respect may be regarded as representatives of the whole church: "These all died in faith, not having received the promises, but having seen them afar off." And again: "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 13, 39, 40).—*Rev. D. Bagot.*

THE HOPE OF THE GODLY.—What hath then the godly to lean unto but hope? The prophet David therefore said: "Though I should walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Therefore said Job: "Though he slay me, yet will I trust in him. For he that putteth his trust in the Lord shall never be confounded. In this hope spake St. Paul: "Christ is to me both in life and death advantage." Again: "Whether we live or die we are the Lord's." And again: "God forbid that I should rejoice but in the cross of our Lord Jesus Christ." And to the Romans he saith: "There is no condemnation to them that are in Christ Jesus." This is the foundation of faith, even a strong rock, which shall continue for ever. Neither tribulation, nor anguish, nor persecution, nor famine, nor any danger can remove the faithful from this hope.—*Bp. Jewel on the Thessalonians.*

Poetry

POETRY FOR THE YOUNG.

THOUGHTS AND WISHES.

(For the Church of England Magazine.)

"I WISH I were a little bird!"

I heard a sick child say,
As the bird, that in the beech-tree sang
So sweetly, flew away.

"A bird's must be a happy life;
But then it soon shall die,
While I the praise of God may sing
Through all eternity."

O, thought are wings that bear the mind,
Higher than birds can rise:
Like lightning dart they through the clouds,
They soar above the skies,

On to the realms of joy and light
Where chant the seraphim!
"O, I wish I were a seraph bright
To sing that glorious hymn!"

"I wish I were a seraph bright—
But no, perhaps this is best:
There's many a one on earth, they say,
Sick, friendless, and distress;

"There's many a careless person, too,
Who seek not Christ, nor know
Aught of his tenderness and love
Whence all their comforts flow;

"And seraphs cannot come from heaven
To teach men or to cheer:
God wills such power should rest with those
Who are abiding here."

And she passed her little slender hands
Across her pallid brow;
And, "I'd sooner be a child," she said,
"Although a sick child now."

CAROLINE J. YORKE.

TRUE KNOWLEDGE.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

HE *nothing* knows, who knows not this,
That earth can yield no settled bliss,
No lasting portion give:
He *all things* knows, who knows to place
His hopes on Christ's redeeming grace,
Who died that we might live.

Miscellaneous.

ROME, PAGAN AND PAPAL.—Purgatory was believed by the heathen. Virgil (*Æn.* vi.) says: "These souls endure the torments due to their former sinning; some remain suspended in the air, driven hither and thither by the wind; others, hurled down into an immense abyss, or consumed by flames, expiate their sins, until they, being at length purified, can be translated to heaven." The pontiff is much the same as the pontifex maximus of heathen Rome, of whom Virgil records ("Pastoral to Augustus," 11), that he styled himself "the vicerent of the God of heaven upon earth," and "made men kiss his foot" (lib. ix. xxx.; Cicero de Leg. 1). Of the same pontiff it is said by

Dionysius of Halicarnassus, in his "Antiquitat. Rom." 11: "The high priests hold unlimited sway over the most important affairs of religion: by virtue of their power they enact new laws; for they are themselves ruled by none." "They are the interpreters of the prophets of the Deity, and punish, as their own will dictates, such as do not obey their commands. They are themselves liable to no other man's judgment, and are not obliged to give account of their actions either to the state or the people. If one of them comes to die, a successor is appointed, not by the people, but by the holy college of the elect." On comparing the heathen with the Romanist sacrifice, it would appear that, in the case of the former, the priest clothed himself in white garments, with a coloured robe over them, and shaved his head; then, bowing in the presence of the people, made the circuit of the altar, and placed himself in front of the bystanders who attended the ceremonial. The altar was furnished with lighted wax candles, the attendant priests assisted with burning incense, and the officiating priest made use of a Latin formula. Many priests made vows of celibacy, many shaved their heads, others went on pilgrimages, and others fasted for several days. Plut. in Ant. c. v.; Tertull. de Idol. xv.; Ovid Fast. lib. ii.; Hieron. Ad. Jov. i.; Juvenal 5, vi.—*Le Marie's "Rome."*

ESTIMATION OF THE ENGLISH IN THE EAST.—

The population of the east generally have a great respect for Englishmen, and a high estimation of the national power of Britain. An instance of this I witnessed whilst sailing in the schooner along the coast of Syria to Jaffa. When we went on board at Beyroot, an Italian, seeing the deck so very much crowded, agreed with the captain, for a specified sum, to have a certain portion of the deck for the exclusive use of himself and his wife—about as much space as they could comfortably lie down upon. When we came within sight of Jaffa, the captain made a demand of his pay, which the Italian refused to give; alleging that the terms of the engagement had not been fulfilled, and that the captain had suffered the other passengers to encroach upon his space. Upon this the captain got into a rage, and, taking the helm, turned the vessel from the land, declaring that he would not go into port until he was paid. The passengers began to exclaim against this; and one of the strongest of the sailors laid hold of him and pushed him away, declaring that the vessel should go into port in spite of him. The Italian, seeing this, began to rally, and, pointing to Mr. Manning and myself, who were the only Englishmen on board, said to the captain, "See here again, Turk; see here be English here;" and then pointing to Acre, which we had lately passed, said in a very threatening posture, "Ah, you Turk, the English come to you—bomb! bomb! bomb!"—*Lowthian's Visit to Jerusalem.*

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 658.—AUGUST 14, 1847.



(The Locust.)

SKETCHES FROM NATURAL HISTORY.

No. LXI.

THE LOCUST.

LOCUSTS, according to the Linnean system, are classed under the genus *gryllus*.

The common brown locust is about three inches in length: it has two antennæ about an inch long, and is provided with two pairs of wings. The head is brown: the upper side of the body is brown, spotted with black; the upper wings brown, with dusky spots. The whole appearance greatly resembles the grasshopper. The males are more numerous than the females; and these—the former—only make a noise by the quick vibrations of the wings against each other, or against their legs.

The locust in its nymph state moves and eats; its wings, however, are folded into a very small

VOL. XXIII.

compass; which constitutes the principal difference between this and the perfect state of the insect.

The depredations of locusts are one of the most terrible scourges with which mankind can be afflicted. By the prophet Joel (ii. 11) they are termed the "army of the Lord," from the military order which they appear to observe; disbanding themselves and encamping in the evening, and in the morning resuming their flight in the direction of the wind, unless they meet with food (Nah. iii. 17; Prov. xxx. 27). "They fly in countless hosts (Jer. xlv. 23; Judg. vi. 5), occupying, it is said, a space of two or three miles in length, by a mile or a mile and a half in breadth, so as to obscure the sun, and produce darkness upon the earth (Joel ii. 2, 10; Exod. x. 15). The noise made by them is compared to the noise of chariots (Joel ii. 5); and wherever they settle they darken the land (Exod. x. 15). If the

XX

weather be cold they encamp in the hedges, until the sun rises, when they resume their progress (Nah. iii. 17), climbing or creeping in perfect order. Regardless of any obstacle, they mount the walls of cities and houses, and enter the very apartments (Joel ii. 7-9). They devour every green herb, and strip the bark off every tree (Exod. x. 12, 15; Joel i. 4, 7, 10, 12, 16, 18, 20), so as to render the land, which before was as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire (Joel ii. 3). The noise made by them when committing their ravages is compared to the crackling noise of fire among the dry stubble, or a mighty host set in battle array (Joel ii. 5). So fearful are the effects of their devastations, that every one was filled with dismay (Joel ii. 6), and vainly attempted to prevent them from settling on their ground, by making loud shouts (Jer. li. 14); as the Persian husbandmen, the inhabitants of Egypt, and the Nogai Tartars do to this day. What aggravates this tremendous calamity is that when one host has departed it is succeeded by a second, and sometimes even by a third or a fourth; by which anything that has escaped the ravages of the preceding is inevitably consumed by the last company. As Arabia is generally considered as the native country of these depredators, they were carried thence into Egypt by an east wind (Exod. x. 13), and were removed by a westerly wind (Exod. x. 19), which blew from the Mediterranean Sea (that lay to the north-west of that country), and wafted them into the Red Sea, where they perished. On their departure from a country they leave their fetid excrements behind them, which pollute the air, and myriads of their eggs deposited in the ground, whence issues in the following year a new and more numerous army. They are generally carried off into the sea by the winds, where they perish; and their dead bodies putrefying on the shore emit a most offensive, and (it is said) sometimes even fatal, smell. The plague of locusts, predicted by Joel, entered Palestine from Hamath, one of the northern boundaries, whence they are called the northern army, and were carried away by the wind, some into the dreary plain on the coast of the East (or Dead) Sea, and others into the utmost (or Mediterranean) Sea (Joel ii. 20). These predatory locusts are larger than those which sometimes visit the southern parts of Europe. From their heads being shaped like that of a horse, the prophet Joel says that they 'have the appearance of horses;' and, on account of their celerity, they are compared to horsemen on full gallop (Joel ii. 4), and also to horses prepared for battle (Rev. ix. 9). The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, and from their mechanism are calculated to grasp and cut everything of which they lay hold. These teeth are so sharp and strong, that the prophet, by a bold figure, terms them the teeth of a great lion (Joel i. 6). In order to mark the certainty, variety, and extent of the depredations of the locusts, not fewer than eight or nine different appellations, expressive of their nature, are given to them in the sacred writings*."

In various parts locusts have been used as an

article of food (see Mark i. 6). According to Pliny, the Ethiopians lived upon them when salted, or dried in the smoke; and the Parthians were fond of them. The modern Arabs boil them with salt, mixing a little oil or butter with them. Sometimes also they toast them, or soak them in warm water, and then eat every part, except the wings. They are occasionally pickled in vinegar.

THE THORNS*.

"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."—LUKE viii. 14.

THE state of religious profession in the church of Christ as exhibited in the "parable of the sower" is such as to attach an awful interest to those words of the Redeemer: "He that shall endure to the end, the same shall be saved" (Matt. xxiv. 13).

The parable certainly intimates, in accordance with many other solemn declarations of holy scripture, that there will be many who will not endure to the end, and who therefore will not be saved. It tells us why they do not endure to the end, and is given as a warning to us, lest we should any of us fail of the grace of God, and stop short of the kingdom. The successful issue of a religious course is not at the mercy of blind chance; nor is it determined upon principles unknown to us, and beyond our control. We await not the determination of a heathen fate to decide upon the fortunes of our life or the happiness of our end. The final perseverance of a real Christian, through a course of faith and holiness to an incorruptible crown, depends upon the truth and love of him who has said, "I will never leave thee nor forsake thee;" and, whilst he struggles onward amidst hindrance and opposition, he has a principle to sustain him, and a guide to direct him, and in the darkest hour a voice to cheer him: "This is the way: walk ye in it." If he wander or fall, he has a Saviour who never rejects the earnest cry of returning penitence, who brings back the lost sheep rejoicing, and restores to those who are overwhelmed with godly sorrow the joy of his salvation.

If any, therefore, hear the word of the kingdom, and finally fail, after a longer or shorter profession of that word, of entering upon that blessed kingdom itself, it is not on account of any inevitable sentence of exclusion from it. The failure has its cause, not in any defect of grace given, not in any denial of mercy asked. But there is, undoubtedly, a vital deficiency somewhere; and that deficiency exists entirely in the hearer himself. The use of this parable is to point out the source and cause of an unprofitable hearing of the word of God, and to detect it in all stages of religious profession. And, from that part of it which we are now to consider, we learn that a defective reception of the word is not only liable

* From "The Hearers of the Word:" six Sermons on the Parable of the Sower. By the rev. J. B. Cartwright, M.A. London: Wertheim. 1847. We are glad to introduce this book to our readers by the extract we have made from it.—ED.

* Rev. T. H. Horne.

to terminate in an abrupt and hasty abandonment of professions and purposes warmly and openly adopted, but that in other cases it may dwindle into lifelessness, and linger long suspended upon a doubtful conflict within a divided breast, hesitating between God and the world, and, like Lot's wife, walking in one direction, and looking with deep and anxious longing in another, until the hand of judgment arrests the wavering hearer of the word, in the attitude of doubt and indecision, and settles his eternal destiny for him on the clear and equitable principle laid down by our Saviour and our Judge. "He that is not with me is against me."

The characters we have now to consider are thus described in the parable, in the words of St. Mark: "And some fell among thorns; and the thorns grew up, and choked it; and it yielded no fruit." And the same evangelist thus gives us our Lord's exposition: "And these are they which are sown among thorns: such as hear the word; and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word; and it becometh unfruitful."

* * * * *

Humbly seeking for the light and guidance of the Holy Spirit, let us proceed to the investigation of the characters thus described for our instruction.

Following out the description here begun, we observe—

I. There is a semblance of a steady profession of religion.

II. There is a deep-seated hindrance to advancement in real godliness.

III. There is decided and final unfruitfulness.

I. There is a semblance of a steady profession of religion.

These persons who receive the good seed amongst thorns are not, like the stony-ground hearers, to be taunted with a hasty adoption and as hasty an abandonment of a decided religious profession. No youthful ardour, no awakened conscience, no excited affections betray them into the excesses of a false zeal, or the extravagancies of a delusive devotion, too soon to be rendered ridiculous to the world by a speedy return to forsaken vanities. Their form of godliness is one of peculiar danger in an age and in a country of religious profession, inasmuch as its deficiencies lie beneath the surface, and are greatly protected from scorn or ridicule by its moderate and judicious and inoffensive character, which seems to adapt it to the atmosphere of both worlds, and to promise well for heaven without abandoning the associations of earth.

But we must examine the terms of the parable. The good seed falls, for anything that appears to the contrary, upon good ground. At least the obstruction to permanent fruitfulness in this case does not arise from the quality of the ground, but from the noxious interference of other products of the soil. We must not press the analogies of a parable so far as to contradict acknowledged truth, or beyond the actual requirement of the doctrine which is involved in it: we cannot, therefore, speak of the ground as good. It is in a state of natural unreclaimed and uncultivated rankness, such as will produce no food for man and no fruit unto God, though it has a wild and sour luxu-

riance, where thorns and thistles strike deep root, and an unsavoury herbage, thick upon the soil, taints the air with its uninviting fragrance, yielding the food only of an evil imagination, and bearing fruit for hell.

The point to be noticed is this: the good seed is supposed to find a sufficient soil and to take root, nay, to spring up and to grow. It falls upon no hard, battered way-side. It is forced into no quick, short-lived growth by the thinly-scattered soil of the rock. There seems more of reality, more of permanence, more of promise. If there be not so much warm-heartedness as in the last case, there appears to be a more lasting and well-considered decision.

Our Lord gives us a general description of a class of hearers of the word, in which the points of agreement are sufficiently strong and striking, although, as in other cases, there is a great variety of circumstances, and distinctions far from unimportant. These persons hear the word, and, when they have heard, go forth. The terms of comparison imply a much more decided advancement, in any case, than was supposed in the preceding instance. It is a description of persons in whose hearts religion has taken some root, and in whose conduct and experience it has produced some result. They are compared to a plant, which, having taken root, is growing to maturity, and would certainly flourish and bear fruit, but for certain unfavourable influences, by which it is subsequently overpowered. The final mischief produced by this counteracting influence is the same in all cases, as it proves fatal to the fertility and life of the plant. But that influence may begin to be felt at different periods in different examples. The thorns or noxious weeds eventually choke the plant; and therefore the question where they sprung up, or how long the hopeful herb was permitted to grow without them, or whether for a time the weed was kept under; all this is practically unimportant to the final result. But these questions suggest considerations by no means unimportant in the trial and examination of the character of hearers of the word. We are reminded that the hearer's heart may be impressed, and a decided religious profession entered upon, under the influence of the powerful and saving truth of the gospel of Christ, and that those impressions may be retained, and a religious profession kept up, which have to struggle from the first with worldly associations never fully abandoned, and with carnal inclinations still too fondly cherished. The result of this is a cold unsatisfactory state of mind, and a dubious, indecisive course of conduct, which may exist for years, and mark the character of a whole life.

But there are instances in which a religious life begins with more of promise, and in which worldly influences have less prominence. Is it not awful to think of youth and maturer age apparently given to God, and of advancing years growing weary, cold, and worldly? Is it not a sad but convincing proof of the deceitfulness of the human heart to contemplate the established character of a hearer of the word, regular at the ordinances of religion strict in the maintenance of domestic as well as private devotion, impressed by the preaching of the gospel, acting up to the approved standard of morals, benevolence, and piety, standing

aloof to a considerable extent from the ungodly world, and apparently enjoying the power and consolations of religion in his own soul; and yet, after years of seeming consistency and decision, to see such a one a quiet and easy prey to a growing worldliness, gradually losing his love for Christ and his interest in divine things, and sinking into spiritual death. And yet the language of the parable prepares us for such painful exhibitions of backsliding and decay; whilst too frequent experience attests the necessity of the warning. The effect of "hearing the word" approaches as nearly as it is possible to conceive to that reception of it in meekness as the engrafted word which is able to save the soul, and yet falls short of the blessed reality. It promises fruit; and the fruit seems actually ripening and growing to maturity, though it brings none to perfection, and becomes, finally, unfruitful. Thus, in the persons here represented, there is an incipient growth of the fruits of the Spirit: there seems as it were to be the germ of love, joy, and peace in believing. They have listened with delight to the faithful ministrations of the word: they have seemed to glory in the cross of Christ: they have entered into the conflicts and comforts, the trials and encouragements, the sorrows and enjoyments of the Christian life: they frequented the Lord's house, and loved his people: they laboured to promote the cause of Christ in the world, and professed to rejoice in the hope of his kingdom. They did run well. What has hindered them? What has at length obscured a bright course of well-doing? How is it that they can have run so far, and yet run in vain? What is it that has so severely tested their sincerity, chilled their devotion, and blighted their fair profession? The answer to this affecting question belongs to the second part of our subject.

The parable intimates that—

II. There is a deep-seated hindrance to their advancement in real godliness.

"They are choked with cares and riches and pleasures of this life." The rank weeds natural to the soil gradually spring up, until they overrun and overtop the once hopeful plant, which can find neither light nor air nor nourishment, but seems to struggle on a while for existence, until its embryo fruit drops off unripe, its stem droops, and its very leaves disappear.

The text presents to us a three-fold source of hindrance to the perfect development of the Christian character and experience. There are the cares, there are the riches, there are the pleasures of this life. The hidden causes of mischief so serious deserve a separate consideration.

The cares of this life are then a dangerous hindrance to the growth of real godliness.

That which the Saviour himself calls "the first love" of the Christian life, may have been excited during the season of life in which there is usually least experience of life's cares, and it may have been lost in the first rude conflict with anxiety and trouble. The entrance on a life of care is one of the great trials of Christian principle for which our gracious Master made special provision, in merciful consideration for our infirmities. He knew that to be "careful and troubled about many things," in the daily conduct of our worldly affairs, must sadly distract our attention from the

pursuit of the "one thing needful." There can be no better test of the genuineness of our religion than to be enabled, by grace, to use this world as not abusing it; to live in it, discharging our relative duties in it, meeting its difficulties, and escaping its snares, as those that are not of it. And, if there be any vital defect of principle, and the change produced by the hearing of the word fall short of a thorough conversion of heart and life from the power of Satan unto God, through the power of the Holy Ghost, we may be assured that our profession and experience will give way under the corroding influence of an anxious care for our temporal provision. Without an overcoming, all-supporting faith in him who says, "Take no thought for the morrow," the question of the soul's eternal interests and unspeakable value must yield precedence to the one all-absorbing concern and inquiry of each returning day, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" We need not refer to what, on worldly principles of moderation, may be called unnecessary cares. In the case of the great majority of mankind, and therefore of professing Christians, the toil of daily employment and provision, the pain of inevitable anxiety, and the weariness of necessary forethought, are a perpetual drag upon their strength and energy, occupy their minds, and concentrate their attention upon the things of earth. Their deadened affections can no longer rise freely upwards, their thoughts wander in their exercises of devotion, their anxieties pollute their holiest engagements, their prayers seem to return powerless into their own bosom, and their better hopes for an eternity seem feebly to alternate with their grovelling plans for a day. And thus the word, after all their professions of its influence, and their experience of its power, is absolutely choked with cares. The cares have grown too strong, too luxuriant for the tender plant of heavenly growth; piety is smothered by anxiety; things seen and present bespeak attention before things unseen and future, although these are eternal and those only temporal; the necessities of the body shut out the demands of the soul, through unbelieving forgetfulness of his promise who cares for both; and the clamorous appeals of the world overpower the voice of God and the gracious calls of the Saviour. And herein lies the defect in the religion of those hearers of the word who receive the seed among thorns. They cannot meet this state of things; their principles do not surmount these difficulties, or provide a remedy for these anxieties. If all was right, the world would be a refuge and a support and an antidote to the cares; whereas in this case the word is choked by the cares, and through them becomes powerless and unfruitful.

But riches are also said to form another dangerous hindrance to religious advancement.

In St. Mark we have the expression, "The deceitfulness of riches." Now, after contemplating the danger arising to personal religion from the cares and anxieties of life, we should have been prepared to expect, if we had not learned otherwise from the word of God, that riches, which seem the most effectual means of removing those cares, would have been highly favourable to the maintenance of a consistent Christian profession. And so, indeed, those who are harassed and dis-

tracted by care are prone to think. If they had less to think of, less to do, less to disturb them, they could serve God better. If they had such a moderate sufficiency of this world's goods as would prevent the need for so much anxious contrivance and thought, they would be at liberty to give themselves up more unreservedly to the service of Christ. Vain delusion! The devil uses both weapons; and, so that he reduces religion to a name, and makes the word eventually unfruitful, it matters not to our great enemy whether the soul is ruined by cares or riches. And there are those who weather the storms of care, only to be becalmed and to perish in the treacherous sea of worldly wealth and ease. We must understand "the deceitfulness of riches" in its scriptural sense. It implies the love of money, the thirst of gain, the desire of wealth, as well as the possession of it in any relative degree. The spiritual danger of "riches" exists not merely in the acknowledged possession of them, but still more in the method and spirit in which they are acquired or sought after. Our blessed Lord did indeed say, "How hardly shall they that have riches enter into the kingdom of God!" but he subsequently expounded and qualified that expression by the words, "How hard is it for them that trust in riches!" But to have them, and not to trust in them, not to be wholly engrossed by them, he also warns us, can only be brought about by the power of him to whom all things are possible. And thus we discover that the deceitfulness of riches presents a snare of greater and more varied peril than the absorbing influence of cares. They may well be characterized by deceitfulness, because they injure the soul and render the word unfruitful under so many aspects, and only engross the mind more deeply, under the pretext of setting it free. There is the fearful snare of covetousness, and undue desire for riches, however moderate we may think ourselves in our estimate of a competency: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The undue desire naturally generates a mind bent upon acquiring wealth, a determination above all things to get money, and, if possible, to be rich; forgetting that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi. 9, 10). How remarkably did the earliest experience of the church thus verify our Lord's warning! How completely does the deceitfulness of riches choke the word, stop the further progress of religion, and paralyze the best energies of the soul! Nor do their dangers cease when the quiet possession is obtained. There is the peril of their enjoyment, the difficulty of using them aright, and the ensnaring tendencies of growing covetousness. When the ground of a certain rich man brought forth plentifully, when his schemes had proved successful, and his riches were increased, it was not unnatural that he should think within himself, What shall I do, because I have no room where to bestow my fruits? It was necessary that he should make some change in his establishment, and adapt his future mode of life to his altered circumstances. And it might be necessary; but it is a necessity very hazardous

to a religious profession, very trying to any Christian man. And the next step seemed equally natural; and who will affirm that it was not rational and wise? "He said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease: eat, drink, and be merry." O how much better we must all of us naturally feel, than to be always harping upon the worn-out, wearisome, and unmelodious string, "What shall we eat, and what shall we drink?" But not so God's word. The anxious care is injurious enough; but this last resolve, this surrender of self to the ease and comfort of a sufficiency, is positively described as finally fatal: "God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" (Luke xii. 16-20). Well may it be said, The deceitfulness of riches chokes the word, and it becomes unfruitful. The love of the world, the growing desire of present things, the engrossing eagerness of lucrative engagements, the ensnaring excitement of pecuniary speculation, the very legitimate rewards of honourable labour, and even the favouring events of God's good providence create dangers in disguise: our passage through things temporal hazards the loss of the things which are eternal; and God's very blessings here, without a corresponding increase of his grace, may be turned into curses hereafter.

Another cause of final defection remains to be noticed, and that is the "pleasures of this life;" or, as it is in St. Mark, "the lusts of other things entering in." And thus in the devil's hands every thing and every condition of life becomes an instrument of mischief and a means of robbing the gospel of its power and eternal consolations. In this instance the heart of man in its sinful and carnal tendencies becomes a confederate against him. The love of pleasure is here the grand snare. A thousand temptations watch the avenues to the heart, and are ready to take advantage of any special opportunity. Many persons, who were able to maintain a tolerably consistent profession of religion amidst the toils and severer duties of life, and were in the path of worldly success, and on the road to a certain measure of worldly wealth, find that they can hold out no longer when placed in circumstances in which they can take their ease and enter freely upon enjoyments once only partially accessible to them.

Trial, toil, and anxiety, are slight tests of principle to many, compared with the seductive influence of the love of pleasure. And this may operate in a variety of forms suited to the difference of tastes, inclinations, and circumstances. There are not only gratifications and pleasures confessedly sinful, and therefore not to be thought of by a Christian; but there are worldly indulgences under specious pretences, which beguile the mind, and open the way for plunging deeper into the very whirlpool of dissipation, for joining worldly associations, for entering upon injurious and inconsistent connexions, where true religion cannot prosper, and where thoughts of God and eternity, purposes of amendment and devotedness, desires after grace and repentance and holiness can have no place. The word of God has solemnly pro-

nounced that they who live in pleasure are dead while they live; and they who would maintain the life of God in the soul, and who desire that the word which they have heard and received may bring forth fruit to the salvation of their own souls, must resist, in their very beginnings, the lusts of the flesh and the lusts of the eyes and the pride of life. They must hold no parleying with such deadly principles. They must not think to go a little way for the sake of peace, conformity, and good fellowship. They must not think that it is easier or safer to stop at some point beyond the appointed barrier, nor suppose that they either make religion pleasanter for themselves, or more amiable in the eyes of others, by carrying it a certain distance into the enemy's territory: they are doing neither: they neither recommend it to others nor make it dearer to themselves: their worldly pleasures are choking the word, wearing out all good impression; and they will at last destroy both body and soul in hell. The young are often supposed most exposed to this snare; but there is no age, no season of life, to which the love of pleasure and worldly enjoyment is not a fatal snare: there are no circumstances under which we are at liberty to suppose ourselves withdrawn from its influence. Our Lord warns us that it is one of the grand forms of delusion by which souls that seemed in a fair way for salvation are lost; by which hopeful characters are irretrievably ruined; by which Satan triumphs over penitent and holy resolutions, and effaces lively impressions of good things, and, finally, counteracts by his specious lies the blessed and saving influence of the word of eternal truth.

We are prepared, then, for our last and awful reflection, respecting the characters under consideration.

III. There is decided and final unfruitfulness.

"They bring no fruit to perfection:" "they become unfruitful." It is not merely that their growth is injured and the quality of their religion deteriorated: it is absolutely destroyed. Whatever show of fruit there may have been at some promising period, the favourable signs have passed away, the blossoms have been blighted, the fruit has been altogether lost.

When the master of the vineyard comes, at the last decisive period, seeking fruit, after many trials and much wasted culture, he finds none; and there remains nothing but to say: "Cut it down."

What a terrible thought that such a result is possible, nay even that it is frequent! How awful to look back upon a course—and, it may be, a long course—of religious profession; upon the better purposes of a life, and the aspirings after a holy and blessed immortality, all dwindled away to the coldness of a dead formality, or awfully sacrificed to a worldly conformity no longer concealed!

That we have been able to trace so fearful a change to its secret causes, and to detect the hidden and treacherous sources of so terrible a calamity, will, by God's blessing, serve to encourage the humble and watchful Christian, as well as to warn the carnal and the careless. It will be evident that there was an evil principle at work from the beginning, which ought to have been resisted and quenched; that temptations have been trifled

with, which ought to have been at the first onset opposed in the steadfastness of faith and prayer; that propensities and inclinations have been cherished and indulged, which watchfulness would have detected and grace curbed; that sins have been allowed, which ought long since to have been bitterly repented of, and for which pardon should have been humbly sought through the blood of Jesus Christ.

The early growth of noxious weeds neglected has ripened to strength and luxuriance: conviction and conscience have been stifled. The heart has been bound like Samson with the cords of the Philistines, until there was not left the power to cry out for help and grace, nor spiritual sensibility to feel the bondage in which the soul was enslaved. There is no life, no religious experience, no power of godliness. Fruit is altogether wanting: the mind acquiesces in an unfruitful state; and religion is dealt with as a shadow, not a substance. There is neither fruit to satisfy a person's own conscience, nor to meet the requirements of the gospel: they are unfruitful to themselves and to God. The soul enjoys no fruits of joy and peace in communing with God, and finds no satisfaction in the hope of being like Christ and seeing him as he is: there is nothing left which will sustain the drooping spirit in the hour of trial and sorrow, in sickness and death. Above all, there is no fruit unto God, no genuine fruits of holiness, faith, and love, which he will approve in the great day: the fruit is withered, the talents are lost; and there remain in prospect but the doom of an unfruitful branch, and the reward of a wicked and slothful servant.

But is the soul quite lost? Has the sinner no hope? Must one who finds himself in this condition take up the language of despair: "I have no hope; no: I have lived with strangers, and after them will I go" (Jer. ii. 25)? He need not. The preached word, so awfully rejected, is still a pledge of mercy offered: there is yet time to flee from the city of destruction: the snare may yet be broken, and the deluded victim may be rescued. May God give his grace! May his blessed Spirit attest the power of his own divine message of love! May repentance be granted, and the Spirit of grace and supplication be poured out.

"O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that, whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord."

GODLY SORROW*.

THIS differs from worldly sorrow. First, as to its object. The sorrow of the world is always, in reality, rather for suffering than for sin. Selfish and carnal, it regards our own loss or dishonour rather than the provocation offered unto God; and it counts that the greatest evil which God

* From "Two Sermons upon the Duty of National Humiliation;" by the rev. B. H. Blacker, M.A., curate of St. Mary's, Donnybrook. Dublin: Curry and Co. 1847.

considers the least, and which he in his wisdom has appointed for our good. It is true, the afflicted Christian will shed bitter tears over the trials and adversities of life; for our religion is not intended to impart apathy, or to incline the heart to hardness, but, as it was even with our blessed Saviour, to awaken feelings of the most tender nature, teaching us to mourn for others as for ourselves, and to "weep with them that weep." Still, however, to a man who sorrows "according to God," the chief object of lamentation will be, not worldly suffering, but sin. He will look through his afflictions to view his guilt with horror; whilst the worldly mourner grieves for his offences, chiefly as they entail upon him pain and misery. The godly penitent regards the common evils of life merely as a discipline, often painful, which guilt has rendered necessary; but it is sin, which to him appears to give the point to suffering and the sting to death. When he reads in the word of God that "the heart of man is deceitful above all things, and desperately wicked," and when, by sad experience, he has learned that his appetites are intemperate by nature, his spirit worldly, his imagination prone to conceive evil, his tongue to utter it, and his hands to do it, he will indeed consider this no false picture of the fearful state into which he has fallen since he came from the hands of his Maker. Under this impression, he will sorrowfully exclaim with Isaiah, "Woe is me, for I am undone, because I am a man of unclean lips!" and he will say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

Secondly, with respect to its principle or cause, this godly sorrow which the Christian feels may most properly be traced to an accurate knowledge of God, to a due consideration of his nature and will. The sorrow felt by the worldly mourner, even for sin, has, we have already seen, very little regard for the character or honour of God, since it would be as completely felt were sin made its own avenger, were no God offended, no merciful Saviour insulted by it. But, believe me, the "sorrow according to God" takes far higher ground, being founded on the nature and law of God, on the mercy and loving-kindness of our Redeemer. Considering the nature of God, so high, so holy, and so pure, and looking at his own state, so low, so frail, so miserable, the sinner is tempted to exclaim, with the pious king of Israel, "Lord, what is man, that thou art so mindful of him?" Whereas the godly mourner, reading the divine law, sees a still stronger reason for self-abasement and contrition. He feels it, like its Author, "holy, just, and good;" sublime in principle, and pure in precept. He receives, by this law, the knowledge of sin; and, like the royal penitent, he perceives that he was shapen in iniquity, and that in sin did his mother conceive him. Hence, the true penitent will ask with shame, "Have I refused to hear him, who speaketh to me from heaven? Did my sins require the costly sacrifice of the Son of God, to wash them from my soul? and do I now crucify the Son of God afresh, and put him to an open shame? Does he offer to forgive? and do I forget, demanding larger mercy, and new exertions of divine forbearance?" Thus, from the cross of our Re-

deemer we gain the fullest view of the depravity of the human heart.

Further, the disposition of the mind, which is called "godly sorrow," proclaims, as I before observed, the Author from whom, with every other devout affection, it proceeds, and by whom alone it is inspired. A just knowledge of the will and law of God may, indeed, lay the foundation for it in the mind; but it is the Spirit of God alone which can breathe it with power and effect into the soul. Thus, the soul of the worldly man is devoted to the god of this world; therefore all his desires, and hopes, and joys, and griefs, take a worldly direction: they come from the world, are shared with the world, and finally, perish with the world. But, on the other hand, the godly penitent has received, "not the spirit of the world, but the Spirit which is of God;" for God, by his Spirit, convinces him of sin: he transfuses something of his own heavenly nature into the soul, which there produces an inextinguishable hatred of sin, and becomes a law in the mind, warring against the law which is in our members. O how beautifully has Ezekiel (chap. xxxvi.) described the effect of this divine operation in the case of repentant Israel! "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them.... Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations."

Brethren, do you wish to see an instructive example of this merciful dealing of God towards man? Read the history of the afflicted and humbled Job. He is represented as a man, who, though fearing God and eschewing evil, was yet filled with the idea of his own rectitude, and had a faint and imperfect view of his own sinful nature. He even dared to justify himself before his Maker. He had heard of God by the hearing of the ear, and had learned from that knowledge many very important and correct maxims of religion. But in the midst of his afflictions his heart was not humbled. Fresh instruction, therefore, was necessary; stronger convictions and clearer views were required. At length, as if by the secret voice of his Spirit, "the Lord answered Job out of the whirlwind." He reasoned with him on the infinite power, the infallible wisdom, the perfect holiness, and the unsearchable ways of the Almighty. With these he contrasted the weakness, frailty, folly, and guilt of man. The sufferer himself was appealed to, whether pride, self-sufficiency, or discontent became such a creature in the presence of his Creator. In short, God gave to that afflicted servant not only outward but inward knowledge, convincing him of the nature and unworthiness of his heart, till humbled at length by trouble, and feeling a "godly sorrow" for his sins, he exclaimed: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Blessed, O Lord, is the man whom thou correctest, teaching him out of thy law; who not only hears of thee by the hearing of the ear, but who, awakened by the still small

voice of thy Spirit, and purified, if need be, in the furnace of affliction, spiritually with the eye of faith beholds thy face! Blessed indeed is the man who, by faith, thus embraces the merits of his Redeemer, who sees in him what he never saw before, feels what he had not originally felt, and humble, contrite, and sorrowful "according to God," smites upon his breast, and cries, "God be merciful to me a sinner!"

TRUE WISDOM:

A Sermon

(Preached at St. Michael's, Stockwell, April 14th, 1847, for the Church of England Young Men's Missionary Society),

BY THE REV. STEPHEN JENNER, M.A.,

Clapham.

PROV. iii. 13.

"Happy is the man that findeth wisdom."

THE mind of man is so constituted that it must have some object to pursue. There is in it that restless activity, that eager aspiring after something out of and beyond itself, that continual wandering of desire, which will lead it to attach itself to some evil object, if none that is good be presented to engage its attention. Not being able to find any thing in itself to make it happy, it will ever be going forth in search of something which it persuades itself will, when attained, afford satisfaction. To rest in his own emptiness, or in a state of torpid indifference to all external objects, is utterly impossible to such a creature as man: it is opposed to his very nature.

From the earliest period of life we see this tendency manifesting itself, and never more strongly than in the warm season of youth, when the mind begins to expand. And this desire for an object suitable to the developed powers of the agent not unfrequently goes on changing with every change of years, from childhood to youth, from youth to manhood, and from manhood to old age, till at last it often happens that the folly of the man ends in the return of that of the child.

Such, alas! fanciful as it may seem, is but too just a picture of the usual course of human life—begun in trifling, spent in toilsomeness, and ending in disappointment. Either through not having a proper object presented to engage his attention, or from self-imposed delusion, man too often wears out his little span of existence, in pursuing what are but "lying vanities," which continually mock his efforts to grasp, or turn to ashes in his hand; and dies at last without having attained to the knowledge of the truth

predicated in our text, that "Happy only is the man who findeth wisdom."

To see that this is often the case, survey for a moment the usual pursuits of men in the different seasons of human life; even after they have attained to what are termed years of discretion. First, look at what is the common course of youth. In this spring-time season, when all around looks gay, and young desire begins to warm within their veins, is not the common pursuit that gilded butterfly—pleasure? Elated by the liveliness of the scene in which they find themselves, and attracted by the apparent beauty of this object, they join eagerly in the chase of the seeming good; and, while the excitement can be kept up, they feel perhaps a glow of sensible delight; but, as soon as they grasp its fleeting form, they find its beauty gone with the first touch of their "defacing fingers."

Disappointment, however, in one form of pleasure generally prompts sanguine youth only with the more ardent eagerness to pursue another. Each sense in its turn is tried. Cheated in the sight of his eyes, credulous youth seeks next what will gratify the hearing of his ears. He calls in all the sons and daughters of music: the harp, the viol, the tabret, and the pipe are made to join all their harmonies, to please and to satisfy. He says to his heart, "Go to now, I will prove thee with mirth; therefore enjoy this pleasure;" and, behold, he finds that this also is vanity.

Disappointed here, he betakes himself next perhaps to those other pleasures of sense which promise to afford some more positive enjoyment, and for the enjoyment of which the sensitiveness of youth is the only possible season. Foreseeing that he shall one day grow old, and that the years will soon draw nigh, when he shall be forced to say, "I have no pleasure in them," youth resolves to enjoy these gratifications while they are within his power, flattering himself that in them he shall find full present satisfaction. He says to his companions, "Let us fill ourselves with costly wines and ointments, and let no flower of the spring pass by us. Let us crown ourselves with rosebuds before they be withered." He takes his fill of the pleasures of feasting, gratifies his smell with the odour of ointments, and crowns himself with the rosebuds of beauty; but he soon finds, to his pain and vexation, that sensual pleasures fail to satisfy, and that the rosebuds of beauty hide thorns. Discovering his mistake, he dashes the wine-cup of sensuality from his lips, and tears the garland of gaiety from his brow; and, having grown wiser by expe-

rience, though not truly wise, he assumes the sobriety of a more manly sense, and devotes himself to the pursuit of some more solid object.

Being now arrived, we suppose, at the age of manhood, he engages in business, and amidst its bustle persuades himself that in its acquisitions he shall find that satisfaction which he failed to attain in the pursuit of pleasure. Accordingly, he expends his capital in the speculations of merchandize, or in the outlay of agriculture, passes days of laborious toil, and nights of anxious thought, to ensure the success of his plans, and the prosperity of his undertakings, and flatters himself that, if he succeeds in this or that scheme, he shall be perfectly content. But, alas! in him is realized the declaration, that "he who loveth silver shall not be satisfied with the silver, nor he that loveth abundance with increase;" and, consequently, he continues the pursuit till he sinks into the grave, encased in a coffin of worldliness; or, if he retires before death overtakes him, to enjoy the supposed gratifications which his riches will procure him, he discovers that there is still something wanting to make him happy, which wealth cannot purchase and grandeur cannot confer, and he, alas! has never found.

Or, to take a higher range of human pursuit, perhaps our young man may be one who, being endued with superior talent, or more than ordinary ardour, chooses one of the learned professions as the path wherein to gratify his ambition: he shall pursue, we will suppose, its honourable prizes with a health that fails not, and a labour that tires not, to make himself acquainted with all wisdom and all knowledge (of a human kind); and he shall multiply his sources of information as the rivers. Yet shall he find that his streams of knowledge are but streams of accumulated sorrow. "For," as the wisest of men has declared, "in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow;" and he will confess, if he is honest, that, with all his searchings, he has never found that wisdom which maketh happy.

But there is yet one more season of life to be passed. Old age is coming on; and old age is even the world's allowed season for wisdom. But how seldom, in truth, does a youth passed in pleasure, and a manhood in the pursuit of worldly wealth, or of ambitious distinction, terminate in the attainment of true wisdom! How much more frequently is it passed in selfish ease! or envious discontent! How often do we see the old man eaten up with carefulness, or tormented with perpetual alarms, having no satisfaction in

himself, and distrusting all around him, and, after having spent many years of toil, dying at last without wisdom, and therefore without happiness! Of all states none can be more miserable than that of a man who has arrived at such an age as to be incapacitated for any longer pursuing or enjoying earthly objects, and yet has no superior pleasure to supply their place. Yet this is the misery to be looked for at the end of a life spent without the attainment of wisdom.

Still, as we observed at the outset, man must and will have some object to pursue. It necessarily follows that, if a good one be not brought before him, he will be certain to fix upon one that is evil. Without something to employ its powers the mind suffers a collapse. When thwarted in its tendencies by the unnatural suspension of its activities, it feels a sinking, a discomfort, such as words cannot express. Hence, if an object does not offer itself, the mind will create one of its own, and, when this is tried, and fails, will cast it away, and create another, to its repeated disappointment. How else can it be accounted for that men, who possess a full competence of this world's goods, are seen eagerly striving after something more, never contented with any present possession, changing from one object to another, with the flattering expectation of finding satisfaction, till death puts an arrest upon their career?

It being certain, then, that man must have some object to pursue, it only remains to inquire what is the proper object of human desire and of human pursuit? what may man pursue with the certainty that the object is good, and will not disappoint him? Even upon those worldly principles which originate all the varieties of human pursuit an admitted ground of preference in the objects to be sought is implied; and this assumed ground forms the grand distinction, even in the world's estimation, between wisdom and folly. As exercise is the health of the mind, as it is of the body, it is doubtless better to engage in the pursuit of a transitory object, if it be but innocent, rather than to sink prostrate beneath the oppressive languors of an indolent inactivity; anything, indeed, rather than the distressing condition of that mind which falls to the ground under the burden of its own weight.

But, assuming, what every one will admit, that there is a just ground for preference in the different objects which invite our pursuit, it must be admitted also that he is the truly wise man who chooses that object which is best; that which leaves satisfaction, and no bitter reflection, behind it; that which carries with it most good for others, as well as most

happiness for ourselves; that which terminates in nothing temporary, but stretches away into eternity.

Now, wisdom is such an object. For what is wisdom? It consists in fixing upon the highest end, and pursuing it by the fittest means; having respect alike in its operations to our own souls, to our fellow-men, and to God. It sets before us an object which is not transitory, but permanent; not temporal, but eternal. It engages us in a pursuit which ensures present pleasantness and future peace; which marks its course by the blessings, and not by the evils, which it leaves in its track; which advances itself by advancing the good of all others, and aims, as its end, at that highest of all results, the glory of God.

If, then, we compare the man who seeks wisdom with the man who pursues only this world's folly—the one wasting all his energies on the evanescent, the other treasuring up to himself the permanent; the one labouring for the pleasures and riches and honours of this perishable state, the other for the rewards of immortality; this absorbed in the littlenesses of time, the mind of the other filled with the grandeur of eternity; the former acting with reference only to the bodies of men, the latter to their undying souls, conveying lasting good to others while securing real satisfaction to himself—we must confess that even in this view it is true that "happy is the man that findeth wisdom."

Next, let us inquire what is the great object of human anxiety, ambition, and pursuit. Is it not happiness? Yes; the desire of happiness is the secret spring which sets man in motion. For this he crosses seas, and scales mountains; for this he digs into the earth, and dives into the ocean; for this he bustles in the market, and struggles in the senate; for this he spends nights of thought, and days of toil; for this he labours. But does he attain it? It was the confession of one who had tried all human courses, who possessed the most extensive command over the sources of enjoyment, who had tasted all the pleasures that wealth, or greatness, or mere intellectual superiority could bestow, that in none of these things could he find happiness: "Vanity of vanities," was his confession, "all is vanity."

The truth is, that no earthly objects, however great, can fill the mind of man. It possesses that vastness of conception, that capability of expansion, that capacity for happiness, that fitness to converse with the immortal, that all temporal objects contract rather than fill it—and produce, when embraced as all, only a painful sense of insufficiency. Time is too short, and this world too narrow, to reach the full extent of its

desires: it is formed to act upon a grander stage—to pursue the infinite, to grasp the imperishable, to crown itself with the celestial.

An eminent political economist of our own country, proceeding upon the principle with which we set out, that the mind of man must have some object to pursue, has defined human happiness to consist in always having a good object in view, with the consciousness of continual progress towards it, and the certainty of its final attainment. But who, except the Christian, we may ask, has such an object? For what, besides divine wisdom, can be pronounced in the highest sense good, or present an object for continual never-ending pursuit? and what other object can a man fix his eye upon with the certainty of not being disappointed either in the pursuit or in the possession? Who ever met with the man, intent only on temporal things, who could affirm that he had really attained to the full measure of his desires, or could assert that he had actually realized all the happiness he desired? Who ever knew the individual who would maintain that he believed the perishable things of time and sense to be the highest and the only proper objects for men to pursue?

It being admitted then by all, that happiness is their desire, and that in nothing which human imagination can devise, or human ambition pursue, it can be attained, the question remains, Where, and in what, can happiness be found? Our text replies: "Happy is the man that findeth wisdom."

But where can wisdom be found? and in what does it consist? In the 28th chapter of the book of Job, after a description has been given of all those natural secrets, in the study of which those called philosophers place all their wisdom (but which is rather knowledge than wisdom), the inquiry is raised, "But where shall wisdom be found? and where is the place of understanding?" And, after man and all the other creatures have been shown to know nothing of it; after the depth has been made to say, "It is not in me," and the sea, "It is not in me;" when it has been declared that gold cannot purchase it, nor the crystal or the sapphire; when its price has been pronounced to be above rubies; when neither the birds of the air nor the fishes of the sea can tell its place; when destruction and death can only say, "We have heard the sound thereof with our ears," it is proclaimed that God understandeth the way thereof, and knoweth the place thereof; and then, transporting the hearer back to the time of the creation, the Eternal himself is brought upon the scene, speaking with sublime autho-

urity: "And to man he said, The fear of the Lord, that is wisdom; and to depart from evil is understanding."

Wisdom, then, the wisdom spoken of in our text, means true religion, in its principle—the fear of the Lord, practically carried out in the life by a departure from all evil. Now, this wisdom is the gift of God. It must be sought for indeed, and that most diligently, if we would find it; but it is God who reveals it, and he reveals it to them that seek him. It is written in the second chapter of this book: "My son, if thou wilt receive my word, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding;" "if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." "If any man lack wisdom," saith St. James, "let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Even a heathen could tell us that God giveth nothing to man without labour. Every object ought to be pursued with an ardour proportioned to its worth. Now, "wisdom is the principal thing; therefore, with all thy getting, get wisdom." This, as it is the chief of blessings, ought to be the chief object of pursuit; that thing which, above all others, we should aim both to obtain and to impart. To the pursuit of this all other objects should be subordinated; for with this no other can be compared. In the season of youth especially, the pursuit of this should engage our attention; for this season of life both requires it most, and is most favourable to its attainment. That life, which is not begun with wisdom, can never end in happiness. It was to convey the instructions of wisdom, especially to the young, that the book of Proverbs was written; "to give," as is declared in its introductory verses, "subtilty to the simple, and to the young man knowledge and discretion." Let this, then, my young friends, be your chief, your constant, your steady pursuit.

But, while we would urge upon young men the importance of pursuing wisdom, we would not lead them to suppose that all other things may be neglected. Man, it must be remembered, has a two-fold nature, and therefore must have two-fold objects to pursue—those of the body, and those of the soul; the one temporal, the other eternal. These are to be pursued simultaneously, and in harmonious subserviency to each other; always, however, assigning the chief place to that

which is the most exalted. It is the office of wisdom to preside over and direct all our other movements. She is to sit as a queen in the intellectual kingdom, and to rule over all the powers, both of the body and the mind. To her will all other authorities must bend, to her sway all other principles submit. To the object to which she directs our eye must our footsteps ever be directed.

But what is wisdom?

True wisdom consists in knowing God and ourselves, and doing our duty to him, to ourselves, and to our fellow-creatures. These three things, simple though they may appear, from the terms in which they are enunciated, comprehend truths, and principles, and actions of the highest import, and far beyond the power of unassisted reason to discover, and which may supply topics for study not only to the utmost limits of time, but through the boundless ages of eternity.

The first part of wisdom is to find the knowledge of God; to learn to know him in his triple relation, as our Creator, our Redeemer, and our Sanctifier; to reverence him as a Father, who is venerable in wisdom; to love him as a Saviour, who is tender in goodness; to submit to him as a Governor who is glorious in holiness. He, who has found true wisdom, has had manifested to him the glory of God in the face of Jesus Christ, has had revealed to him the rich mercies of God's covenant love, has believed in his merciful Redeemer for salvation; has been led to look to him as made of God unto him wisdom, righteousness, sanctification, and redemption; has been brought to renounce all other guides, all other grounds of confidence, all other means of holiness, all other hopes of glory; and has taken Christ to be his all in all. In the light of God's character, as revealed in his word, he has discovered the knowledge of his own sinfulness, his lost condition by nature, his utter inability to restore himself; his continual need of the help and sanctifying grace of God's Holy Spirit, the duty which he owes himself to seek his own salvation, to avoid the destructive ways of sin, and to follow after that holiness, the end of which is everlasting life.

In the love which God has manifested towards mankind, in the mercy which he has himself experienced, he learns his duty to his fellow-creatures; that is, to love them, notwithstanding the evil that is in them, or the injuries they may have done him, and to seek their good in all those ways which will best secure that noble end. This, brethren, is the course of true wisdom: in these things wisdom consists; and happy is he that findeth it.

Now, in the object for which you have

associated yourselves, that of helping to gather souls to Christ, I may assert with confidence that you are pursuing the course of true wisdom; for it is written: "He that winneth souls is wise." This work is one of the chief parts of wisdom. In the means, too, which you adopt for promoting your end, the diffusing abroad missionary knowledge and a missionary spirit, you are acting the part of the wise towards others; for it is written: "The tongue of the wise useth knowledge aright." Knowledge never could be applied to a more righteous purpose: you are doing your duty to yourselves also in thus seeking wisdom; for "he that getteth wisdom," the scripture says, "loveth his own soul." And, lastly, you are pursuing the course which will lead to eternal honour; for it is declared, "The wise man shall inherit glory."

To encourage and direct you in this course, let me point out to you now, by way of application, a few of those advantages, incidental and direct, which arise out of the office in which you are engaged, and which appear to me to evince the truth of our text as applied to your pursuit, that "happy is the man that findeth wisdom."

I. To engage in such an object as this tends directly, I conceive, to draw you off from many of those temptations to which, if your minds were unoccupied with an ever present object, you would be exposed, and which might prove your destruction. Many a young man is, we believe, enticed into evil courses and eternally ruined, simply because, in the ardent season of youth, when the mind was burning with the desire of some object to engage its energies, no suitable object on which to employ its powers was presented to its notice. Drawn aside into the path of pleasure by the flowers with which it appeared adorned, he has yielded to the voice of the tempter—"the strange woman that flattereth with her words, whose house inclineth unto death, and her paths unto the dead." Panting after something to pursue, the youthful mind has put forth the extending fibres of its sympathies for some object to which to attach itself, and has often, from the mere absence of a nobler object, chased after vanity, and embraced the evil form of sin, when, if religion had stood by his side, to whisper in his ears the words of wisdom, and to present to him a fitting object to engage his love, he might, by God's grace, have been led to choose that wisdom, all "whose ways are pleasantness, and all whose paths are peace." Or, even if he escape the destructive path of sensual pleasure, by being early engaged in the sober pursuits of business, yet how often

does it happen, when these are exclusively followed, and the mind never feels the softening influences of religion controlling its operations, that its votary becomes encrusted with a hard coat of worldliness, and shut up in an impenetrable selfishness, without one generous sympathy being ever called into exercise for the welfare of the vast mass of immortal creatures who are perishing around him for the lack of knowledge! and thus, instead of the pious old age and the wise, we witness in the money-getting worldling the sin-hardened and the foolish. By being conversant only with things perishable and temporal, by witnessing only the "tricks of trade," the operations of a selfish cunning, the trifling with honesty and truth which is too often to be met with among men of business, the line between right and wrong is gradually obliterated, the moral sense becomes blunted, the heart callous, and the young man is led to leave at last, like others, truth, honesty, and benevolence, to tread the crooked ways of worldly expediency, falsehood, and wrong, which not unfrequently end in infamy and ruin here, and hereafter in everlasting death. Now, from all these evils wisdom, if cultivated, shall deliver you; for "when wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things, who leave the paths of uprightness, to walk in the ways of darkness."

II. It may account for the little religion that has been to be met with among our young men, that their thoughts and affections have been in no way engaged, till quite of late years, with anything that is spiritual, or that had reference to the eternal interests of themselves or of others. Old age, it has been the maxim, is the season for wisdom: youth may lawfully devote itself to folly. An idea has been cherished that it was vain to attempt to engage young men in so serious a subject as the concern of the soul—that the eternal destiny of mankind might be left for consideration to that of old age. Youth has been given to pleasure, and middle age altogether to business; and hence their minds have been allowed to become pre-occupied with the perishable objects of time and sense, till, at last, they have in many cases perished with them, and died without wisdom.

But a better state of things, blessed be God! is being introduced: as I find it justly observed in your report of last year, "there is an active principle in the human mind, which will always be predominantly occupied by some object. This principle is

most vigorous in the morning of life." The Young Men's Missionary Society proposes to meet this principle, and to gratify it by directing it to an useful and delightful object. Upon this it may spend itself with profit. The plan which your society has adopted, of setting on foot missionary lectures, missionary libraries, and missionary conversations, appears to me to be most wise, being fitted to interest as well as to instruct; to draw out all your best feelings, and to strengthen them by exercise; to promote brotherly love among yourselves, and to extend your benevolent sympathies towards all your fellow-creatures. By these, if conducted aright, you may be learning geography, and history, and chronology, and making yourselves acquainted with the social condition of other nations in ages both past and present, in connection with their spiritual well-being and eternal interests. Thus may you at once accomplish a circumnavigation of charity as well as of discovery: thus may you hold commerce with every country and people upon the face of the earth, and bring in riches to your own stores, while imparting continually to others. And, depend upon it, nothing is so profitable to trade in as wisdom; "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." What, indeed, are the most splendid enterprizes of human ambition compared with the voyage of universal charity, the fighting the battle of the Lord of Hosts against the powers of darkness, the rescuing of souls out of the hands of the devil, the transporting of redeemed spirits to the realms of everlasting glory? What object is so fitted to occupy the whole soul of man as the pursuit for ourselves, and the application to others, of that wisdom which touches man at every point; which reaches to heaven, while it extends to every part of the earth; which digs for its materials in the quarries of humanity, and adorns its structures with the glories of eternity; which connects you at once with other worlds, enlarges continually your circle of friends, exalts you in the order of being, and brings you into a most intimate relation with holy angels, "the spirits of just men made perfect," and the ever-blessed God. For,

III. I may observe that the wisdom, and consequent happiness, of your choice is manifested in this: that it associates you, in interest and in feeling, with the widely-extended family of man. It supplies, then, a perpetual counteraction to that selfishness into which he, who is conversant only in his own petty and personal interests is in danger of growing. This will take you occa-

sionally, out of yourselves, to the abodes of the ignorant and neglected, the desolate and perishing children of men. It will tend to warm your love, to melt your pity, to kindle your benevolence. It will connect you at once with all that is wretched on earth, and all that is compassionate in heaven. It will lift you, in some respect, into the place of God.

Nothing, indeed, can be more calculated than missionary objects to enlarge the mind with an expansive charity. For who can be conversant with that love of God, in its active operations, which was manifested in the great work of redemption, and not feel his own compassion excited, his own heart enlarged with love, his own forgiveness of enemies prompted, his own compassion, self-devotion, and generous self-sacrifice for the good of others, drawn out, strengthened, to the exalting of his character?

The mind surely takes the colour of the objects with which it is most conversant: its character is moulded by its pursuits. By familiarity with objects benevolent and great, we ourselves become benevolent and great. The mind is dilated in proportion to its reception of the object that fills it, just in the ratio of cause and effect. The mind, as we have observed before, must have some object, and seeks one sufficient to occupy, to satisfy it. Now, it is the peculiar recommendation of religion that it meets this great requisition of our nature; for it presents us with an object vast enough to fill the widest imagination, lofty enough to surpass the highest aspirations, boundless enough to be continually stretching out beyond the reach of full attainment.

It is this property of religion which dignifies with an unutterable grandeur the humblest service to which it attaches. It changes the cup of cold water, given to a disciple of Christ in the name of a disciple, into a golden bowl of celestial wine, and exalts him who presents it into a cup-bearer to the King of kings.

In this one service are involved our own honour and happiness, the good of others, and the glory of God. It is impossible, indeed, that we can attain to our own true happiness while acting irrespective of that of our fellow-creatures, with whose interests our own run parallel. The more, then, we unite our interests with theirs, the more we promote our own happiness. In the pursuit of any mere isolated scheme of self-interest we detach ourselves from the great community of our kind, and become solitary, pent up, imprisoned. But, when the barriers of selfishness are broken down, and the streams of our

own benevolence are suffered to flow forth and mix with that of others, then are we borne along on a voyage of delightful discovery of new objects and sources of pleasure. In a word, in order to be happy in the full sense of the term, we must give up ourselves, after the example of our Redeemer, of St. Paul, and of others of the wise, to promote the temporal and spiritual benefit of our race; saying to each one of them, like the manacled apostle, "I would to God that not only thou, but that all who hear me this day, were not only almost but altogether such as I am, except these bonds." Then, with the apostle, shall we be able to describe our condition, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." This is the course of true wisdom.

The only question, then, which every sincere Christian should ask will be, that of the converted Saul: "Lord, what wilt thou have me to do?" What can I do in this great and good cause? How can I help forward the progress of that chariot of mercy, which, in our great missionary institutions, is constructed and set in motion to bear the blessings of the everlasting gospel to all the nations of the earth?

Wisdom, let me remind you, is a practical thing: it consists not merely in approving, but in doing what is best. And the happiness of wisdom arises out of, and is the reward of its actual operations: "He who is not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." What, then, do you of this congregation inquire, shall we do? Follow out the dictates of wisdom, by giving liberally to the encouragement of such an object as this society contemplates. "We speak as unto wise men: judge ye what we say." Is it not wiser to sow the ground than to let it lie fallow? to scatter the precious grain, than to keep it hoarded up? It is written: "He that soweth bountifully shall reap bountifully" as respects every work of charity. "We speak as unto wise men: judge ye what we say." Is it not wiser to put out your money to interest in the hands of the Lord, than to cheat your own souls of good by withholding it? In addressing you elders especially, "We speak as unto wise men: judge ye what we say." Do not young men in particular require encouragement? Does it not always well repay us to give them encouragement? Think you not, then, that these young men, who have just lately associated themselves together to promote missions, will feel greatly encouraged if you respond to our appeal? You will, I am confident, animate them to

fresh and persevering exertion in the good work they have undertaken, by furnishing them with such a substantial proof of your approbation as cannot be mistaken.

Finally, my young friends, I may exhort you to take courage to persevere in the cause you have entered upon, by reminding you that it is intimately connected with your own eternal honour; for "they that are wise" (and they who "win souls" are wise) "shall inherit glory," even glory everlasting. Every soul rescued by your means from sin and perdition shall shine as a jewel in your crown: every deed thus done to Christ shall, through the grace of Christ, add a fresh pillar to that throne on which you shall reign with him in his eternal and everlasting kingdom. What are the pleasures of carnal gratifications, compared with the pleasure of doing good? What are the riches of the sons of earthly wealth, when weighed in the balance with the unsearchable riches of Christ? What is the exaltation of the most successful child of worldly ambition, compared with the dignity of being the sons of God, and reigning on thrones of eternal glory? For carnal pleasure is but for a moment: earthly riches must soon perish, and human fame expire. While, therefore, the sensual man seeks the pleasure, and the selfish man the riches, and the ambitious man the honour, of this world, do you, my young friends, continue to seek the pleasures, the riches, the honour of wisdom, which is bright, glorious, never ending, in the work you have undertaken, of aiding missions; for it is written that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

THE EDUCATION OF IDIOTS*.

CAN any thing be done to ameliorate the physical and moral condition of this unfortunate class of the human race? Are there existing any institutions, where efforts are made to improve the habits of children born with defective intellect?—of congenital idiots, whose mental organization is of the lowest grade? It is a fact that such institutions do exist on the continent; and the most happy results have followed the use of the means to raise these objects of our pity to a position useful in the sphere they occupy, and the attainment of qualities which have rendered their social condition a source of gratification.

In this country, however, long famed for the support and extensiveness of philanthropic and benevolent institutions, not one is to be found for the reception of the imbecile, with a view to the cultivation and training of his low and imperfect

* We willingly give insertion to the above paper. The subject our correspondent discusses is a very important one.—ED.

mind, for the improvement of his moral habits, and qualification for those practical duties which prepare for the useful sphere of life. The deaf and dumb are regarded as objects of sympathy and compassion, and their interests have called forth the full tide of benevolent exertions in their favour; while it is a fact that juvenile idiots have been neglected, and left to their fate, without a solitary effort being put forth to ameliorate their condition, and raise them from a state of degradation all but on a level with the animal creation.

Why, may we ask, is it that the philanthropy of the continent should be in advance of the benevolence of this country in this particular? Why have France and Prussia deemed it important to stretch forth the hand of pity, and so nobly and disinterestedly come to the aid of this unfortunate class of beings, whose claims on their sympathy have met with so generous a response? Let England answer the question by the resolve never to rest until she has imitated their example, and raise an institution worthy of her great name, for the reception of juvenile idiots, their training and improvement, and moral cultivation, until they shall rise into manhood, better qualified to occupy the situation allotted them by Providence, instead of dragging out a miserable existence.

The records of the Bicetre establishment in France, and of the Berlin Deaf and Dumb Institution, place beyond a doubt the favourable results of the skilful treatment adopted to ameliorate the moral and physical condition of this class of individuals. A German newspaper contains the following: "The instruction of idiots has succeeded: the problem, theoretically and practically, has been solved by Mr. Saegent, in conjunction with Mr. Sacks, first teacher of the Deaf and Dumb Institution, Berlin. So fully assured are the Prussian government of the complete efficacy of the system, that a portion of the Deaf and Dumb Institution at Berlin is to be permanently set apart as an hospital for idiots, where the most effective methods of education can be tested and carried out. All were imbeciles intrusted to the care of Mr. Saegent; they were twelve in number. After the lapse of some months, those who could hear were learning to speak: some were beginning to draw and write, and some to sew: others played most naturally, and sang and danced as other people: all appeared neat and cheerful, improved both in mind and body. A deaf boy, who was one of the worst cases, washed and dressed himself daily without assistance, and was learning to draw: he made his picture upon a slate, and evinced quite a passion for the employment. Most of them appeared in a hopeful way to attain ultimate restoration to the rank and society of rational beings.

Mr. Seguin (of Paris), was also intrusted with the care of ten idiots, who were inmates of the Hospital of Incurables, and who formed the subjects of his experiments. In his observation, or treatise, he gives a lucid statement of the moral and intellectual condition of his élèves, also accurately describing their habits. His task was an arduous one, and such as would have made many an individual shrink from attempting it. He had to encounter a Babel of discordant sounds, hideous and unearthly cries, and the most determined resistance, at first, to control. But, in spite of every

difficulty, his labours were attended with the most marked success, as the following will show, in his own words. He says: "1st. I have developed and applied, as much as the material means have permitted, the muscular system of the children. 2nd. The nervous irritability of several has disappeared, or sensibly diminished. 3rd. They have walked, run, jumped, and begun different gymnastics, so useful in early years to young people. 4th. They have learned to seize hold of, handle, throw and carry burdens, the weight of which surpassed the strength of their age. 5th. Five amongst them have learned to read, write, count, to ascertain limit; which permits us to hope that they can still be improved by instruction. 6th. Their notions have become precise and enlarged. 7th. Ideas have begun to form themselves, and to be made manifest in their conduct and speech. 8th. Obedience and morality, which were both to be created, have begun to regulate part of their acts, and of their existence. 9th. Several are sought for in the establishment to perform manual labours, in preference to older persons, and are employed to work in the gardens. 10th. During the six months nine of my children have been severely ill, and the health of all is strengthened."

On a calm review of the labours of this excellent man, we cannot but be struck with the fact that obstacles, which formerly appeared insurmountable in the education of idiots, have been overcome, and the development of hidden powers have been made apparent to an extent quite beyond human calculation. What an amount of misery may be relieved in this our fallen world, by the establishment of kindred institutions, to elevate the creature from his isolated, forlorn, and hopeless condition, to the social pleasures of life, the pursuits of science, and the advantages of education! How dignified the pursuit, to commence and co-operate in a work so great, so noble, so distinguished, which shall have for its aim the expansion and growth of the intellect, from the atoms of sunk humanity, and raise the standard of the mental and moral condition, so as to render existence a pleasure, not a curse!

Once more, I may refer to Dr. Alexander's work on Switzerland, lately published, in which he refers to a young German physician, Dr. Guggenbuhl, who has devoted his talents and his property to a great and noble purpose, for the benefit of youthful idiots. Such is his confidence in ameliorating the condition of this unhappy class of sufferers, that he has sold his property in order to purchase a house where he may conduct his benevolent object; there he resides with his family of idiotic children. The most encouraging results have followed; and by the published reports he has put forth of the working of his institution, and the testimony of those who have visited there, he has earned for himself a name in Germany, amongst such as are best able to appreciate his disinterested labours.

The public mind, through the press, needs only to be informed of the rise and progress of such institutions, which have done so much for the benefit of mankind and the alleviation of misery in its worst form, to be awakened to the importance of raising one of a similar character in this country, commensurate with the wants of the

population. It is not too much to hope that a benevolent Christian people, whose aims and purposes in the cause of philanthropy embrace the universe, will be alive to the appeals that are made on behalf of the poor, neglected, and wretched idiot, and, by a generous impulse of noble and right-hearted feeling, decide that England shall no longer remain in the back-ground, forgetful of the outcasts of her society.

Poetry.

THE SHADOW OF A CLOUD.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

SWIFT sails the cloud across the skies,
When gathering tempests blow;
But swifter far its shadow flies
Athwart the vale below.
More swiftly still the life of man
Flits on through glare or gloom;
And every hour contracts the space
Betwixt us and the tomb.

The cloud shall soon dissolve in rain,
The shadow cease to be;
But man departs to live again,
From future changes free.
Yet, if a crown of endless joy
Shall deck his faithful brow,
Or quenchless flames his peace destroy,
Must be determined now.

Though here his hours appear so brief,
Each scatters from its wing
The seeds, whence fruits of bliss or grief
Through ceaseless ages spring.
Then happy he, whose lowly mind
Delights God's laws to keep;
While he, who madly sows the wind,
Shall but the whirlwind reap.

What though the saint may often hide
His head, oppressed with woes?
The stream, which rends the mountain's side,
Sheds verdure as it flows.
Who lives to Christ with Christ shall reign,
When countless years are gone;
And none so subject but may gain
A title to his throne.

Miscellaneous.

BYRON AND COWPER COMPARED.—From all his writings we learn that lord Byron was of a proud, selfish, and vindictive disposition; the sport of unbridled passions; unamiable in himself, and scarcely capable of lasting affection for any human being. If he really loved any one sincerely, it was his daughter Ada; for the fleeting regard which he felt for the profligate individuals of the female sex, to whom he occasionally attached himself, ought not to be dignified with the name of love; and for lady Byron he

never seems to have felt any real tenderness. The impure workings of his own mind he transferred to the pages of his works; and hence, with all the splendid imagery and elegant versification in which they abound, his poems will scarcely be found to contain a single sentiment of which the real Christian will deliberately approve. Such, however, is man in his unregenerate state. Wrapped up in himself, and seeking his own gratification at whatever hazard, he looks abroad on the fair face of nature without a thought of its divine Author, and tolerates the presence of his brethren of mankind, only because they are capable in various ways of ministering to his pleasures. He regards the law of man, because it is fenced about with penal sanctions, and because its breach might interfere with his present comfort. But he venerates not the law of God, because it requires purity of heart, and its denunciations chiefly respect the future. His writings, if he be an author, will of course be the transcript of his mind, and, while they may contain much that is brilliant in expression and original in conception, will probably display much that is of an equivocal, and not a little that is of a dangerous tendency. Such, we say, is man in his unregenerate state; and such was lord Byron. But let us reverse the picture for a moment, and consider man in his converted state. With one object only in view—the glory of God—he lives but to promote it. In every thing around him he perceives a present Deity, in every individual of his species a kinsman and a brother. His constant aim is to benefit his fellow-creature, both in a temporal and in a spiritual sense; and, in so far as he is personally concerned, to maintain “a conscience void of offence towards God and towards men.” If an author, his works will bear the impress of the same spirit which pervades the whole man. They may be brilliant; but they will also be useful. They may exhibit genius; but they will also manifest piety. Such is man in his converted state; and such was William Cowper. In his sparkling page we find delight of the purest nature; and we willingly yield ourselves for the time to his guidance, being assured that amusement and instruction will go hand in hand. His wit, too, is of that chaste and innocent description, which can enliven the mind without injuring the heart. In short, the genius of Cowper resembled the sunbeam, now glittering on the lake, now expanding the rose-bud, now bringing to maturity the fruits of the earth; and thus imparting grace, and fragrance, and fertility to the landscape. While that of Byron was like the lightning, at one time playing majestically and harmlessly around the summit of the mountain, but at another splitting the gnarled oak, and annihilating the traveller who had taken shelter beneath it, or illuminating, by its lurid glare, the dark recesses of the cavern, and displaying objects at once disgusting to the senses and appalling to the soul.—*Dr. Huie.*

London. Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, S. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 659.—AUGUST 21, 1847.



(Opossum Hunting.)

AUSTRALIA.—OPOSSUM HUNTING.

An interesting account is given of the mode in which the natives of Australia climb lofty trees to secure opossums, by Mr. Rowcroft in his "Adventures of an Emigrant." He says: "It is remarkable that the natives of Van Diemen's Land, like the natives of the continental island, have not invented the bow and arrow, although they have more than one sort of wood well adapted, from its toughness and its straightness, for both purposes. The long and tough sinews of the kangaroo are well fitted for bow-strings; and the Van Diemen's Land natives have contrived to fabricate from the fibres of the bark of a tree, to which the name of stringy-bark tree has been given by the settlers, a sort of rough net, in which

they deposit the edible gum which they collect in their journeys; but they have not applied the sinews of the kangaroo to the uses which might easily be made of them. Their only weapons are the spear and the waddy, and the crescent-shaped womera, which they hurl at their enemies in battle, and at the kangaroo in hunting.

The women understanding that we wanted meat for the piccanniny, one of them approached us with a small axe, made of sharpened stone, in her hand, and, laughing and smiling, and using abundance of words which we could not understand, invited us by gestures to witness her operations. We accompanied her accordingly; the constables, to whom we had distributed the remainder of our kangaroo dinner, still remaining on guard, with the difference only that we thought they might

venture to tether out our horses in a nook where there was a tolerable show of native grass.

We followed the black woman to the margin of a forest of stringy-bark trees at a little distance. After snuffing about for a short time like a hungry spectator at the window of a savoury cook-shop, she fixed on a tree in which, her olfactory organs informed her, opossums dwelt. As she was unencumbered by any article of apparel, she had no occasion to take off her clothes to perform her dangerous exploit, which we presently understood was to ascend the naked stem of the tall tree after an opossum. The woman first made an incision on the bark of the tree, not much more than sufficient to receive her great toe, at about two or three feet from the ground. Placing her toe in the gap, she raised herself up, sustaining her weight on that single member of her foot, aided by a sort of clinging to the tree, which was far too thick to be embraced, with one hand and arm: with her other arm she made a second incision with her native axe; and, repeating her operation at the necessary intervals, she rapidly ascended the tree to a height of at least fifty feet before she reached its spreading branches. In the fork of the trunk, in a little hollow, was an opossum, which she quickly pulled out and killed. Holding the animal in one of her hands, she descended the tree with an agility which excited our admiration, and with a rapidity and apparent carelessness that made us tremble. I had often heard talk of the natives performing this feat; but I had never witnessed it before; and it was with the most lively curiosity, therefore, that I watched the operation. I felt quite relieved when she placed her foot safe on the ground, although she did not seem aware that she had done anything extraordinary. Holding the dead opossum by one ear, she gave it, laughing, to my little charge, and with nods and laughter retired. I was at a loss how to reward this act of unaffected kindness, when, luckily recollecting that I had a purple silk handkerchief in my pocket, I presented it to our sable benefactor; and I had the satisfaction to observe, from the deference, mixed I thought with a little female envy, which was paid to her by her less fortunate companions, and from their eager examination and lively admiration of the finery, that I had conferred on her a gift of no trifling importance. She immediately tied it round her waist; and, casting a triumphant glance at the sultana with the red cotton handkerchief, much in the same way as a young lady in the old country, in the conscious superiority of a new bonnet of the latest fashion, regards a humiliated rival in an old one, she took a seat on the log of a fallen gum-tree in an attitude of easy dignity—not courting, but submitting to the admiration which she excited."

HORÆ LITURGICÆ.

By THE REV. C. H. DAVIS, M.A.,

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THE BURIAL SERVICE OF THE CHURCH OF ENGLAND.

IT is well known that serious objections are often raised to the office for the burial of the dead, as it stands in the book of common prayer. It must be confessed, however, that their objections relate, not so much to its actual contents when used at the grave of a real Christian, as to its indiscriminate use over all alike, without respect to their previous character. The particular objections have reference to certain expressions in the service, which, it is alleged, are utterly unwarrantable in the case of numbers to whom Christian burial is extended. Such are the following: immediately after the body has been laid in the grave, the officiating minister is directed to say: "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground.... in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body," &c. And, in the prayer which follows the Lord's prayer, the minister is required thus to address God: "We give thee hearty thanks; for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." And lastly, in the collect, he must pronounce that "our hope is this our brother doth" rest in Christ. "These passages," say the objectors, "require the clergy to declare the salvation of all who are buried according to the rites of the church of England. And how can this be done without something approaching to mockery when the service is used at the graves of the wicked? and what must be the effect produced upon the minds of the survivors, when they hear such words used at the graves of their companions in iniquity? Will it not have a tendency to blind their minds to the necessity of preparation for death, if they thus find no difference to be made between the righteous and the wicked?" Such is the substance of the objections usually raised; and various answers have been given to these objections. Perhaps the most common answer is this, "that the whole office is framed in the spirit of charity; and, though it may not in itself be strictly applicable to every case, yet in the judgment of charity it is so; since we know not what may have passed between God and the soul at the last hour of life." But it appears to me that this alone would not be sufficient to justify the use of such expressions, if their use could not be justified on some stronger grounds. Still less satisfactory is the view taken by some others, namely, that the burial-service is intended solely for real Christians, and is suitable for them alone, and that we cannot "defend its adoption in all cases"—"we cannot, as a matter of practice, do so" (see a sermon on "The Burial Service, its legitimate use dependent on Church discipline," by the rev. P. Maitland—J. Burns, 1842—passim, and especially pp. 10, 11).

But how could a man who feared God consent, when standing "between the dead and

the living" (Numb. xvi. 48), to be continually uttering what he believed to be untruths? It appears to me that some other solution of the difficulty must be found, or all reasonable defence be abandoned. Does the church of England really mean to say that all those persons are saved whom the word of God declares shall not be saved? or does she really mean to put untruths into the mouths of her ministers when actually standing on the brink of the grave, and to require them to assert what that same word does not authorize, but, on the contrary, clearly refutes and denies? Surely not. How, then, are we to understand these expressions in the burial service? How are we to make them harmonize with the declared faith of the church, the plain facts of the case, and the word of God? There is no great difficulty in so doing. I will readily admit that the burial-service is intended chiefly and primarily for the case of godly persons, over whom its use is peculiarly suitable; and that, considering the fact of a rubric being prefixed to it, which directs that this office "is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves", the language of it is not too strong; and, moreover, that it would be very desirable that such discipline should be restored (as we annually confess in the communion-service) as would enable ministers more easily to excommunicate notorious offenders, and thus limit the use of the burial-service. But still it appears to me that the language of the office itself does not really speak of the state of the deceased in anything like the positive manner in which some suppose it to speak; and consequently that, under existing circumstances, a more extended use is allowable—especially if, in some cases, certain portions be read with a marked and peculiar emphasis, in order to prevent the possibility of an injurious effect on the bystanders resulting from any misapprehension of the meaning of the words.

Let us, then, examine in what sense the passages in question must be used with reference to the cases of those whose repentance cannot but be deemed questionable, and perhaps doubtful in the extreme. Taking the passages in the order in which they occur, we come first to this: "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground....in sure and certain hope of the resurrection to eternal life," &c. To term such an one a "dear brother," seems not incompatible with the tenderness towards an offender inculcated in the New Testament (see 1 Cor. v. 11; Gal. vi. 1; 2 Thess. iii. 6, 15). On the passage, "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself," &c., the rev. John Veneer remarks: "It is said that these words are very improper at the

burial of wicked men. But, first, since it hath pleased God to declare that 'he hath no pleasure in the death of the wicked, but rather desires that he should turn from his wickedness and live' (Ezek. xviii. 23, 32), we may fairly conclude that, when it pleases God to take a wicked man out of the world, he does it in mercy, that he may not go on to 'heap up wrath to himself against the day of wrath' (Rom. ii. 5). Secondly, since Solomon saith of death, with respect to all men, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it' (Eccles. xii. 7), it follows that God may be properly said to take the souls of all men that die to himself, without excepting the most notorious and impenitent offenders. When good men die, he takes them to himself—that is, to eternal life and happiness; and, though this cannot be said of wicked men, yet it is as true that he takes them to himself, that is, to his own most righteous and just judgment." And Dr. Bennet also observes: "When we say that God has taken a person to himself, we must not be supposed to mean that the person is undoubtedly gone to heaven; for the wise man says of men in general, and consequently of the wicked, whose portion is not in heaven, that at their death 'the spirit returns to God who gave it' (Eccles. xii. 7). And, if the spirits of all men go to God, then God certainly takes them to himself" (quoted in bp. Mant's Prayer-book, p. 495). This will also further appear from this text: "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job xxvii. 8). The terms used in Job xxxiv. 14, 15, and Eccles. iii. 21, seem also to illustrate the general nature of the meaning of this expression in the burial-office. It is a scriptural truth that "the Lord killeth and maketh alive: he bringeth down to the grave and bringeth up" (1 Sam. ii. 6), and that even a sparrow "shall not fall on the ground without" him (Matt. x. 29); so that, on the threatened death of his wicked sons, Eli piously exclaimed, "It is the Lord: let him do what seemeth him good" (1 Sam. iii. 18). The declaration of the burial-service, then, seems to mean simply this, namely, that since it has pleased Almighty God—"in whose hand is the soul of every living thing, and the breath of all mankind" (Job xii. 10), whose "mercy is great unto the clouds" (Ps. lvii. 10), "and his tender mercies are over all his works" (Ps. cxlv. 9)—to remove our brother by death, and to summon him into his more immediate presence, we therefore commit his body to the ground to await the general resurrection. The expression "of his great mercy" seems to be a general expression, founded on Ps. cxlv. 9, and to mean simply "in the ordinary exercise of that great mercy which distinguishes all his dealings with us." And hence the meaning is very similar to that of the American liturgy: "Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother." This will be apparent if, in reading the passage, the pause be made after the word "mercy" instead of "God," as follows: "Forasmuch as it hath pleased Almighty God of his great mercy—to take unto himself," &c.

And this will lead us to the next point objected

* The rubric seems to be in strict accordance with Levit. x. 9-11. We must remember that this office is used over the dead not because they are *men*, but because they are supposed to be *Christian* men. And baptism is the open profession of Christianity (Gal. iii. 27); for the church as a visible body cannot take cognizance of the secret operations of grace, but must require an outward expression of them. I would here observe that on this rubric Wheatly contends, with some apparent reason, that the portion of the rubric referring to those who "have laid violent hands upon themselves" includes those who have done so under the influence of insanity, as well as the sane.

to, namely, "We therefore* commit his body to the ground . . . in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body that it may be like unto his glorious body."

Wheatly observes: "The phrase of 'committing his body to the ground,' implies that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcass, but carefully lay it in the ground, as having in it a seed of eternity, and 'in sure and certain hope of the resurrection to eternal life:' not that we believe that every one we bury shall rise again to joy and felicity, or profess this 'sure and certain hope' of the resurrection of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body in the singular number, but of 'our vile body,' which comprehends the bodies of Christians in general. That this is the sense and meaning of the words may be shown from the other parallel form which the church has appointed to be used at the burial of the dead at sea: 'We therefore commit his body to the deep to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ, who at his coming shall change our vile body,' &c. And this being a principal article of our faith, it is highly reasonable that we should publicly acknowledge and declare our steadfastness in it, when we lay the body of any Christian in the grave" (Wheatly on the Common Prayer, c. xii. s. v, p. 476). The hope of "the resurrection to eternal life" is here said to be "sure and certain," because the resurrection spoken of is the general resurrection, and the certainty of our hope rests upon the promises of God. It may not be generally known that, previous to the Savoy conference and revision of the liturgy, in 1661, the expression was this, "in sure and certain *hope of resurrection to eternal life*;" and that, in order to leave no doubt as to the expression's being general, and applicable to the individual only if he be among the number of those "which die in the Lord" (spoken of in the passage from Rev. xiv. 13, which immediately follows), the definite article "the" was inserted ("in sure and certain *hope of the resurrection*") at that time (see Keeling's "Liturgia Britannicæ" pp. 332, 333). The passage of holy scripture which immediately follows throws further light upon this subject. It is as follows: "I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead *which die in the Lord*: even so, saith the Spirit; for *they* rest from their labours." And what does the use of this passage in this place imply? While it positively asserts that "the dead in Christ" are "blessed," it evidently implies that they who do not "die in the Lord" are not "blessed," and that they do not "rest from their labours." This being the general sense of the passage, how does it apply to the deceased over whom it is pronounced? If he died "in the Lord" he is assuredly "blessed," and rests from his labours; but, if he died not "in

the Lord," he is not "blessed," neither does he rest with Christ. This is clearly implied, though not expressed; but, when necessity may require, a marked emphasis in reading will easily make the words express the great truth which they imply. Thus the whole of this part of the service, when taken together, amounts simply to a declaration that, while we "allow that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15), we believe that all the true people of God will attain unto "the resurrection of the just" (Luke xiv. 14), even "the resurrection to eternal life." And that, if he whom we have committed to the grave be of their number (as we hope he is), he will thus "awake to everlasting life" (Dan. xii. 2), but that, if he be not of their number, he will rise only to "the resurrection of damnation" (John v. 29). Moreover, the expression "who shall change our vile body" evidently refers to the bodies of true Christians generally; as it does in Phil. iii. 21, from which it is adopted almost verbatim. The same truth is also taught in the commencement of the first prayer which follows the Lord's prayer: "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world," &c. Viewing this as applied to the case of true Christians, the remark is made, "It has been objected to this prayer, that to give thanks for the death of a friend is unnatural. It would, indeed, be unnatural not to be affected by the death of a relation or friend; but, while we feel as men, we should learn to bear it as Christians; and, when we consider from what our departed friend is delivered, and what he has gained, not to be thankful for this is an act of unkindness to him, and of ingratitude to God" (bp. Mant's Prayer-book, p. 497). It has been beautifully observed, "But, alas! unbelief degrades and clogs us; and, instead of thanksgiving and the voice of melody, the church resounds with lamentations. Rachel weeps for her children, and will not be comforted. The husband sorrows for the wife of his youth, and the wife for her departed husband. Friends deplore their loss, as one would speak of endless separation; and those who rest in the bosom of Christ are bewailed as though for ever lost to us. Sense is made to interpret scripture, not scripture sense. We see only gloomy sepulchres, and mouldering bodies in them; and in all the stubbornness of sorrow we dwell on that which has no importance, because no reality. We stand and shiver at the grave, when we ought to be rejoicing in the sanctuary. We mourn our loss, instead of blessing God that another soul is for ever safe, and that we are bound by one tie less to earth, and that we have gained another motive for pressing forward to the land where the fellowship of the saints shall no more be interrupted; where, once admitted, we shall go no more out for ever" (rev. J. B. Marsden's "Sermons for the Festivals," pp. 527, 528). Very suitable, therefore, is this portion of the service to teach us this lesson*.

* This is in beautiful harmony with this text. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccles. xii. 7).

* In the American liturgy the following has been substituted for this expression: "We give thee hearty thanks for the good

And yet it is to be observed that it is so worded as to teach us another important lesson, even when we have too much reason to fear lest the departed, over whom these words are used, be not of this happy number. The prayer, having clearly taught us that they only who "depart hence in the Lord" are "in joy and felicity," puts into our mouths an acknowledgment not that God has certainly received him into this state (which would render its indiscriminate use unjustifiable), but "that it hath pleased" him "to deliver this our brother out of the miseries of his sinful world;" or, in plain words, that it has pleased God to remove him from us. It appears, therefore, to be the language of pious resignation to the divine will under the painful bereavement; just as Eli, in the prospect of the awful vengeance ready to fall on his wicked sons, humbly acquiesced, saying, "It is the Lord: let him do what seemeth him good" (1 Sam. iii. 18). And, as such, it should suggest, even when the prospect may be gloomy, not the reluctant admission that "so it is, and so it must be," but the thankful acknowledgment and confession of infinite sovereignty joined with infinite love, and exercised with infinite grace and mercy: "Shall not the Judge of all the earth do right?" (Gen. xlviii. 25). And thus we should strive, through grace, to say with Job, even in the darkest hour, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job. i. 21); and "the will of the Lord be done" (Acts xxi. 14). And, knowing that God "doth not afflict willingly, nor grieve the children of men" (Lam. iii. 33), but only "for our profit, that we might be partakers of his holiness" (Heb. xii. 10), may we not, even under the severest bereavement, endeavour to act upon the apostle's precepts: "In every thing give thanks" (1 Thess. v. 18); "giving thanks always for all things unto God and the Father" (Ephes. v. 20); inasmuch as "all things work together for good to them that love God" (Rom. viii. 28)? For the encouragement is, "in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). In this spirit, and with a view to this end, does this "thanksgiving" appear to be introduced among the beautiful expressions of "prayer and supplication" in the burial-service; all of which should teach us to give all diligence in seeking "the peace of God," which alone can satisfy in this world, where "man is born unto trouble, as the sparks fly upward" (Job. v. 7), or afford a bright prospect beyond the grave, where "the wicked cease from troubling; and there the weary be at rest" (Job iii. 17).

The last expression to be noticed is this:

examples of all those thy servants, who, having finished their course in faith, do now rest from their labours." This appears to be taken from the Prayer for the Church Militant, in the Scottish Communion Office of 1637, where it stands thus: "We also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours" (Keeling, p. 177). It is to be lamented, however, that in this part of the burial-service the beautiful paraphrase on the petition, "Thy kingdom come," which adorns our liturgy, has been omitted by the American revisers; I mean the petition that God will "shortly accomplish the number of his elect," &c.; so admirable a memorial of Heb. xi. 39, 40.

"as our hope is this our brother doth." On this Wheatly observes, "Against the last of these prayers it is often objected that we make declaration of hope that all we bury are saved. In order to appease the scruples about which, as far as the nature of the expression will bear, we desire it may be considered that there are very different degrees of hope, the lowest of which is but one remove from despair. Now, there are but very few, with whom we are concerned, that die in a state so utterly desperate as that we may positively affirm they are damned; which yet we might do, did we utterly and entirely despair of their salvation. It remains, therefore, that we must have some, though very faint, hopes of their salvation: and this seems sufficient to warrant this declaration, especially if it be pronounced as faintly as the hope itself is entertained" (Wheatly on the Common Prayer, c. xii., s. v., p. 477). See also bp. Mant's Prayer-book, p. 498. This appears to be sufficient on this point, since "charity hopeth all things" (1 Cor. xiii. 7). And, as we cannot positively assert that God did not grant repentance even in the last moments, we "therefore judge nothing before the time, until the Lord come" (1 Cor. iv. 5).

The foregoing remarks, then, may be briefly summed up in the words of bishop Bethell as follows: "The fact is, that the church passes no judgment whatever upon the state of our departed brother. We declare our own full persuasion of the truth of the Christian doctrine of the resurrection, and we thank God, in the language of pious and grateful submission, that he has taken to himself the soul of our brother, and delivered him out of the miseries of this sinful world; but the only allusion which we make to his present condition is a charitable hope that he rests in Christ: 'We meekly beseech thee, O Father, to raise us from the death of sin to the life of righteousness, that when we depart hence we may rest in him, as our hope is this our brother doth' (Burial Service). If there is any ambiguity in the other expressions quoted from this service, it appears to be sufficiently cleared up and removed by this passage" (bishop C. Bethell's "Treatise on Baptism," c. vii., pp. 103, 104). For further proof that the burial-service gives no encouragement to the living to continue in sin, I will only refer to the notes on the various parts of it in bishop Mant's Prayer-book, and especially to those at pp. 497-99; and rev. A. Boyd's Sermon on the Church, pp. 196, 197). And I cannot do better than conclude in the words of the eminent ritualist, the rev. C. Wheatly, who, after explaining the sense of particular portions of this office when used indiscriminately, yet observes: "However, it must be confessed, that it is very plain, from the whole tenor of this office, that the compilers of it, presuming upon a due exercise of discipline, never supposed that any would be offered to Christian burial who had not led Christian lives. But, since iniquity hath so far prevailed over the discipline of the church, that schismatics, heretics, and all manner of vicious livers, escape its censures, this gloss seems the best that our present circumstances will admit of. And, if it be not satisfactory, there seems to be no other remedy left than that our governors should

leave us to a discretionary use of these expressions*, either till they be altered by public authority, or, which is much rather to be wished, till discipline be so vigorously exercised that there be no offence in the use of them" (c. xii., s. v., pp. 477, 478).

MOTIVES TO FAMILY PRAYER†.

DOMESTIC worship is the most ancient, as well as the holiest, of institutions. It is not one of those innovations against which we may be easily prejudiced: it commenced with the world itself.

It is evident that the first worship which the first man, with his children, offered to God could only be domestic worship, since they were then the only family that existed on the earth. "Then," says scripture, "began men to call upon the name of the Lord." Domestic worship must, indeed, have been for a long time the only worship paid in common to God; for, the earth having then to be peopled, each head of a family settled separately, and, as a priest unto God in the place that fell to him as his share, presented to the Lord of the whole earth, with his wife, his sons, his daughters, his man-servants, and his maid-servants, the homage that belongs to him. Gradually, as men began to multiply exceedingly, divers families settled near each other: then occurred the thought to offer up to God a common adoration, and public worship took its rise. But domestic worship had become too precious to the families of the children of God for them to abandon it: if they began to worship God with other households, how much stronger reason had they to continue to worship him with their own families! Thus, when, leaving the cradle of the human race, we repair to the tents of the patriarchs, we again meet with domestic worship. Let us go with the angels to the plains of Mamre, when Abraham is seated at the door of his tent in the heat of the day: let us enter it with them, and we shall see the patriarch paying, with his whole house, worship in common to God. "I know him," says the Lord, speaking of the father of the faithful, "that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Public worship is established by Moses: he gives multiplied commandments; and a magnificent temple is to be built. Will not domestic worship be abolished now? No: by the side of the temple and all its magnificence, the lowliest house of a believer is to be filled with the word of God. "These words, which I command thee this day," said the Lord by Moses, "shall be in thine heart: thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Joshua declares to the people that they, if they will, may worship idols, but that he will not join in

* This proposition of Wheatly appears, we cannot help saying, peculiarly objectionable. It would impose upon the clergyman the necessity of becoming a judge; an office from which every man would instinctively shrink. Our correspondent has sufficiently shown the propriety of the expressions used in the service, no such compromise, therefore, is needed.—Ed.

† From "Domestic Worship;" translated from the French, by B. E. Macaulay. London: Partridge and Oakley. 1846.

their profane festivities, and that, in the retirement of his house, he, with his own, will serve the Lord. Job, rising up early, offers burnt offerings according to the number of his children, saying, "It may be that my sons have sinned." David, whose whole life was a continual adoration of God, and to whom one day spent in the courts of the Lord was better than a thousand spent elsewhere, did not neglect the domestic altar, but exclaimed: "The things that our fathers told us we will not keep secret from our children." If we come to the time of our Saviour's advent, we see domestic instruction practised in all the pious households of Israel. Thus, St. Paul can say to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Jesus, during his ministry, laid the foundations of domestic worship among Christians when he said: "Where two or three are gathered together in my name, there am I in the midst of them." St. Paul recommends it by saying: let a bishop be "one that ruleth well his own house, having his children in subjection with all gravity;" and, again, of Christians in general: "Speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And, if we enter the humble dwellings of the first Christians, after having been under the tents of the patriarchs, we again meet with this same family worship offered to the Lord: we hear from a distance those hymns which, perhaps, reveal the existence of the disciples of the Crucified to the persecutors and their sword, but which they joyfully send up to the throne of the Saviour, because it is better to fear him than to fear men: we shall see them assembled around those holy books which they afterwards carefully conceal, to preserve them from the hands of the destroyer.

Leaving these humble homes of the first Christians, we see, it is true, domestic worship gradually become rarer; but with what splendour does it re-appear at the epoch of the Reformation, and what an influence does it then exert upon the faith, the manners, the intellectual development of every nation that returns to primitive Christianity! The time is not remote when it was still to be met with in every protestant family. If our fathers were deprived of its light, our forefathers knew it. It particularly flourished in the protestant provinces of this kingdom (the Netherlands); and, we trust, numerous and precious remnants of it are still to be found here. Such has been in all ages the life of piety. And do we wish to be Christians, or do we not? Do we wish to invent a new species of piety, which will accommodate itself to the world; or do we wish to retain that which God has commanded? Beholding that worship, which from the tents of the patriarchs passes into the houses of the first Christians, and finally takes root in the dwellings of our fathers, shall not we say, "As for me and my house, we will serve the Lord?"

But, if you have the love of God in your hearts, if you feel that, being redeemed at a great price,

you ought to glorify God in your bodies and in your souls, which are his, where will you delight to glorify him, if it be not in your families and in your houses? You love to join your brethren in the church, to render him public adoration: you love to pour out your hearts before him in your closets: shall it only be when you are with her whom you have made the partner of your life, and with your children, that you know not how to hold converse with God? Shall it be exactly then that you have no thanksgivings to offer? shall it be exactly then that you have no mercies, no protection to implore? You enter upon every subject with your family: conversation turns to a thousand different topics; but have your tongue and your heart no word for God? Will not you stand up in your family before him who is the true Father of your family? Will not you converse with your wife and children of him who will, perhaps, one day be the only husband of your wife, the only Father of your children? Domestic society was created by the gospel: it had no existence before it: it does not exist without it. It would seem, therefore, that that society ought, full of gratitude to the God of the gospel, to be particularly devoted to him; and yet how many families are there, calling themselves Christian, and who have even some respect for religion, where there is never any mention of God! how many instances, in which immortal souls that have been united never ask who has redeemed them, who has united them, what is their fate, their futurity, their end! How many instances are there, in which, whilst people seek to aid each other in every thing else, they never think to aid each other in the one thing needful, or to converse upon, or to read together about, or to utter a prayer upon any subject in connexion with their everlasting interests! Are you, then, beings who have met by chance, and whom a new chance, death, will presently separate? Voyagers in the same vessel converse together of the place whither they are going; and will you, who are travelling in the same vessel towards an everlasting world, never speak to each other of that world, of the route that leads thither, of your fears and your hopes? "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

But, if you ought to inquire after God for yourselves in your houses, ought you not to do it for those of your house, whose souls have been entrusted to you? ought you not to do it for your children? You are solicitous for the prosperity, for the temporal happiness of your own family; but do not all these anxieties still more clearly demonstrate your negligence with regard to their everlasting prosperity and happiness? Your children are young trees, that have been confided to you: your house is the nursery, in which they are to grow up; and you are the gardener. Alas! will you plant those young and precious saplings in a barren sand? Yet this is what nevertheless happens, if there be nothing in your house to make them grow in the knowledge and love of their God and Saviour. Will not you make ready for them a favourable soil, which will give them sap and life? What will become of your children amidst the seductions that surround them and

carry them onward towards evil? What will become of them in this restless age, in which it is so necessary to strengthen, by the fear of God, the mind of the young man, and thus to give to his fragile bark the ballast requisite before launching it on the wide ocean? Parents, if your children do not find in your houses the spirit of piety; if, on the contrary, you put your pride in adorning them with every varied external gift, in introducing them into every worldly society, in granting them every idle wish, in leaving them to follow their own course, you will soon see them vain, proud, idle, disobedient, impudent, and extravagant. They will treat you with contempt; and the more you are devoted to them, the less they will regard you. This is what is but too often seen. Ask yourselves if you are not responsible for their bad habits and evil practices: will not your conscience reply that you are, and that you now eat the bread of bitterness that you have prepared for yourselves? May you learn thereby how great has been your sin against God, by neglecting the means within your power for influencing their hearts; and may others be warned by your misfortune, and bring up their children in the fear of the Lord. Nothing is more effectual for this than the example of domestic piety. Public worship is often too vague for children, too general, and does not interest them sufficiently: as to private worship they do not yet understand it. Lessons, properly so called, if given alone, may, perhaps, lead them to look upon religion as a study similar to that of foreign languages, or of history. Example here, as in everything else, and much more than in everything else, will do more than precept. The question is, not only to teach them, by means of some elementary book, that it is their duty to love God: we must also show them that we love him. If they see that we pay no adoration to that God of whom we speak to them, the best instructions will become useless; but, by means of domestic worship, these young plants will grow up "like a tree planted by the rivers of waters, which bringeth forth his fruit in his season: his leaf also shall not wither." Your children may quit the paternal roof; but they will remember in distant countries the prayers of the paternal roof; and the prayers of the paternal roof will protect them. "If any have children or nephews, let them learn first to show piety at home, and to requite their parents," says scripture.

What delight, what peace, what true felicity will not a Christian family find by rearing among them the domestic altar, and gathering around it to sacrifice to the Lord! Such is the occupation of the angels in heaven; and blessed are they who anticipate these pure and immortal joys. What mercies, what new life, piety diffuses over a family! In a house where God is forgotten there is irksomeness, bad temper, and vexation. Without the knowledge and the love of God, a family is only an aggregation of individuals, who may have for each other more or less of natural affection; but the true link, the love of God our Father through Jesus Christ our Lord, is wanting.

Poets abound in beautiful descriptions of domestic life; but, alas, how far are these pictures often from reality! Sometimes there will be a want of trust in the providence of God,

sometimes a love of wealth, sometimes a difference in disposition, sometimes an opposition in principles. What troubles, what miseries are there in the bosom of families! Domestic piety will obviate all these evils: we shall draw thence a perfect confidence in the God who feeds the birds of the air: we shall draw thence a true love for those with whom we are called to live; not an exacting, susceptible love, but a merciful love, which excuses and pardons, like that of God himself; not a proud love, but an humble love, accompanied by a feeling of our own defects, of our own weakness; not a fickle love, but a love immutable as everlasting charity. "A song of triumph and deliverance resounds in the tabernacles of the just." And, when the hour of trial comes—that hour which sooner or later will arrive, and which in some cases visits the homes of men more than once—what powerful consolation will domestic piety bring! Where do trials occur, if not in the bosom of families? Where, then, should the remedy for the trial be provided, if it be not in the bosom of families? How much is a family to be pitied when it is in affliction, and has not that consolation! The different persons who compose it mutually increase the sadness of each other; but if, on the contrary, this family love God—if they are accustomed to call together on the holy name of God, from whom every trial proceeds, as well as every excellent gift—how would those dejected souls be raised up! The survivors, the remnant of the family meet round the table, on which is placed the book of God; that book in which they read of resurrection, of life, and of immortality; in which they find the certain assurance of the happiness of him who is no longer with them, and that also of their own hope. The Lord delights abundantly to send them the Comforter: the Spirit of glory and of God rests upon them: an ineffable balm is poured upon their wounds, and diffuses great sweetness around them; and peace is communicated from heart to heart: they have moments of heavenly joy. "When I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me."

And who can say what influence domestic piety might have over the whole of society? What incentives to duty may not all men find in it, from the statesman to the humblest artisan! If all were habituated to walk in it, not only as in the sight of men, but also as in the sight of God, how would each learn from it to be contented with the condition in which he is placed! Good habits would be acquired; the powerful voice of conscience would be strengthened; prudence, propriety, talent, and every social virtue, would be developed with new energy. Such is what we may expect from it for ourselves and for society; for "godliness hath promise of the life that now is, as well as of that which is to come."

PERFECT LOVE CASTING OUT FEAR:

A Sermon,

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1 JOHN iv. 18.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

THE scripture is perpetually inviting us to an unreserved love of God, and confidence in him. Such an interchange of affection subsisted fully before the fall, when there was no barrier to intercept the ceaseless flow of blessing betwixt heaven and earth; but on the sin of Adam this communication was stopped; and, though the kindness of God still existed towards his rebellious creatures, tempered from complacency to pity, yet the affectionate reverence of those creatures was changed into fear and enmity. It has therefore been the purpose of God, in the revelations he has made, to restore the bond which had been broken, to rekindle the lamp which was extinguished, to plant once more in the human bosom those grateful feelings towards him, which ought to be evinced by dutiful children to a beneficent parent. To this end he has described himself as love, and has given the most indubitable evidence of love. And his ministers are charged to exhibit in the most winning terms this kind compassion of his, in order that by the bands of a man, even by the cords of love, souls may be drawn nigh to him. It is true that he must not be represented as weakly indulgent towards sin; for sin is the abominable thing which, from his innate justice and holiness, his soul hateth; but he is to be shown as graciously ready to forgive the sinner through faith in his dear Son, and to restore him to all the privileges of the closest communion with him. This I say is the light in which the scripture particularly exhibits God.

And especially the beloved disciple—the apostle John—seems to have drunk deepest of this spirit, and to labour most in painting in alluring colours the loving nature of the Highest. He exhorts us to the most confiding affection, and chides the worldliness which would alloy this filial love with the least mixture of slavish fears. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." These expressions may, however, seem to require some explanation, because there is a fear of God strongly inculcated in the scripture. I propose, therefore, in the following discourse, to show you—

I. The nature of the fear which is here dissuaded.

II. The grounds on which this unhesitating love is to rest.

I earnestly trust that the consideration of this interesting subject may be made profitable to us: let us then, to this end, lift up our hearts in humble prayer to God for the aid of his divine Spirit to impress deeply his word upon our hearts.

I. The fear intended cannot be that reverential fear with which as creatures, specially as sinful creatures, we are bound to approach our pure Creator. For we know that the very angels stand in his presence with dutiful awe. They shroud their faces from his excelling majesty; nor can any finite being bear the full blaze of infinite glory. It is for this reason that our Lord delineates the high sovereignty of God, and exhorts his disciples to fear the power of One who can cast both body and soul into hell. And in this sense we read, with respect to God, "Let him be your fear, and let him be your dread." It is most important, I conceive, that this deep veneration for the Lord should be cultivated, and truly implanted in the heart. Every thing which would tend to check it should be carefully guarded against. On this, among other grounds, the habit of lightly using the divine name, or a jesting adaptation of scripture language, is very sinful. And for this reason I cannot but say that the terms of natural affection, which we sometimes hear and sometimes see used towards God the Father, or more especially the divine Redeemer, are peculiarly objectionable. It is no proper defence of them to say that Christ as clothed with our flesh may be regarded thence as more upon a level with ourselves. For we must never forget that behind that veil of flesh burned the mysterious essence of the Godhead. His immediate disciples, too, who had the opportunity of beholding his earthly visage, yet treated him, we find, with the most solemn reverence. And, though one of them was permitted to lie in his bosom, that favoured one did not, as far as we read, venture even then to address his Master in the familiar language sometimes now applied to him while seated on his heavenly throne. Nay, "ye call me Lord and Master," says he to his apostles; "and ye say well; for so I am." I warn you, then, brethren, against this fault. It savours, I verily believe—though unconsciously, I admit, on the part of many well-meaning individuals—an aversion of that Arian leaven which has always been working to dethrone the Eternal Son, and bring him down, if possible, to the measure of a common man.

2. Neither can the fear intended in the text be the watchful jealousy which a man ought ever to have over himself. For the apostle Paul exhorts us to "fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it." He that never fears for himself is very near to that bold confidence which puffeth up, and then casteth down. To one that never fears with such a watchful apprehension may be urgently applied the admonition, "Let him that thinketh he standeth take heed lest he fall." The examples of God's judgments are specially propounded to us, in order that we may fear lest we fall after any example of unbelief. The terrors of our spiritual foes are specially described, that we may with wholesome alarm take shelter from their malice beneath the covert of the Redeemer's shield: the self-righteousness of the Pharisee, and the plausibility of the hypocrite, are specially denounced to us, that we may with the most anxious solicitude search and prove ourselves whether we be in the faith. Such a humble watchful temper most truly becomes one who is conscious, as he ought to be, of his infirmities, who has learned, as the real Christian certainly has learned, to distrust his own judgment, to be sensible how far he is from the full attainment of his wishes, to feel his own liability to go astray, and who is determined to make, as the apostle says, his "calling and election sure."

3. What, then, is the fear which is intended in my text? It is not, as we have seen, the reverential fear of God: it is not the watchful fear of ourselves. What, then, is it? I conceive it is that querulous distrust of God's loving-kindness, which proceeds from a low, deficient faith. It is that fear which keeps a person perpetually questioning God's intentions, or the continuance of his favour, and which is aptly described elsewhere as "a spirit of bondage." This servile fear manifests itself in various shapes:

(1). One is the apprehension that the promises of the gospel can never be meant for the individual's own case. He acknowledges that they are exceeding precious; that they are just such as he desires to realize; that he would give the world to experience their power; that others, with as little natural claims as he to them, have tasted the rich blessing of their faithfulness. But he questions whether they are intended for him, whether God really means to do in his case as he has done in others. Now, this is an unworthy notion of the divine love, and would be corrected by a higher perception of it. Think how it would embitter earthly intercourse, if a man would not trust the

general character and particular benevolence of his friend, but were continually, on the fancy of every moment, asking if he really loved him. This would be rather jealousy than love. Peter was grieved when the Lord put the question to him thrice after his denial, "Simon, son of Jonas, lovest thou me?" Let it be remembered that it is the way to grieve the Saviour, so doubtingly to question him, as though he had, after the pattern of his fallen disciple, denied with an oath that he had known us.

(2). Then, again, this fear is manifested in the jealous dread with which men regard God's providential dealings. "O he has destroyed my comforts, he has crossed my plans, he has taken away the desire of mine eyes—can it be that he feels love to me?" Stop, thou repining soul, stop, and ponder that faithful declaration of thy God: "Whom I love I correct and chasten." Is not this enough for thee? Is he bound, dost thou think, to render a reason of all the particular steps he takes in his purpose of compassion towards thee, so as to make thee walk not by faith, but by sight? Thou canst have but little love to him, if thou canst not trust him from beneath thine eye. A greater measure of divine love would check this murmuring spirit, and cause the soul to repose with sure persuasion on the promise of the Lord that all things are working together for good to those that love him. And, even if love were not able to discern the secret springs of action, and to perceive the particular end to be accomplished, yet it would peacefully acquiesce: "What I know not now I shall know hereafter: my God will supply all my need, according to the riches of his mercy and wisdom in Jesus Christ. Though his footsteps are in the deep, and his path through the mighty waters, yet I am convinced that his affection fails not, and his purposes of kindness are stable." What a blessed frame of mind would be produced by such a confiding love! Cultivate it, Christian brethren, with all your heart and all your soul.

(3). And further, the fear I am describing manifests itself in the absence of that joy and peace in believing, which the gospel so richly furnishes. You find persons walking in perpetual darkness and disquietude. Instead of the calm serenity with which he who has his foot upon the Rock of ages might behold the storm, you see them trembling for fear it should every moment overwhelm them. They may have stretched forth the hand of faith, but they have not yet grasped the anchor of hope; and they bring down the love of God to the measure of human constancy. Because

tural affection may fail, and plighted friend-

ship betwixt man and man may be broken up, so as to afford no firm ground to rest on, therefore, with a coldness of love which every representation of God in the scriptures serves to oblige, they fancy that he is capricious, that he will withhold the full blessing of his presence, that he will cut short his work, and leave undone his counsels. If there were the warm and confiding love there ought to be (and the essence of love is confidence—it is impossible to love where we cannot trust—and confidence on one part generates it on the other), how unworthy such notions would be felt of a covenant Father in Jesus Christ, how unjust such apprehensions of One who is the faithful and true Witness. And then the peace of the believer would be like a flowing stream: that kingdom of God would be set up in his heart, which is "righteousness and peace and joy in the Holy Ghost." He would have the most enlarged views of the Lord's compassion: he would know himself secure beneath the shadow of his wing: he would hold the closest communion with him, and have access with confidence by the faith of Jesus: he would cast his cares upon the friend that sticketh closer than a brother: he would, with a devotion like that of the apostle, say, "Who shall separate from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

But I have dwelt long enough on the fear to be cast out, let us come

II. To the grounds on which the love which is to be perfected must rest. The question, indeed, comes simply to this—Is there a sufficient warrant for sinners, such as we are, to depend so unreservedly as I have said we ought upon the love of the Sovereign Majesty of the universe? Are we not too low, too mean, too polluted? Is there not a gulph too wide placed betwixt us, which we cannot overpass? Now let us consider the scripture testimony in regard to these things.

The love of God is the origin of our love to him. He might have condemned us, when we fell, to unutterable wrath at once; but he spared to slay the prostrate, and has preserved us in a state of hope and expectation. Here is a broad fact, which cannot be denied, and which gives evidence of some further purpose of compassion. For why should not justice have been done, if it was not intended

that mercy should interpose? or why did he not slay his enemies, unless he had counselled that they might be linked again to him as friends? Even Agag could draw the conclusion, because he was not destroyed at once, that "the bitterness of death is past." And the scriptures furnish us with facts additional, testifying to this purport. For the death of Christ makes, we are assured, a full provision for the pardon and acceptance of the most guilty sinners. He shed his blood by the Father's counsel, not for the blotting out of small offences merely, not to bring back only those who had strayed but a little way from God, but as a propitiation for the sins of the whole world, in order that they who were the farthest gone from original righteousness might, through faith in him, be restored to God's family. All this kind provision for sinners proceeded from the free mercy of the Lord, irrespective of any worthiness in man; and thus the most condescending advances were made on God's side, and the most comforting assurances were given that whosoever would might come and "take of the water of life freely." The condition into which pardoned sinners are brought is a condition of the greatest endearment. They were once afar off: they are now made nigh. They were once strangers and enemies: they are now made friends and children. Christ promises to dwell in them and that they shall dwell in him: he is to be one with them, and they with him. Now, when all this love is manifested on the one side, ought distrust and querulous apprehension to be felt on the other? When the flood of mercy has its origin in the Eternal Mind, and flows forth to us, ought we to hesitate in committing ourselves fearlessly to its ample bosom, that, carried by its tide, we may reach the haven where our souls would be? If the advances were made first on our side to God, we might well be diffident and tremble, and our highest hopes could hardly go beyond the expression of the Ninevites: "Who can tell if God will turn away from his fierce anger, that we perish not?" Moreover, if God had behaved with a guarded kind of distance towards us; if he had said, "I may forbear to execute my just wrath upon you; but I cannot restore you to the place you have forfeited: into the congregation of my chosen you shall not enter, but shall be the slaves of my house, as it were, the hewers of wood and the drawers of water for ever," then indeed the spirit of bondage must have remained. But, when Christ, making the especial distinction, calls his disciples not servants but friends; when God declares that he will be a Father to reconciled children—aye, and with a thousand times the love

that earthly parents have; for the father may cast off his first-born, and the mother have no compassion on the son of her womb, yet says he, I will not forget thee; when God has yielded, as a means and a pledge of this restoration, his only-begotten, enabling us to reason with the apostle, "He that spared not his own dear Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I say, when love like this, so ample, so undoubting, so noble, has been shown on God's part, should there not be something of the same generous affection upon ours? Ought we to dishonour it by captious doubts and unworthy questionings?

These, then, are the groundson which I would have you established in love, to banish the tormenting fear which the apostle in my text rebukes. And, though I grant that faith is always at the beginning weak, and consequently love imperfect; though it be but at the first a hazard when you cling to the cross of Christ—"If I perish, I perish"—yet the experience you have already had, my Christian brethren, of your reception there, the ready affection with which he, the blessed Redeemer, has run to your relief; the joy of your eternal Father, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet;" the continual care with which ever after he has kept you, and the communications of his Spirit that he has made you—these things may raise, and ought to raise your love above the clouds and darkness of this lower world, into the perpetual sunshine of the divine countenance—above, I mean, the jealousies which distract and harass earthly affections, into a conformity with that love which is pure and exalted and heavenly.

I must now proceed, from what I have already said, to draw some concluding inferences. A love like that I have described cannot be a mere notion in the soul—an inoperative opinion, without a practical effect.

1. I would observe, therefore, first, that it will be a cleansing love. The apostle John, in an earlier part of this epistle, assures us, "He that hath this hope in him purifieth himself, even as he is pure." A fondness for sin, even a tolerance of it, cannot subsist with this excellent love to God. As it delights in him, it must follow that which he approves, and detest that which he hates. Indeed this is the purpose for which it is implanted; for Christ shed his blood to "purify unto himself a peculiar people zealous of good works." And, therefore, a man, influenced as he ought to be, will have the will of God perpetually set up as the standard of his actions. His inquiry will be, in every doubtful affair, not "What

would please me?" but "What would please my divine Master!" This affection will keep him from tampering with sin, from being influenced by worldly expediency; and, instead of trying, as so many do, how near he can go to the precipice of disobedience, he will continually be trying how far he can keep from it. How consistent will be the walk and conversation of such a one! how beautifully he will exemplify the power of divine grace! how disinterested he will be! how there will breathe in him the savour of high and heavenly things! how he will abhor every false way, and resist in the Lord's strength every temptation! And, if by the frailty of even his renewed nature he errs, what a grief will it be to him, not so much because sin is followed by punishment, as because it is an unkind thing to grieve his loving Saviour! how will he humble himself, and entreat more grace for the time to come, that he may more evidently show forth his love to Christ! Verily, the conduct of such a man will cause those around him to take knowledge of him that he has been with Jesus.

2. Again, this love will be a watchful love. Even in the world, towards those for whom we feel affection we like to perform little offices of kindness; we are looking out how we may best gratify them, and evince the spirit which glows within us. And so he that loves God will be upon his watch for opportunities of magnifying his name. He will increase the talents allotted to him. For to a faithful improvement of those bestowed others will be granted, will be created; "to him that hath shall be given, and he shall have more abundance." And this watchful care to please God is but a due return for his watchful love over us. Does he not prevent his people's wants? Does he not, when they slumber, defend them? when they are in danger, prepare a way of escape? Does he not keep their lives in his hand, in order that he may select the best opportunities of causing all things to work together for their eternal good? How then can we do other than watch for means to glorify his name? In all the different circumstances of life, in our social intercourse, among those over whom we have influence, yea, whether we eat or drink, let us seek, brethren, to evidence our love to God, and to do all to his glory.

3. Moreover, the love of which I speak will be an enduring love. It is not enough to do, we must also be ready to suffer for Christ. For of this he has given us a pattern in the love he showed to us. Did he not, for our sake, submit to humiliation? did he not endure the scoff, the taunt, the jeer? did he not yield his back to the scourge, and his

limbs to the torturing tree? Here was love in its greatest glory; for it was to deliver us from the punishment due to our sins, and to bring us to the enjoyment of his own felicity. We shall therefore, if we truly love him, willingly endure both what may come upon us for our adherence to him—the frown of the world, the loss of temporal good—and also what he, in the exercise of a wise discipline, sees fit for kind purposes himself to lay upon us. Shall we receive good at the hand of God? and shall we not receive evil? especially when we may know that the seeming evil is a blessing in disguise. Thus this love will teach us meekness and submission, patience and resignation, so that we shall be moulded into the image of the divine Redeemer.

4. Once more: the love of which I speak will be a joyful love. We know that in this world there is nothing sweeter than reciprocal love. With what joy do we manifest it to those who possess our affections! Indifferent things become pleasant; yea, even hardships, in the cause of a beloved one. And thus we find the ancient believers took joyfully—the apostle bears them witness—the spoiling of their goods for Christ's sake; nay, counted it all joy when they fell into divers temptations. We, too, may find it the sweetest comfort to abstain from sin, to watch for opportunities of serving the Lord, to endure for his sake, to rest in the Redeemer's love. Those who know it best have declared "thy love is better than wine."

And now, brethren, I have but one word more. Seeing that the love of God in Jesus Christ is so excellent, will you not all embrace it? To you it is freely offered. I have it in command from Christ, as his commissioned ambassador, to propose to you this portion, and to pray you to secure the better part, which shall not be taken from you. Bethink you how heavy it would lie upon your soul throughout eternity to reflect that, when you might have had his love and been his delight, you preferred his enmity, and have suffered his eternal wrath.

Biography.

LADY JANE GREY.

No. II.

THOUGH sentence had been pronounced against the lady Jane and lord Guilford, who had neither of them attained their seventeenth year, no intention appeared of putting it in execution; so powerfully did their youth plead in their behalf. But the imprudence of Suffolk, not long after, precipitated theirs and his own fate. A rebellion, originating in the religious discontents of the

nation, which was exposed to persecution from the bigotry of the queen, having broken out, headed by sir Thomas Wyatt, Suffolk, with a view of recovering the crown for his family, joined the insurgents. His guilt and ingratitude were imputed to his children; whom the queen, with a narrow mind, incapable of distinguishing, or of real generosity, determined to sacrifice to her vengeance and her fears.

Warning was accordingly given to the lady Jane to prepare for death; a doom which the innocence of her life, and the misfortunes to which it was exposed, rendered but little formidable to her pious and reflecting mind. The queen, under an absurd pretence of care for the salvation of her victims, harassed the remnant of their lives with tiresome disputations. Priests, the most celebrated for their learning and acuteness, were commissioned to exhort the lady Jane to change in her faith: for this important purpose even three days' reprieve were graciously allowed. Neither arguments, flatteries, threats, nor promises were spared to shake the firmness of the youthful heroine, whose courage baffled the attacks of her persecutors. Having defended her opinions with ability and resolution, she addressed a letter to her sister, in the Greek language, accompanied by a copy of the scriptures, and an exhortation to maintain, in every trial, that fortitude and perseverance of which she trusted to give her the example. In the bloom and spring of life, she contemplated the approach of death with a true philosophical equanimity.

Her execution was announced to her by Feckenham, the queen's chaplain, who was commissioned to offer to her, at the same time, a reconciliation with the church of Rome. To the first part of his mission she listened without emotion: in reply to the latter, she told him she had no leisure for farther controversy, but should devote the short remainder of her time to a preparation for her fate. On being informed by him that three days' respite had been granted to her for the purpose of endeavouring to procure her conversion, she answered "that her meaning had been misunderstood; that she desired not her life to be protracted; neither had she wished the queen to be solicited for such a purpose." The chaplain proceeding to press her on points of religious difference, she discussed with him her objections to the doctrine and authority of the Romish church. The part which Jane sustained in this conference is highly commended by bishop Burnet, and other ecclesiastical historians*.

She wrote several letters during her captivity, among which was one more particularly mentioned by historians, addressed to Dr. Harding, her father's chaplain, who had apostatized from his religion; and whom she exhorted, in an earnest and pathetic strain, citing from the scriptures and from church history many passages in support of her purpose, to prefer his conscience to his safety. Bishop Burnet mentions having in his possession two Latin letters of the lady Jane, written in a chaste and simple style, and addressed to Bullinger, with whom she was entering on the study of the Hebrew, and for whom, in a strain of mo-

desty and piety, she expresses great respect and deference. These letters, with two other Latin epistles, have been printed: one of them is addressed to Bullinger, the other to her sister, the lady Katherine Gray: they abound in pious exhortations and affectionate expressions, and were written the night before her execution on some blank leaves of her Greek testament, which she had been previously perusing. She also composed for her own use a long prayer*, full of ardent expressions of devotion.

The evening before her death she was again persecuted, by bishops and priests, with arguments and persuasions to die in obedience to the true church; but, finding all their importunities fruitless, they at length quitted her, as "a lost and forsaken member." She endured these importunities with exemplary patience and temper, and returned their anathemas with prayers.

Her husband, on the day of her execution, entreated to be allowed a last interview with his wife: this she declined, alleging, as her motive, that the tenderness of their parting would overcome the fortitude of both, and incapacitate their minds for the constancy and courage demanded by their approaching fate. Their separation, she added, was but for a moment, when they should re-unite never more to part, in scenes where neither disappointment, misfortune, nor death would disturb their felicity. It had been intended to execute both the husband and wife on the same scaffold; but the council were justly apprehensive of the impression which this spectacle might make on the people: the youth, the beauty, the birth, the innocence of the victims could not fail of moving every heart. Jane was, therefore, ordered to be beheaded within the verge of the Tower, and lord Guildford to suffer on the hill.

Jane beheld from her window her husband led to execution; when, having given him some token of her remembrance, she awaited her own fate with tranquil firmness. On her way to the scaffold, whether through malice or inadvertence, she was met by the lifeless body of lord Guildford: this affecting spectacle forced from her some tears, which the report of his constancy and courage quickly dried, while it inspired her with new fortitude. Sir John Gage, constable of the Tower, having, as he led her to the scaffold, entreated her to bestow on him some memorial, which he might preserve for her sake, she presented to him her table-book, in which she had just written three sentences in Greek, Latin, and English, suggested to her mind by seeing the body of her husband, and which imported that he, whom human laws had condemned, would be saved by divine mercy, and that, if her own fault was deserving of punishment, it would, she trusted, be extenuated by her youth and inexperience. She attested at the scaffold her innocence of intentional wrong, but without breathing the shadow of a complaint against the severity by which she suffered. Her crime, she said, had not been ambition, but the want of constancy to resist with sufficient firmness the instances of those whom she had been accustomed to revere and obey. She declared that she submitted cheerfully to death, as the only reparation in her power to make to the injured laws; that, if her infringement of those

* It is said in Hollinshed's chronicle that various excellent treatises were written by the lady Jane; but of their subjects, or where they are, we have no information.

* Printed in Fox's "Acts and Monuments of the Church."

laws had been constrained, her voluntary submission to their sentence would, she hoped, be accepted as an atonement for the error into which filial piety only could have betrayed her. As the instrument of the ambitious projects of others, she confessed her punishment to be just; and trusted that her history would prove useful in demonstrating to all that personal innocence is no excuse for actions which tend to the disturbance of the community. She concluded her remarks with a solemn profession of her faith, and devoutly repeated a psalm in English.

Rejecting the proffered assistance of the executioner, she caused herself to be disrobed by her women. The executioner, kneeling, implored her forgiveness, which she readily accorded to him, adding, "I pray you, dispatch me quickly." Then kneeling, and saying, "Lord, into thy hands I commend my spirit," she meekly submitted to her fate. This tragedy took place February 12, 1553-4, when the admirable and heroic victim had scarcely completed her seventeenth year.

She is described by Dr. Fuller* as possessing the innocence of childhood, the beauty of youth, the solidity of maturity, and the gravity of age. "Her birth," says he, "was that of a princess; and with the learning of a scholar she led the life of a saint; and yet, for the offences of others, she was constrained to suffer the death of a malefactor."

Her father, the duke of Suffolk, paid the forfeit of his imprudence and of his crimes: he was, soon after the death of his daughter, tried, condemned, and executed.

On the wall of the room, in which the lady Jane was imprisoned in the Tower, she wrote with a pin the following lines:

"Non aliena putes homini quæ obtingere possunt:
Sens hodierna mihi, cras erit illa tibi."

"Think not, O mortal, vainly gay,
That thou from human woes art free:
The bitter cup I drink to-day,
To-morrow may be drunk by thee."

"Deo juvante, nil nocet livor malus,
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem."

"Harmless all malice if our God is nigh;
Fruitless all pains, if he his help deny.
Patient I pass these gloomy hours away,
And wait the morning of eternal day."

OUR FELLOWS.

BY CAROLINE J. YORKE.

You are the representative of a class. How many people there are in the world at this time like you; whose minds, hearts, and characters are the counterparts of yours; who are tried, for the most part, with the same trials, tempted with the same temptations! These are your brethren, kindred spirits. You may not know, perhaps, any of them; or, if you did meet and become acquainted with them a little, nay, even much, in all probability you would not recognize them, nor they you. The "inward man" is hid from us: the secret things belong to God. But, O, when you go to

the throne of grace for yourself and those you love, let these go with you. You spread your case before the Lord: recommend to him those that are similar. Thy Father has not one blessing only: his mercy, love, and power are infinite, thy Saviour's riches unsearchable: the fountain of life, the well of salvation is inexhaustible, unfathomable; and see, it runneth over. Hast thou but one vessel, or two, or three, to bring to him? Nay, he to whom you would commend yourself is love: "God is love."

You are the representative of a class. See the Lord's prayer, "Our Father:" you are not alone before the mercy-seat: there are others with you. Ah, see that you come not alone: your Saviour means it not. "Where are those that be thy fellows?" "Lord, thou knowest." Lord, seek us and save us: gather us out of the nations, from the east, and from the west, from the north, and from the south, gather us into thy fold: give us an interest in thy merits, in thy atonement; that we, though many, may be one in thee; that the treasure of one may be the treasure of all—thyself our treasure.

Are you weary and faint-hearted, grieved in spirit, and sorely discouraged at this time? How many there are on earth who suffer exactly as you do; and from the same causes too! You come to pour out your heart before the Lord, and to tell him of your trouble. You come to cast your burden upon him, who hath said, "I will sustain you." But, behold, "on him was laid the iniquity of us all;" and, behold, "the government is upon his shoulder." His compassions are infinite: he hath created all things in heaven and in earth: "he upholdeth all things: he fainteth not, neither is weary: there is no searching his understanding." Hast thou but one empty vessel to bring to him? Behold, he to whom you would commend yourself is love: God is love.

You are disappointed: your earthly hopes have failed you: how much you have wished for that can never be yours! Alas! but you suffer not alone: multitudes besides you have the same deprivations, the same losses, the same regrets: their strength is prostrated as yours: they have desired, and could not obtain—sought, and could not find. You go to ask the Lord to bring good out of evil, to lift up the light of his countenance upon you, and give you peace in him. You want to have your faith in his wisdom and mercy increased; so that you may say, "He hath done all things well;" so that in every thing you may give thanks, knowing that this is the will of God, a reconciled God in Christ Jesus concerning you. The Lord grant thee thy petitions exceeding abundantly! But plead also for your companions in adversity, child of God, that they also may be partakers of your consolations. The Lord is plentiful in mercy, and there is nothing hid from him: hast thou but one empty vessel to bring to him? He to whom thou wouldst commend thyself is love: God is love.

Thou art on the bed of sickness, tossing to and fro with pain, and yet thou art not comfortless. It may be you are in the valley of the shadow of death; but you are not alone there: the Lord is making your sick-bed, smoothing your sick pillow, whispering words of kindness to you, and

* Vid. "Holy State," p. 211.

peace, and love. You lift up your heart to him in your suffering, and he supports you under it. He looks upon you in him who loved you, and gave himself for you—his beloved Son; who himself bare your griefs, and carried your sorrows. He looks upon you in him, and loves you for his sake. Neither are you without earthly comforters: you have many friends around you, and many anxiously inquire after you: you have much alleviation in your pain, and soothing in your anguish. Child of God, O there are many besides you upon the bed of sickness at this time: there are many besides you passing through the valley of the shadow of death; and some among them are without friends, or any that care for them; some among them are wringing their hands in despair, as well as agony: they have no hope: they are without God. O it is all darkness; and the Lord rises not: they are alone—alone. O, when you lift up your heart to God, think of these! You are passing out of life together. Pray for them, pray for those who are like you (I trust) accepted in the Beloved; nay, I need not remind you of this: “ye yourselves are taught of God to love one another,” and “by this we know that we are passed from death unto life, because we love the brethren;” but pray also for those poor, destitute, afflicted souls, at whose side the Lord is not. O, we read of brands snatched from the burning—of mercy at the last hour. O, Lord Jesus, thou didst speak peace to the dying malefactor, have mercy upon these!

The Cabinet.

SCRIPTURE PUBLICLY EXPOUNDED OR READ.—The commencement of the practice of regularly reading portions of the law, as well as of interpreting what was read, appears to have been subsequent to the return of the Jews from their captivity in Babylon, when few of them were able to understand their own scriptures. On this account it was ordained by Ezra, at the request of the people themselves, that the law of Moses should be publicly read and expounded, by Levites appointed for the purpose. In the book of Nehemiah we have a particular account of the manner in which the law first began to be read and expounded in public (Neh. viii. 1-8). Either in the time of Ezra, or soon after, as some learned men have thought, synagogues were erected; and one was built in every place where there were ten persons properly qualified to attend the service; i. e., free, and of competent age. From this period to the coming of Christ the custom of reading and expounding the scriptures on the sabbath-day in the synagogue was strictly observed... The practice was to read and expound first a portion of the law, and afterwards—at least, in the time of our Saviour's ministry upon earth—a portion of the prophets. At this time, at least the voices of Moses and the prophets were then heard in the synagogue every sabbath-day; and, when our Lord had read a portion from the prophecy of Isaiah, in his exposition he applied it to himself (Luke iv. 16-27). From our Saviour the task of preaching the gospel devolved upon the apostles (Matt. vii. 28, 29). At their first appoint-

ment the commission was limited to preach “to the lost sheep of the house of Israel” (Matt. x. 6, 7). But, after his resurrection, they were invested with a more extensive commission (Matt. xxviii. 19, 20). In the public assemblies of the first Christians it is probable that portions from the whole canon of scripture were occasionally read, and afterwards explained. At this period the books of the Old Testament were the only canonical scriptures. But, as soon as the different parts of the New Testament were written and published, they likewise were read in the church. Thus much may fairly be inferred from St. Paul's writings. He charged that his epistle should be read to all his brethren in Thessalonica; and that his epistle to the Colossians should be read not only to them, but “also in the church of the Laodiceans.” Christians have always had the scripture read in their religious assemblies. To Moses and the prophets the primitive church added the epistles and gospels. Justin Martyr says: “On the day called Sunday there is held a meeting in one place of all the people, whether they dwell in towns or in the country; and the writings of the apostles and prophets are read, as far as time and opportunity permit. Then, after the reader has finished, he that presides addresses a discourse to the people, in which he instructs them, and exhorts them to imitate the goodly things which have been read.” Tertullian records, “We meet together to hear the holy scripture rehearsed, according as the circumstances of the present time may require us to forewarn, or to review. At all events, by the sacred scripture we support our faith, exalt our hope, and confirm our confidence. We further enforce obedience to the divine commands by repeated instructions, by exhortations, and by rebukes.” Both the number and length of the lessons appear to have differed in different places; some being taken out of the Old and some out of the New Testament; Rome alone making the exception. From old Roman ritualists, Stillingfleet deduces that for upwards of 400 years after Christ no part of scripture was read in the church, but the epistles of St. Paul and the four gospels. In process of time, first the psalms, or a portion of them, and next lessons taken from the Old and New Testament were introduced, a practice borrowed from the Gallic church. In some countries two lessons only were read, and they immediately followed the psalms; Cassian observing that the custom was so ancient that it was not known whether the institution was of human, apostolic, or divine appointment. Cassian is supposed to have established this practice in some of the Gallican churches, whence it probably travelled into Britain. Among the early Christians, before the reader began, sometimes the bishops addressed the people with the salutation, “Peace be unto you.” Then an assistant deacon stood up, and with a loud voice, said, “Brethren, let us hearken.” The reader introduced the lesson with “Thus saith the Lord.” St. Chrysostom (10th Homily on St. John) exhorts the congregation to read at home, in the course of the preceding week, such portions of the gospel as they knew would on Sunday be read and expounded in the church. The lessons were followed by the homily

or sermon, which generally was an explanation of some passages or portion of the scripture that had been read in the service of the day, and was delivered extempore, or out of a book. The explanation generally consumed about one hour. When the lessons consisted of several chapters, portions of them were passed over. In the days of St. Austin there were certain fixed lessons for ordinary days, and others for festivals.—*Shepherd on the Common Prayer.*

Poetry.

HEBREWS IV. 9*.

"There remaineth therefore a rest to the people of God."

THERE is a rest, a happy rest,
Upon an infant's quiet breast,
When, wearied with its merry play,
That lasted through the summer's day,
It sinks to sleep; its little hands
Folded so softly in each other;
Its eyes 'neath slumber's unseen bands
Closed; and the blessing of its mother,
Though scarcely understood, yet felt
Into the very heart to melt,
Tinging the golden dreams, that steep
Its happy heart throughout its sleep.
Hath not that babe known purest bliss?
Can rest be lovelier than this?

There is a rest, a blessed rest,
To the sad heart a welcome guest:
Lo where the weary-hearted lies!
Slumber at length has sealed his eyes.
Thank God, he sleeps: that furrowed brow
Is calm: his tears have ceased to flow;
And, though the pulse throb wildly yet,
That slumber must be blessedness,
If the poor sufferer can forget
The bitter pangs of his distress.
Yet was not that pale slumberer once
Bathed in a sleep as calm, and free
From sorrow, as the happy trance
That wraps the couch of infancy?
And could that sleep, whose gentle power
Seemed like the zephyrs on the flower,
Folding its leaves, as if they ne'er
Should to a keener blast lie bare,
Give place to such repose as this,
The mere relief of wearied thought?
O sin! O woe! what havoc is
By you 'midst earthly blessings wrought!

There is a rest, a dreamless rest—
Lo where the drooping willows wave!
No dream disturbs the pulseless breast:
There is the slumber of the grave.
The heart is still, the lips are dumb,
There may no joy nor sorrow come;

* From "Sacred Poems." By M. A. Browne.

Yet shall that breathless slumberer wake,
The last dread trump his sleep shall break:
Long may his rest unbroken be,
But shall not last eternally.

Then, where is rest, a lasting rest?
It is not by the world possess'd:
It dwelleth only with the blest;
Only with those, like silver tried,
From earthly passions purified;
With those enfranchised souls, wherein
God's Spirit makes his bright abode;
Where human wish, and fear, and sin
Are conquered by the power of God.
'Tis not exemption from distress,
But faith's deep inner happiness;
Not freedom from the pang of fear,
But the Physician always near.
So rests the firmly-rooted tree,
Though bent and sighing in the blast;
So safe the anchored bark may be,
Though heaves the hull, and bends the mast.
This rest remains—this holy call
Is sounding yet for us, for all.
"The world's deceitful peace resign—
Join with my people—it is thine!"

Miscellaneous.

BYRROOT.—I took our servant, Nicalo, with me this day, to have a range through the town and neighbourhood. The streets are narrow and dirty. The shoemakers, tailors, &c., were working at their doors, as at Malta; and the shops were destitute of windows—the front being entirely laid open. Most of the wares which I saw exposed for sale were unknown to me; so I had to consult Nicalo as to their utility. I bought only a small looking-glass, and one farthing's worth of fine grapes, which I found too much for me. We then proceeded to the suburbs, and visited several Turkish burying-ground. All these graves have stones piled round them, but not plastered, as those in Egypt. The roads are very narrow and bad; indeed I have not seen a road of any considerable length, upon which two carts might with safety pass; and, when I used to ride abroad, I often feared that I should come to the ground, only that the nimble little horses of the country are so accustomed to these uneven and dangerous roads that they rarely make a mistake. As for carts, carriages, or even wheelbarrows, I could not see so much as one; nor would they be of any use, while the roads are in such a wretched condition. Bad as they are, Nicalo says that the streets in Jerusalem, and the roads around it, are much worse.—*Loethian's Visit to Jerusalem.*

London: Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROGERSON, 24, NORFOLK-STREET STRAND LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 660.—AUGUST 28, 1847.



(The Swan.)

SKETCHES FROM NATURAL HISTORY.

No. LXII.

THE TAME OR MUTE SWAN.

THE swan, *cygnus*, belongs to the genus *anas*, of the order *anseræ*. The beak of this genus is a little obtuse, covered with an epidermis, or skin; gibbous at the base, and broad at the apex: the tongue is obtuse and fleshy: the feet are webbed, and fitted for swimming.

The wild or whistling swan is less than the tame or mute species. It frequents our coasts in hard winters, but does not breed in Great Britain.

The tame swan is the largest of the British birds: its bill is red, with the tip and the sides black, and the skin between the eyes and bill of the same colour. Over the base of the upper
VOL. XXIII.

mandible projects a black callous knob: the whole plumage in old birds is white; in young ones ash-coloured, till the second year: the legs are dusky. These birds are very strong, and sometimes fierce. They have been known to break a man's leg with a stroke of the wings. They are said to be long-lived, so as even to reach the hundredth year. They lay eight eggs, and sit six weeks. They feed on both fish and herbage.

No bird makes a more inelegant figure out of the water; but on that element its attitudes are most graceful:

"The swan, with arched neck
Between her white wings mantling, proudly rows
Her state with oary feet."

MILTON'S PAR. LOST., BOOK VII.

In former times the swan was considered a de-

licacy for the table, and was generally served up at great feasts. These birds were protected by various laws; for, by an act of Edward IV., "no one, that possessed a freehold of less clear yearly value than five marks, was permitted to keep any, other than the son of our sovereign lord the king." By the eleventh of Henry VII. the punishment for taking their eggs was imprisonment for a year and a day, and a fine at the king's will. At present, though not valued for their delicacy, great numbers are preserved for their beauty.

WORLDLY POLICY*.

IF once we lose sight of the great truth, that to please God is a privilege as well as a duty, we shall inevitably place our confidence in some specious treasure upon earth; and, drawing off our regard from the first great Cause, we shall look for support from secondary and subordinate causes. It is the Christian's joy to believe in God at all times, and to trust in him as the ruler and disposer of all events. To expect the divine blessing, whilst fulfilling the duties of his station in holiness and righteousness of life, relieves him from anxious fear, and saves him from cringing to the world. He knows, to his comfort, that, after allowing full scope for human agency, "the Lord reigns," and superintends the whole universe. Whatever may be his views concerning the ungodly, he feels that his own case is sure; for a "good man's ways are ordered by the Lord:" "The eyes of the Lord are over the righteous; and his ears are open unto their prayers:" "And who is he that will harm you, if ye be followers of that which is good?" Under these blessed promises, he rests satisfied with the simple assurance that he is in the Lord's hands, who "shall bring forth his righteousness as the light, and his judgment as the noon-day."

But, when this faith in God as our providential governor is set aside, and men look upon their affairs as controlled by human wisdom or strength, their eye of confidence is directed to an inferior agency, so that trust in the creature takes precedence of hope and dependence on the Creator. When this is unhappily the case of a professing Christian, he becomes vacillating in his principles, wavering in his dispositions, and consequently inconsistent in his practice. He parleys with conscience, and begins to reason where he ought promptly to obey. He trembles at doing any thing which seems to oppose his worldly interests, though the path of rectitude be clearly marked out in the bible; and he risks the loss of God's favour, rather than incur the displeasure of man. He therefore adopts a system of policy founded upon worldly principles; the question no longer being how he can best please the Lord, but how it will suit or retard his present interests. This heathenish anxiety about consequences is one of the greatest hindrances to a life of faith. Where religious duty is not concerned, and we have only to decide upon the most eligible of several plans which lie before us in a temporal mat-

ter, Christian prudence will select the one that holds forth the greatest advantages. But, when obedience to God, or the promotion of our spiritual welfare is involved, a new item is brought into the account, which gives to that side of the question an immeasurable weight, and should at once determine our choice in favour of principle. "Immediately I conferred not with flesh and blood," said the great apostle of the Gentiles; "and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

It follows, that, should the Christian be placed in such circumstances that he must choose between honouring God and pleasing himself or his neighbour, or between his temporal and spiritual advancement, he should not hesitate for a moment, but at once adopt that course to which religion calls. God has then taken the case out of his servant's hand, so as to leave him no liberty of judgment, and has himself become responsible for all the consequences. Reasoning upon the matter then amounts to a parley with the enemy. Thus, if a godly man must either violate the sabbath, or lose his employment; if he must connive at the wickedness of a superior, or forfeit his favour and assistance; if he must adopt the dishonesties of trade, or surrender some of his gains; if he must administer a bribe, or lose worldly advantages; if he must receive a bribe, or subject himself to temporary inconvenience; if he must neglect the ordinances of religion, or forego the society of friends; in all these cases, his way has been marked out by a wisdom higher than his own, and he has nothing to do but obey its dictates, "deny himself, take up his cross, and follow Christ."

It is with sorrow that we see the accommodation plan pursued by so many professors of piety. Present interests and worldly friendships are often pleaded in excuse for ungodly compliances and the neglect of Christian ordinances. Some, who would not profane the sabbath-day by engaging in secular business, hesitate not to keep their domestics as much employed in ministering to their appetites as if they had no souls to be saved. Others curtail this sacred day by rising late and retiring early; or they spend the hours, which are not passed in the sanctuary, in listlessness, gossip, or general reading. Some, who are wont to ask the blessing of God upon their repasts, and to engage in family devotions when alone, are ashamed of doing so before company, or in presence of worldly visitors. Some, who go to the house of prayer on a week-day, when they "have nothing to do," seem to find out that a friendly entertainment at home, or visiting abroad, is of paramount importance to the worship of God, which can be put off to a "more convenient season." Others deem it right to conform to the usages, however ungodly, of a family with whom they reside, or to whom they may be paying a visit. In this way does religion lose its glory in the eyes of the world, because its light does not shine forth by a faith productive of practical piety.

The evil of which we complain extends from individuals to the church at large; and Christian communities are found to pursue a worldly system

* From "The World in the Church." By a Watchman. London: Simpkin, and Co., 1846. We have before made a quotation from this useful little work. We are glad to bring it again under our readers' notice.—ED.

of policy, crouching to and extolling the rich for their money or influence, and eagerly desiring their good opinion and assistance. Although Christ has promised to be with his true church to the end of the world, to defend it against "the gates of hell," to be its "glory and defence," he commands it to keep itself pure and undefiled, that he may dwell in it, and to leave its safety to his guardian care. It ought, therefore, to maintain a noble independence, neither fearing the frown nor courting the smile of the world: "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?" To obtain help from the ungodly, it is generally requisite to flatter their vanity, or comply with some of their wishes; both of which ways are positively forbidden in the bible. "Do I seek to please men?" said St. Paul; "for, if I yet pleased men, I should not be the servant of Christ."

To support religious institutions, which are numerous in the present day, worldly schemes are often put into operation. Carnal feelings and desires are wrought upon in order to obtain pecuniary aid. "Let not thy right hand know what thy left hand doeth, that thine alms may be in secret," is an injunction of Christ little attended to by his followers of the present day. Pompous lists are formed, and names blazoned abroad, so that the faithful disciple who gives "in secret" is generally supposed not to give anything. The amount of published subscriptions is then canvassed by the multitude; and men's generosity is estimated by a comparison of these fancied merits. A common excuse for this unscriptural parade is, that people may be satisfied that their charity has been rightly applied. But the bible shows us a more excellent way. A few persons, in whose piety and integrity confidence could be reposed, were selected to take charge of the charitable funds; and this was deemed a sufficient precaution. It was the church's glory to trust such characters. "Moreover they reckoned not with the men into whose hands they delivered the money to be bestowed on workmen; for they dealt faithfully" (2 Kings xii. 15): "And I made treasurers over the treasures; for they were counted faithful; and their office was to distribute unto their brethren" (Neh. xiii. 13): "When I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and, if it be meet that I go also, they shall go with me" (1 Cor. xvi. 3). It is true that St. Paul boasted of the liberality of certain churches, even to "provoke the zeal of others;" but this general commendation was very different from exhibiting

individual names to be pointed at by the world. And we are sure that if pious subscribers knew one-half of the uncharitable remarks that are made upon their bounty, when the lists are published, they would gladly avail themselves of feigned names until this worldly practice be done away with.

Again some seek to maintain the cause of Christ by oratorios, concerts, balls, bazaars, steam-boat excursions, and other expensive pleasures, where often a small part only of the money can be saved for the institution. This also is deemed a charity. Has Christ any need of these unworthy means? Are the silver and gold his? if so, his cause has a right of precedency over all luxury and covetousness in his people; and they should be "willing in the day of his power" or acknowledged supremacy. If his church were faithful, they would willingly furnish all necessary supplies, according to their individual ability, from right principles of love and duty, without the instigation of carnal incentives. The benevolence which requires so many trappings to make it pleasing to the eye, and so many helps to withstand the covetousness of the heart, is of worldly origin—a mere caricature of heaven-born charity. The latter always appears most noble in her native simplicity, and is, "when unadorned, adorned the most."

We are persuaded that the kingdom of Christ needs not the smile of princes, the compliments of statesmen, the eloquence of unconverted orators, the attractions of earthly splendour, nor any plan of worldly policy to aid its advancement. When these are courted, the cause of truth is fettered, and deprived of the full blessing of its Lord: "Those that honour me I will honour." We must throw ourselves back upon first principles, which operated so successfully in the primitive ages of Christianity, and triumphed over every opposing obstacle, in spite of persecution, torture, and death. But those were days of pious heroism, when every one, who bore the name of Christ, did so at the peril of his life, and was willing to part with all things, that he might glorify the Lord, and promote his sacred cause. This, alas! is the reign of selfishness: the cross is shunned, whilst its crown is desired. To receive much, and to do little, is the genius of the day. To enjoy the workling's earth, and to enter the Christian's heaven, is the wish of many modern professors. They hope to gain all the benefits of religion, whilst wedded as closely as possible to the fashions and maxims of Satan's votaries. They cling to the carnal mind, so as heartily to relish the "desires of the flesh," and yet expect that such a change shall come over them at some indefinite period, as to make them forthwith prepared for the spiritual joys of the heavenly sanctuary. In the every-day walks of life, and by the whole tenor of their conversation, they cannot be distinguished from ordinary men of honour and women of virtue; yet they call themselves "pilgrims and strangers upon the earth." Without giving any witness of devotedness or self-denial in their disposition and habits, utterly regardless that they "cannot serve two masters;" cheating themselves by professing to carry the cross after a suffering Saviour, whilst endeavouring to please the world, gain the world, and enjoy the world; they

say that they are striving "to lay aside every weight, and the sin which doth so easily beset them, and to run with patience" the Christian race. Vowing that they will fight against the world, the flesh, and the devil, they continue in the power of this threefold adversary, who lures them onward to destruction. Satisfied with declaring that they hate sin and Satan, they even apologize for the follies of amiable transgressors, and suffer the deceiver to pursue his dreadful work, unchecked by any efforts on their side. Yea, they feign pity for the souls of their unconverted kindred and brethren; but, so far from attempting a rescue, they associate with them for years together, without once seriously warning them to "flee from the wrath to come." Theirs is, indeed, the deceitfulness of unrighteousness, against which woe is denounced in the book of God: it is something so different from the portraiture of excellence depicted in the sacred oracles, that they seem never to have read these pages with a desire of improvement, but only to have culled a few promises which might afford them a false comfort upon earth, and be a lullaby to soothe them on the paths of ruin.

Thus is the light of the gospel hid under a bushel of worldliness; and the men of this age know not the true genius of Christianity, its lovely dispositions, its noble bearing, and the purifying influences of its immortal hopes. The outward splendour of the church is indeed maintained; and some think that by its pomp and wealth it may make an impression upon the minds of the multitude. Vain hope! For, could all that is desired in this respect be realized, it would only amount to that outward honour which is usually given to the grandeur of gorgeous ceremonies, which may fascinate the imagination for a fleeting moment, but can never gain over one of Satan's slaves to the service of Christ.

"Israel shall dwell in safety alone." The glory of the church consists in its separation from this vain and selfish world, from which it must be distinguished by the purity and devotion of its members. So, the true honour and security of individual Christians are derived from their being "crucified to the world," and their "life hid with Christ in God." To enjoy the full benefit of the gospel, we must make a complete surrender of ourselves to the will of the Most High. And this for two reasons. First, because it is only the decided and devoted believer that God has promised to adopt and acknowledge as his own: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." Unless we yield our whole heart to his service, and perform our part of the covenant, we have no right to expect him to fulfil his part, by the bestowment of a blessing. We may presume upon his forbearance, and deceive ourselves with false expectations of future happiness; but the crown of life is only promised to the warrior who is "faithful unto death." We may call ourselves servants of Jesus, whilst living under the influence of an apostate spirit, and still seeking to please ourselves; but he acknowledges as his disciples those only who courageously take up their cross, and follow him whithersoever he leadeth.

A second reason for the necessity of loving God with all our heart and soul and mind and strength is derived from that warning of St. James: "A double-minded man is unstable in all his ways." Our peace and hope in God depend upon the unwavering character of our obedience. This has been eloquently stated by a modern divine: "Be assured that in proportion to the strength and simplicity of your determination for God will be the clearness of your Christianity, and the comfort attendant on all its hopes and all its promises. It is the man whose eye is single, whose whole body shall be full of light. You complain of darkness, do you? See that there be not a want of perfect oneness, and willingness, and sincerity, as to the total yielding of yourself unto God. The entanglement of one wrong and worldly affection may mar your purposes: the influence of one forbidden conformity may do it. To the right following of Christ there must be the forsaking of all. He must be chosen as the alone master. Nor will he accept of a partial yielding up of yourselves: it must be one entire and unexcepted yielding. Nor is there anything so likely as the doubtings of a wavering and undecided purpose to warp the gospel into obscurity, and throw a darkening shroud over all that truth which ministers peace and joy to the believer's soul. I am not asking at present how much you can do; but go to the service with the feeling that your all is due, and with the honest intention and desire that all shall be done."

"We beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service. And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Listen to the voice of exhortation, and assert your real and unspeakably great privileges. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We have only performed our duty in endeavouring to sound an alarm when the enemy has entered into the Lord's heritage. "Cry aloud, spare not: lift up thy voice like a trumpet; and show my people their transgression, and the house of Jacob their sins." "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, and if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Were it a question of human policy or worldly prudence, we would fain be silent, and lay down the watchman's trumpet. But the interests at stake are those of eternity. The prosperity of Christ's kingdom involves the salvation of millions of immortal spirits, including your own, with those of your family and friends. The self-denial required of you is transitory, for death is at hand: the reward is glorious, for it reaches through endless duration.

Rise, then, fellow Christians! Throw off the unfruitful works of darkness; and put on the whole armour of light. Expel the foe from the ranks of the church, that you may be free to fight the battles of your Lord. If the contest be strong, and there be many discouragements in the way, lay hold of divine strength, and think of that day when Christ shall come to be "glorified in his

saints, and to be admired in all them that believe." And hear his gracious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne."

BAD TEMPER, ITS INDULGENCE AND RESULTS.

No. III.

I WAS sitting at my solitary breakfast the following morning, when news was brought me that Foster was dead. Was it possible! Could the few short hours I had slept have worked so awful a change! It was too true; and, falling on my knees, I thanked God that he had put it in my heart to visit the sick man directly I was sent for. Had I postponed doing so, as at first I had been inclined to do, the weary pilgrim would have had to tread the dark valley without having heard one word of kindly encouragement, or assurance that his sins were forgiven; without one prayer being offered up for his soul's eternal weal by a minister of Christ.

Early in the day I walked over to Elm End, determined to try and make an impression on the widow's heart, whilst still softened by the melancholy scene which she had so lately witnessed. I found her giving way to passionate grief: so violent, indeed, were her sobs, that at first I was tempted to think she must be feigning an excess of grief which she did not feel. In this supposition, however, I believe that I did Mrs. Foster injustice; for she was a woman of extremely violent passions; and at the moment, I have no doubt, she found her grief as uncontrollable as she usually did her anger. I first endeavoured to soothe her, and then tried to draw her attention from her sorrow to her faults; being willing, for the time, to add a poignancy to her grief, by adding thereto some feelings of remorse for her unnatural and sinful conduct towards the husband she had lost, in the hope that hereafter hers might prove the "sorrow which worketh repentance." Even then, however, the idea of her own goodness being doubted raised a storm within her breast; and she would listen to nothing I had to say on the subject. Whenever I touched upon the hateful topic, she silenced me with, "Well, if I hadn't been a good wife, he'd never have been so sorry to leave me;" and then followed passionate lamentations on her own hard fate, which precluded the possibility of my doing the poor woman any good. Ruth, I believe, felt her father's death deeply; and her conscience was really smitten at the thought of all the unhappiness which she had caused him to feel. But, if ever she ventured to express any contrition on account of her unnatural conduct towards him, her mother, who seemed to consider herself implicated in any confessions made on that subject, instantly stopped her, either by turning the conversation, or by calling her a hypocrite or a liar. Weeks and months meanwhile rolled on, and with them the sorrow which Mrs. Foster felt for her husband's death wore away, without leaving any traces in the improved conduct of

herself or her daughter. They moved into a small, damp cottage at Elford Woodside; and there the same disgraceful scenes of quarrelling and fighting were carried on with equally unblushing violence as at Elm End. Indeed, the change for the worse in her worldly circumstances, having to leave her pretty cottage, and the struggle she had to make to live upon her own and Ruth's earnings, seemed (if that were possible) to have added to the bitterness of her disposition and the violence of her temper.

Affairs were in this sad state, when, one day as I was walking through the village, I met Mrs. Rudd, who, with tears in her eyes, inquired if I had heard about Ruth Foster. I asked her to what she alluded; and she replied, "Why, sir, if you'd believe it, she went off last night with one of the soldiers from —."

"Poor girl! are you quite sure that this bad news is true?"

"I wish I weren't, sir; but my good man says it's talked about all over —."

"Did you know, or had you any idea that she was about to take such a step?"

"Why, just as much and no more than this, sir: last Tuesday night she came down to our house, after having had a quarrel with her mother about something; and she threw herself down on a chair, and said, 'Well, aunt; I won't bear it no longer: I'll get married; and then she may go to the workhouse.' So I said to her, 'But how do you know you can get a husband?' And she said, 'O, I know of more than one that would be glad enough to have me;' and then, sir, I don't know why, but the thought of the barracks came across my mind; and I said, 'Well, I hope you'll never have one of the good-for-nothing soldiers, that's all;' but la, sir, I never gave her going off this way a thought!"

"Have you seen her mother since she received the sad intelligence?"

"No, sir, I hav'n't; for I'm afraid to go nigh her, and that's the truth."

"Well," I replied, "I am going towards Elford Woodside; so I will call in myself."

To my astonishment, on entering Mrs. Foster's cottage, I found her collecting all her worldly goods together, and tying into bundles her own clothes and those of her children, as though preparing for a journey. "Why, where are you going, Mrs. Foster?" I could not help exclaiming on seeing this unexpected sight.

"Going? why to the workhouse, to be sure: where else am I to go? Haven't you heard that that — (the expression she used was too dreadful to repeat) girl of mine has taken herself off, bag and baggage, and left me and the children to shift for ourselves?"

"I have, indeed, heard that Ruth has left you, and in a very discreditable way; and you must, I should think, reproach yourself deeply as having been the cause of it."

"Me the cause of it!—me, who have always been such a good mother to the girl! No, it was that good-for-nothing school: I've seen it all along. I told you a long while ago that Mrs. Hill taught the children no good; and now I'm certified she did Ruth a deal of harm."

"How dare you, Mrs. Foster, utter such a deliberate falsehood! God will surely punish you

for so slandering a good woman, who tries to do her duty in a very difficult situation. At school Ruth was steady and obedient, as you very well know: just as she was becoming fully aware of the advantages she enjoyed there, you deprived her of them, and exposed her to temptations which she had not strength of principle to resist. In a fit of petulance you left your parish-church, and obliged Ruth to do so likewise; and thus you took her from under the influence of her appointed pastors. She had, after that, no one to advise or admonish her; and what wonder, with such an example as yours before her—aye, continually—what wonder, I say, that a high-spirited girl should resent your perpetually tyrannizing over and thwarting her, or that she should in time become as violent as yourself? You have of late lived together more like savages and heathens than as Christians, and at last you have driven her from her home; and, if she owes her ruin to that step, you will have to answer for it."

The widow was perfectly pale with passion; and so bursting was her bosom with feelings of indignation and hatred, that she could not give expression to any of them; so I continued: "Now, Mrs. Foster, I shall pray to God for you: I do not ask you to join in the prayers, for you are not in a fit state to address your Maker." Having shut the cottage-door, I knelt beside the widow, and made supplication for her, as her minister. She did not kneel; but she left her employment, and stood with her arms folded, and her eyes fixed on one object, as though rooted to the spot. I prayed that a new heart might be given her, in place of her heart of stone; and that her temper, now like that of a demon, might be taken from her, and the Spirit of Christ be poured from above, and make her his, and all for the sake of that most holy Saviour. When I alluded to her husband and her child, to the misery she had caused them, and the fearful account which she would one day have to render respecting her conduct towards them, her lip quivered; and, when I proceeded to entreat that, if she repented her in dust and ashes, the dark record against her in God's book might be blotted out by the blood of the Lamb, slain for our transgressions, a tear for one moment trembled in her eye. But it was only for a moment: she was still too proud to shew any signs of humility or contrition. In conclusion, I prayed for myself, that, if in any respect I had been wanting in my duty towards the erring sheep about to be removed from my fold to that of another shepherd, in compassion to my infirmities it might not be remembered against me in the day of universal retribution. When I had arisen from my knees, I asked the widow if she were resolute in her determination to go into the workhouse, promising, if she changed her mind, that I would interest myself with some of the families in the neighbourhood to get her either work or washing; but she declined my offer, having, as she said, "made up her mind, and not being a woman given to change."

Into the workhouse, accordingly, the widow Foster, with her three children, went; and there (young in years, yet aged in appearance) she died; would that I could add, penitently. But, alas! no: the canker had so wormed itself into the very core of her heart, and eaten away every vestige

of all that it had once possessed of humility and gentleness, as to leave only a cold, dead, moral ruin, which the good chaplain found it impossible either to repair or restore. The last years of her life were spent, as too many preceding ones had been, in the very bondage of gall and bitterness. She was disliked by all around her, and returned their inimical feelings fourfold; nor did she scruple, on the slightest provocation, to give expression to them with a violence at once unchristian and disgraceful.

But enough: I would not pursue a subject so fraught with painful feelings and recollections, further than was necessary to show plainly to what fearful lengths strong passions may carry those who allow them to take their own wild and dangerous course; rather encouraging than repressing their violence, instead of manfully combating them with those weapons with which the great Captain of our salvation has armed us, to wage the fierce battles of our spiritual warfare. Should it be asked, What are these weapons? I would answer, They are chiefly these: prayer, self-denial, the reading of the scriptures, and due obedience to, and reception of, the holy ordinances and sacraments of Christ's catholic church. Prayer must be for pardon for sins already committed. Self-denial, if once practised in one way, whatever that may be, will render all other such acts far easier: he, who can say, "I keep under my body, and bring it into subjection," will not long have to complain that he finds his temper uncontrollable. The reading of the scriptures ever humbles us in our own estimation, whilst it purifies and exalts the soul. There are set forth in glowing characters the marks whereby the "faithful" may be known: we look for them in ourselves, and find—they are not. Humbled to the dust, covered with shame, and bowed down under the weight of our own unworthiness, we turn again to the sacred volume, and read, for the consolation of our souls, "Blessed are the meek;" and again, "Blessed are they that mourn, for they shall be comforted." And how shall they be comforted? Hereafter, by seeing the Saviour face to face, where tears shall be wiped away from all faces, and where the weary are at rest; and now by grace and pardon, received from him whose blood "cleanseth from all sin."

Thus, reader, be you "doomed by fate" to possess a temper however violent, or a will however unbending, still, if you wield these weapons with a hand nerved to fight a good fight, strong in the strength which cometh from above, as Christ's ambassador I bring you a message of peace, and assure you of a victory. Yea, though the struggle be fierce, the issue long doubtful, from the strength of your passions and the weakness of your flesh, yet surely at the last, if you faint not, the triumph shall be yours; for greater is he that is for you than the foes to your peace, which an unregenerate nature arrays against you.

Many such instances have I known: many, in the course of my ministry, have I met with, who, having been born with the seeds of angry passions sown deep in their hearts, and interwoven as it were with their very being, have at length found (by the powerful working of the Holy Spirit) their gall turned into sweetness, and the viper nestling in their bosom—like that hanging on the

hand of the apostle Paul—deprived of its sting. They have gone forth weeping, and returned rejoicing; for the old man, with its affections and lusts, its vile tempers and haughty passions, has been crucified on the Saviour's cross; and, though the operation was agony, the cure has been perfect, for it has saved their souls alive.

Reader, do you think I lay too much stress on the unholiness of anger, and make the consequences resulting from its indulgence appear more grievous than they really are? remember Mrs. Foster—her life, her death—and then own that I am right, and yourself take warning.

That such may be the case, that the Holy Ghost may descend into your hearts, making you holy, undefiled, and “harmless as doves,” is the heartfelt prayer of one, who having himself felt the misery of an unchastened spirit and head-strong temper, can feel, and feel deeply, for those who now suffer as he has done.

Last summer I was called upon to attend a funeral: it was that of a pauper who had died suddenly, and under melancholy circumstances. No mourners followed the bare ill-made coffin, no tear was shed as dust was returned to its parent dust, and no faithful eye watched beside the grave to see that all things were done decently and in order. The day was cheerless: those last sad rites how much more so! No stone marks the narrow mound wherein rest the remains of the child of poverty then committed to the earth: were there one, it would bear the name of the unhappy Ruth! She followed her husband to far distant shores; and in the land of the stranger he found a grave. Ruth, a widow and childless, returned to her native country, and, without the means of support, was passed on from parish to parish, seeking relief, and finding none. At length she reached the village where her girlhood days had been past; but none knew her, none opened their doors to receive the prodigal; and she bent her steps to the union. She saw the chaplain, told him she had come to die, and lay her bones in the old churchyard of Elford St. Mary. And so it proved: four-and-twenty hours after, her troubled, careworn spirit had fled its ruined tabernacle, to find, I firmly trust, a home of peace and love among those “who have come out of great tribulation.”

A. E. L.

INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

No. II.

BY MARY ROBERTS.

(Continued from vol xxii. page 159.)

I heard the trickling of a small lone stream,
Stealing from out a cleft, round which the sea-green
Firstling of spring peeped forth, and violets blue
Shed a mild fragrance. Onward went that stream,
Swell'd, as it pass'd, by full fresh flowings in
Of rushing waters, till at length they form'd
An ample lake most beauteous, imaging
The glorious sun, and heaven's eternal dome
Varied with summer-clouds. And thus methought
Was the small well-spring of the living stream
Which rose in Britain.

M. R.

POMPONIA GRACINA also, a woman of illustrious ank, the wife of Aulus Plantius, that

distinguished Roman general who first landed in Britain after the descent of Julius Cæsar, and to whom was decreed the honour of an ovation, is believed to have embraced Christianity. She was accused of preferring the rites of a foreign superstition, and the consideration of her crime was referred to the judgment of her husband, according to ancient usage. Plantius accordingly called together a number of her relations, and in their presence proceeded to give judgment on the conduct of his wife. He pronounced her innocent; and she retained her rank and honours. But Tacitus relates concerning her that she lived, to a great age, in a continued series of affliction; mourning at one period for the loss of her husband, who had been to her as a shield from death or degradation; at another for the cruel fate of Julia—whom she loved as a sister—the daughter of Drusus, cut off in the flower of her age by the wicked arts of Messalina. Claudius was induced, through the suggestions of that reckless woman, to give orders that Julia and her cousin of the same name, the daughter of Germanicus, should be led to execution: no proof of guilt was brought against them, neither were they heard in their defence. Many wept for their untimely fate, for both Drusus and Germanicus were dear to the Roman people; but none lamented them more deeply than Pomponia. She never laid aside her mourning, but pined with inconsolable grief for the loss of her early friend. During the reign of Claudius nothing could alleviate her sorrow. Nor was this deep affliction imputed to her as a crime: it seems to have been respected by the court, and was spoken of as the glory of her character by such of her friends as were unacquainted with the gracious words that warned the bereaved “not to sorrow as those who have no hope.” Pomponia had most probably little opportunity of conversing with Christians: we may infer that otherwise she would have submitted with resignation to the trials that were permitted to attend her. Nothing more is known respecting this distinguished woman: perhaps she lived remote from Rome, in order to avoid all intercourse with those who had caused her such exceeding grief. Christian communities existed in the provinces; and with them Pomponia might live in peace, far from all remembrances of bygone days, or the sight of persons implicated in the dark transactions of the reign of Claudius.

A goodly company of Christians dwelt at that time in Rome; and their piety was spoken of throughout the world. Among them Andronicus and Junius were much respected, as men of integrity and faith, by the apostles. Their conversion was of an earlier date than that of St. Paul's: they were his kinsmen, and suffered with him in times of persecution. Doubtless there were many others distinguished for their piety and rank, who professed the same faith; but little is known respecting them, neither is it ascertained by whose instrumentality the father of Caractacus was induced to relinquish his idol-worship, whether from the preaching of the apostles, or from observing the holy lives and conversation of the Christians. But this is immaterial. It matters not in what way the truth was conveyed to his heart: he received it with thankfulness, and earnestly sought, on his return to his paternal do-

for so slandering a good woman, who tries to do her duty in a very difficult situation. At school Ruth was steady and obedient, as you very well know: just as she was becoming fully aware of the advantages she enjoyed there, you deprived her of them, and exposed her to temptations which she had not strength of principle to resist. In a fit of petulance you left your parish-church, and obliged Ruth to do so likewise; and thus you took her from under the influence of her appointed pastors. She had, after that, no one to advise or admonish her; and what wonder, with such an example as yours before her—aye, continually—what wonder, I say, that a high-spirited girl should resent your perpetually tyrannizing over and thwarting her, or that she should in time become as violent as yourself? You have of late lived together more like savages and heathens than as Christians, and at last you have driven her from her home; and, if she owes her ruin to that step, you will have to answer for it."

The widow was perfectly pale with passion; and so bursting was her bosom with feelings of indignation and hatred, that she could not give expression to any of them; so I continued: "Now, Mrs. Foster, I shall pray to God for you: I do not ask you to join in the prayers, for you are not in a fit state to address your Maker." Having shut the cottage-door, I knelt beside the widow, and made supplication for her, as her minister. She did not kneel; but she left her employment, and stood with her arms folded, and her eyes fixed on one object, as though rooted to the spot. I prayed that a new heart might be given her, in place of her heart of stone; and that her temper, now like that of a demon, might be taken from her, and the Spirit of Christ be poured from above, and make her his, and all for the sake of that most holy Saviour. When I alluded to her husband and her child, to the misery she had caused them, and the fearful account which she would one day have to render respecting her conduct towards them, her lip quivered; and, when I proceeded to entreat that, if she repented her in dust and ashes, the dark record against her in God's book might be blotted out by the blood of the Lamb, slain for our transgressions, a tear for one moment trembled in her eye. But it was only for a moment: she was still too proud to shew any signs of humility or contrition. In conclusion, I prayed for myself, that, if in any respect I had been wanting in my duty towards the erring sheep about to be removed from my fold to that of another shepherd, in compassion to my infirmities it might not be remembered against me in the day of universal retribution. When I had arisen from my knees, I asked the widow if she were resolute in her determination to go into the workhouse, promising, if she changed her mind, that I would interest myself with some of the families in the neighbourhood to get her either work or washing; but she declined my offer, having, as she said, "made up her mind, and not being a woman given to change."

Into the workhouse, accordingly, the widow Foster, with her three children, went; and there (young in years, yet aged in appearance) she died; would that I could add, penitently. But, alas! no: the canker had so wormed itself into the very core of her heart, and eaten away every vestige

of all that it had once possessed of humility and gentleness, as to leave only a cold, dead, moral ruin, which the good chaplain found it impossible either to repair or restore. The last years of her life were spent, as too many preceding ones had been, in the very bondage of gall and bitterness. She was disliked by all around her, and returned their inimical feelings fourfold; nor did she scruple, on the slightest provocation, to give expression to them with a violence at once unchristian and disgraceful.

But enough: I would not pursue a subject so fraught with painful feelings and recollections, further than was necessary to show plainly to what fearful lengths strong passions may carry those who allow them to take their own wild and dangerous course; rather encouraging than repressing their violence, instead of manfully combating them with those weapons with which the great Captain of our salvation has armed us, to wage the fierce battles of our spiritual warfare. Should it be asked, What are these weapons? I would answer, They are chiefly these: prayer, self-denial, the reading of the scriptures, and due obedience to, and reception of, the holy ordinances and sacraments of Christ's catholic church. Prayer must be for pardon for sins already committed. Self-denial, if once practised in one way, whatever that may be, will render all other such acts far easier: he, who can say, "I keep under my body, and bring it into subjection," will not long have to complain that he finds his temper uncontrollable. The reading of the scriptures ever humbles us in our own estimation, whilst it purifies and exalts the soul. There are set forth in glowing characters the marks whereby the "faithful" may be known: we look for them in ourselves, and find—they are not. Humbled to the dust, covered with shame, and bowed down under the weight of our own unworthiness, we turn again to the sacred volume, and read, for the consolation of our souls, "Blessed are the meek;" and again, "Blessed are they that mourn, for they shall be comforted." And how shall they be comforted? Hereafter, by seeing the Saviour face to face, where tears shall be wiped away from all faces, and where the weary are at rest; and now by grace and pardon, received from him whose blood "cleanseth from all sin."

Thus, reader, be you "doomed by fate" to possess a temper however violent, or a will however unbending, still, if you wield these weapons with a hand nerved to fight a good fight, strong in the strength which cometh from above, as Christ's ambassador I bring you a message of peace, and assure you of a victory. Yes, though the struggle be fierce, the issue long doubtful, from the strength of your passions and the weakness of your flesh, yet surely at the last, if you faint not, the triumph shall be yours; for greater is he that is for you than the foes to your peace, which an unregenerate nature arrays against you.

Many such instances have I known: many, in the course of my ministry, have I met with, who, having been born with the seeds of angry passions sown deep in their hearts, and interwoven as it were with their very being, have at length found (by the powerful working of the Holy Spirit) their gall turned into sweetness, and the viper nestling in their bosom—like that hanging on the

communion between the visible and the invisible, the mortal and the immortal, the temporal and the eternal; in a word, by prayer man draws near to God, and God draws near to man.

This privilege, my brethren, so beneficial in its results to every one of Adam's earth-born race, the apostle encourages us to use in the words of the text: "Let us therefore," says he, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

But a throne is to most men an object of terror and alarm. There are few who can approach a monarch when seated there, without some degree of fear. The very idea of a king upon his throne is calculated to fill the mind with awe. And, if it be so with respect to the rulers of this world, what will be our feelings when brought before him who has the heaven for his throne and the earth for his footstool, and in "whose awful presence the angels veil their faces and adore"? What will be our feelings when the archangel's trumpet shall send its loud blast through earth and sea and sky, and summon both quick and dead to stand before God? In the 25th chapter of St. Matthew's gospel we are told that, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." And St. John also, in the 20th chapter of the Revelation, gives us a sublime description of the judgment which awaits us hereafter: "I saw," says he, "a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God." God help us to prepare for that dreadful day, which every moment as it flies brings nearer and nearer! God help us to receive the summons to judgment without alarm, and to meet our Judge without fear! He is not yet come to judgment. He is not yet seated on the great white throne: he is now seated on the throne of grace; and we are invited to come "boldly" to it, that "we may obtain mercy, and find grace to help in time of need."

I. It will be well, nay, it is all-important, that we understand the meaning of the apostle when he bids us "come boldly to the throne of grace." We are not then to approach the throne of grace doubting: we are not to draw near as if we thought that we should not be received there gladly: we are not to come as though we expected to be sent away without

being heard; for then the weakness of our faith in Christ is at once manifest. In short, to draw near with the persuasion that God will not hear our prayer is to insult rather than to respect and honour him. And, whilst we take care that we do not thus approach the throne of grace, we must guard likewise against a rash, daring, presumptuous approach; because, as sinners guilty and polluted, it is impossible that we can have anything wherewith to appear before the Lord: such boldness as this can never become those who come to obtain mercy and grace. O no! Let us bear in mind the apostle's exhortation in this same epistle: "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

The boldness, then, which we are authorized to use, is that which arises from a knowledge of our own vileness, and the sufficiency there is in Christ to his people's wants. When, for instance, we think of our sins, how many they are, how great, how oft repeated, we scarcely dare hope that God will be favourable unto us. Like the psalmist, we are almost ready to believe that God hath "forgotten to be gracious," and will "shut up his loving-kindness in displeasure." But, when we fix our eyes upon the cross, and see the Lord of life and glory dying thereon, see his precious life's blood poured out for sinners, see the great, the amazing love wherewith he loved us, then immediately our fears are dispelled, and swept away as the mist of the morning; then we are able at once to approach the throne of grace with boldness, being fully persuaded that we shall not approach in vain. Here is our confidence: here is our hope: in Christ, and in him crucified, we find both power and willingness to help. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

II. The reasons why we are to come to the throne of grace are two, namely, that we may obtain mercy, and grace to help in time of need. And O, what need have we to pray for mercy! Let us for one moment call to mind the many and grievous sins which we have committed against a pure and holy God. Let us remember also that we must very

shortly give an account to God for every word we have spoken, every thought we have conceived, every deed we have done; that the actions of every hour are noted down by him, to be proclaimed at the last day to an assembled universe. Let us think for one moment of these things, and surely we shall not delay to cry for mercy; surely we shall earnestly and at once cry out with the publican: "God be merciful to me a sinner."

We are to come, also, for "grace to help in time of need." Although salvation is not of debt, but of grace; although it is the free gift of God through Christ Jesus, nevertheless we must be made meet to receive it. Holiness, be it remembered, will not entitle us to heaven: it will only make us like those who are accounted worthy of it. Every moment, therefore, of our lives must be under the guidance of divine grace. Each one of us has a work to do, which is to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to run with patience the race that is set before us; to be diligent in making our calling and election sure; to press towards the mark for the prize of the high calling of God in Christ Jesus. And, if this be the work we have to do before we are meet for heaven, what time is there when God's help is not required? What time is there, when we need not call upon God, and say, "O hold thou up my goings in thy paths, that my footsteps slip not"?

III. And now let me remind you of a few seasons when we greatly stand in need of God's assistance.

The time of prosperity, then, is a "time of need." When the world smiles upon us we are in a situation of great difficulty and danger. We are then apt to put our confidence more in the creature, and less in the Creator. So long as earthly things go well with us, we are willing to believe that we want but little assistance from above. If riches increase, how ready are we to set our hearts upon them! If temporal blessings abound, how frequently do we forget the Giver! Amidst the enjoyment of earth's slippery comforts, how often do we look upon them as our hope and our confidence! There can be little doubt that thousands have been ruined by an uninterrupted succession of worldly prosperity. O remember, then, to approach the throne of grace, that you may be able to say with the apostle, "I know both how to be abased and how to abound."

The time of adversity is also a "time of need." When the hand of God presses heavy upon us, how ready are we to question his loving-kindness! how disposed are we to

give way to despair, and to indulge in immoderate grief! to doubt those gracious words: "All things shall work together for good to them that love God"! But, should earthly sorrow be ever upon any of you, I entreat you, brethren, turn not away from him who is a God of all comfort, a very present help in trouble. "In my distress," says the psalmist, "I cried unto the Lord; and he heard me." And forget not that the Lord himself became more earnest in prayer, when he endured his bitter agony in the garden. Let this teach you in time of trouble never to separate from God. Let it teach you never to forget that the broken, contrite heart God will not despise. Let it teach you to cast all your care upon him; to lay open to him your grief, your perplexities; to show him your need. It may be that God may still continue to afflict, still continue to correct; but of this you are sure, that God will listen to your prayers, and mark your tears, and enable you to declare, "In the midst of the sorrows which I had in my heart, thy comforts have refreshed my soul."

Once more, the time of death is a "time of need." Many of my hearers, perhaps, have never yet witnessed a fellow-sinner in the agonies of death. Perhaps they have carefully avoided the chamber where the life of a neighbour or relative has been hasting away. Let me, then, tell you that this is a reason of the greatest need. It is an awful thing to contend with the prince of this world for the last time. It is an awful thing to know that we are about to enter upon eternity, and to appear in the presence of the living God. O may each one of you lay this to heart: may you seek without delay that mercy and grace which are so freely offered you in Christ Jesus—"mercy" to pardon what is past, and "grace" to assist for the future; mercy to forgive your sins, and grace to renew your souls. Time, my brethren, is flying away on a swift wing. This life is very uncertain. We know not what a day may bring forth. We know not what shall be on the morrow. Within the space of a very few weeks we have been thrice reminded that "here we have no continuing city," that before another hour is past we may be called upon to strike our tents, and be gone.

Beloved brethren, let the awfully sudden deaths, which have lately taken place in our village, be a warning to every one of you. Death will soon happen to us all: I pray God it may not be sudden! I pray God we may not be unprepared! What has brought you to the house of God this day? Is it for the purpose of prayer? Is it that you may approach the throne of grace, to

find the mercy of your God in the face of Jesus Christ? If so, rest assured that God will not let you depart without a blessing. No one ever yet sought him in vain. His ear is ever open to prayer. He is nigh unto all them that call upon him in truth. It is a blessed privilege to approach the throne of grace. Saviour of the world, who by thy cross and precious blood hast redeemed us, help us to come! give us pardon, give us peace, give us life! Guide us with thy counsel here, and hereafter receive us to glory!

A VISIT TO A COTTAGE*.

It was a fine clear autumn morning, and the bells were ringing merrily as I entered the village, as if to welcome me back to the home of my childhood.

One of the first cottages I passed was the one where widow Jones used to live; and I knocked at the door hesitatingly; for, feeble and ailing as I had left her, I had hardly expected to find her still an inhabitant of this world. The door was opened to me by a tall, sun-burnt, and very sickly-looking man, who was a perfect stranger to me; and I was going to apologise for my intrusion, when I saw Mrs. Jones herself, seated in her accustomed place by the fireside, but propped up with pillows, and very much altered in appearance. She knew me at once, and gave me a joyful welcome; and I had then no difficulty in recognizing in the stranger before me her long-lost son Philip. His story was soon told. After repeated attacks of severe illness, from the effects of the climate of India on a constitution not naturally strong, his health had become so completely broken that he was at length permitted to return home, and had come about a year ago, to end his days in his native land. And indeed he was so entirely altered by sickness and suffering, that, when he returned to Summerford, none would have recognised in the worn and broken-down soldier the once gay and light-hearted Philip Jones.

But, though his outward man was thus decayed, his inward man was renewed by the Holy Spirit. He was a matured and experienced Christian; and I could well believe his mother when she spoke with such delight of the sweet communion they had together, and the happy hours which they spent in reading that blessed book which was so precious to them both, and in speaking of "the rest which remaineth for the people of God."

She appeared indeed to be very near that rest. "I feel I cannot be here long," she said, "'my flesh and my heart faileth; but God is the strength of my heart, and my portion for ever;' and O, how can I ever be thankful enough to him for sparing me to see my dear, dear son once more, and for restoring him to me such as he now is? O it is so much more than I deserve."

He took her hand affectionately, and was be-

ginning to tell me how bitterly he now felt the grief and anguish he had brought upon his widowed mother by his undutiful conduct; but she soon stopped him: "Dear Philip, it was only I that was to blame: you have suffered enough already; and you must not accuse yourself so. God only knows how I have suffered; for conscience always told me it was my own sin that was the cause of all my trouble. My repentance has been bitter indeed; but God has forgiven us both; and he has now given us peace at last: let us thankfully enjoy it, and not make ourselves unhappy by looking back to the past."

"After a good deal of interesting conversation with them, I asked what had become of Sarah. A shade passed over both their countenances; and tears filled the widow's eyes, as she replied—

"Ah, ma'am, Sarah's gone. It's a sad tale; but you'll like to hear all about it; and Philip will tell you."

"Yes, it is a sad tale, mother; but yet we've very much even in that to make us rejoice and be thankful; for you know we've good reason to say it's been a happy change for her." Then, turning to me, he said, "You'll like to hear all about my poor sister, ma'am."

"Indeed I should very much. When I left Summerford she was in a place at C—, at Mrs. Giles's, I think."

"Yes, ma'am; and there she staid till she married. It seems she'd been acquainted for some time with a young man in this village, of the name of Fielding. He was a gay, thoughtless young fellow, though I don't know there was any thing bad about him; and so mother's mind was very much set against the thing; and she tried very hard to turn Sarah from it. But Sarah wouldn't hear anything against him: you know, ma'am, she always loved to have her own way, and couldn't bear to be checked. So at last it ended in their being married; and they came to live in Summerford. He was a carpenter by trade, and I fancy very well to do in the world at first: he was always a clever lad, I remember."

"O yes," said his mother, "he might have done so well, if he had but been a steady, religious man. How well I remember how happy my poor Sarah seemed at first! and their little cottage looked so nice, and she'd every thing so comfortable about her."

"And did not this last long, Philip?"

"No, ma'am, it did not. I believe it was after the birth of their first child he began to alter: he got into bad company, and took to drinking; and then my poor sister's troubles began. It was very little money he ever brought her home, so that she'd often hard work to buy necessities: then her children were ailing and sickly, and half starved too, I dare say; so that, what with grief and want, and her husband's ill usage (for he treated her very bad at last), by the time I came home, I found her far gone in a deep decline."

"And how did she bear her afflictions?"

"Why, ma'am, by all I can hear, she was at first like a bull in a net, as the scripture says; but in time she became softened and subdued: she was driven to God for comfort; for sure enough she'd no where in this world to turn to for it; and when I saw her she had become quite a changed person."

* From "Early Training; or, Warnings and Encouragements to Christian Parents." London: Wertheim. 1847.

"Ah, ma'am," added his mother, "you wouldn't have known Sarah, if you'd seen her the last two or three years of her life. She was as meek and patient as a lamb: she never returned an angry word to her husband, nor ever reproached him with his unkindness; and was so humble and penitent. But, as Philip said, it was some time before her spirit was brought down, though God's grace wrought a wonderful change at last."

"And how long is it since she died?"

"About nine months," said Philip. "It was a lingering illness, but a very peaceful one; for she'd been brought to trust her soul to her Redeemer, and was looking for her rest in another world; and, if she could but have seen her poor husband different, it would have been, I dare say, the happiest part of her life: he was kind to her when she was really ill, but she wanted to see him turn to God. The clergyman was very good, and used to come and see her constantly; and she found his visits a great help and comfort to her. Then she'd mother and me to come and sit with her; and I was able to get her many little comforts; so that I hope, poor thing, her last days were made smoother for her. I always thought it was very mercifully ordered that I should have come home just when I did."

"Indeed it was, Philip; and I think we may see, in all that has happened to you and your poor sister, how God mingles mercy with judgment."

"Yes, ma'am," said Mrs. Jones; "it is mercy indeed that has led my poor wandering children home to their heavenly Father. Though I neglected my duty to them, he would not leave them in the wilderness, but brought them safe into the fold, in his own way: it has been a thorny way to them; but 'he doeth all things well.'"

"And has Sarah left any little ones?" I asked.

"Only one," replied Philip: "the other two were always sickly children; and they died a year or two before their mother. We've got charge of little Richard; and, please God to spare me, I mean he should always live with me, as long as he wants a home, for the sake of poor Sarah."

Time was hastening on; and, as there were many other people whom I wished to see, I reluctantly bade farewell to the widow and her son, and proceeded on my way through the village.

EDUCATIONAL STATISTICS†.

As instances have been alleged, from our own past acts in Hampshire, of receipts from the public grants, the present may be the place to bring forward an instance of our specific proceeding in a central quarter, the city of the see, Winchester, where doubtless the highest example ought ever to be set. It has been set, through the zealous co-operation of the several incumbents of the thirteen parishes attached to Winchester, who have made an educational inquiry into the state of the entire youthful progeny, from two to fourteen years of age. This average of age in human life is found, by the tables now in use, to embrace a third nearly, or 1 in $3\frac{1}{2}$ on our whole species: and Winchester, therefore, containing 10,210

* From a charge, delivered on visitation, in April, 1847, by C. J. Hoare, M.A., archdeacon of Winchester. This charge will well repay an attentive perusal.—ED.

inhabitants, has by the tables 3,100 between 2 and 14, all capable of, and requiring instruction. Of these, then, on a full inquiry, 1835 are found to belong to the labouring classes, or those requiring assistance in their education. The other children, or about two-fifths of the 3,100, must be supposed to be under higher training; while 1835, or about three-fifths, bearing to the entire population of Winchester (10,210) the proportion of 1 in $5\frac{1}{2}$ on the average, or, as it appears in the more needy parishes, 1 in $4\frac{1}{2}$, are those who require eleemosynary teaching; and these happen exactly to verify the proportions I offered to you in my "Parochial Statistics," in 1844, derived from your own larger returns through the county.

Now of this number (1835) of poor children in Winchester it has been found that nearly an exact third has national or public church education; another third, dames' or other instruction, not under church observation, though scarcely a fraction of these belonging to separate denominations or sects; the remaining third, no education at all, though upwards of a hundred of this division are wanted at home or at work, probably being those varying between ten and fourteen. Hence, about 500 (accurately 514) are recorded as unemployed, not of any school, consequently in the street. The willingness of parents or friends to have those also brought under education may be collected from another circumstance coming out in this inquiry—that near 500*l.* per annum are actually paid by the poor themselves in the cause of education for their children.

Welcome the day, my reverend brethren, when the indifference of parents has become no longer an obstacle to the education of their children in the rules of Christian virtue.

Let us, then, take a circle of thirteen parishes in Winchester—a city so cared for, so central, so varied in its classes—having in round numbers, out of its 3,000 children between two and fourteen, 1,800 requiring charitable aid, or about three-fifths of the whole: still, of these we find but one-third in our national and church schools; one-third, at least, if a gathered, yet an unknown flock; and nearly the remaining third (except, perhaps, some we might reckon to be ours on Sundays) belonging to no flock at all, waiting, as they stray in the wilderness, for the voice and the hand of the faithful shepherd.

The proportions may be instructive to us even on the largest scale. If the national population be taken at about seventeen millions, and the children, consequently, between two and fourteen at near five millions, ruled by the same tables, we should then, following the Winchester proportions, find three millions out of the five requiring charitable education. Of these, then, each third million, disposed of as at Winchester, would give us about a million under national and other church instruction, a second million under some instruction, but not ascertained; and a third million unemployed, uninstructed, and in the street. Now we have very nearly two out of the three millions actually verified in public reports; which give upwards of 900,000 under national and other church education, and upwards of a million crying out for some notice out of the depths of misery and vice. The third million, we may conclude, like the other third portion in Winchester statis-

tics, is waiting for more regular supervision and direction in church principles; it being asserted that of those not more than about 70,000 are actually in dissenters' daily schools*.

But the far more important application is, my reverend brethren, to our own practical duties in this respect. Understanding that, on the average, 1 in 8½ of our own flock are of that age, viz., from two to fourteen, which needs instruction, we have here a practical standard for judging how many of these children require that education from charity. We may allow probably four-fifths of the number, if not all, in some rural populations; as we see in town-populations three-fifths†. Numbering thus each our own wants, shall we not then thunder, must I say?—or, at least, humbly knock—at the door of parliament for the supply needful for the aggregate of our own youth? And, having done all ourselves that charity can effect at home, we shall then be in a condition to say, Give us the school-room, assist the master, inspect his proceedings, encourage his proficiency by the boon of pupil-teachers and apprentices, who shall rise out of his school, qualified and approved like himself, to teach other schools also.

ISAAC.

"For in Isaac shall thy seed be called."—GEN. xxi. 12.

ISAAC was the son of Abraham and Sarah in their old age (Gen. xxi. 2, 3), when, according to the course of nature, the birth of a child to them was an event as improbable as if they had been dead. The birth of Isaac, however, had been the promise of God for many years, who fixed its appointed time, and also gave him the name of Isaac. The scriptures, moreover, attribute his birth to the immediate agency and power of God. "Is there anything too hard for the Lord?" was the Lord's inquiry of Sarah, when she doubted the possibility of her having a child. "Through faith," wrote the apostle, referring to the period when the Lord visited Sarah, as he had said (Gen. xxi. 1), "also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude" (Heb. xi. 11, 12). And in the epistle to the Romans (iv. 16-25) the same blessedness is ascribed to Abraham's faith in the promise of an heir, through whom his seed should be as numerous as the stars, as is to faith in God in raising up Jesus our Lord from the dead; thereby connecting the birth of Isaac, in its principle, with the resurrection of Jesus (see Rom. i. 4), and showing that both proceeded from the power of God. These circumstances—that Isaac was the child promised of God, that the time of his birth was appointed, and his name

given by God, and that his life was by the immediate agency and power of God—were intended to express that he, who was born "after the Spirit," was, in dignity and relationship, a son of God: they as much as said from God, "I will be to thee a Father; and thou shalt be to me a son." There were other circumstances that strengthen the inference that Isaac was, in a sense peculiar to himself, a son of God. He was born after the covenant of circumcision had been established with Abraham, whereby the body of the sins of his flesh had been put away; therefore the child was holy (1 Cor. vii. 14); as was also signified by his being circumcised immediately after his birth. This holiness was not merely a relative one, consisting of a change of state, but was absolutely the possession and character of Isaac, who walked with God, feared him, and obeyed his commandments (Gen. xxiv. 68, xxii. 1-14, xxvi. 1-6, and xxxi. 63). And in the few incidents of the life of Isaac, which are recorded in the scriptures—such as his marriage, his going into Gerar, and his blessing his sons—we cannot fail to recognize the guidance and preservation of his heavenly Father, who also blessed him with large possessions and earthly dignity, as evidences of his heavenly origin: "Thus Isaac sowed in that land, and received in the same year an hundredfold. And the Lord blessed him; and the man waxed great, and went forward, and grew until he became very great" (Gen. xxvi. 12, 13; xxiv. 7, 50; xxvi. 1, 2.)

The providences of God towards Abraham, as also the promise, "I will be to thee a God," had convinced him that they who walked with God by faith were brought into a closer relationship to him than other men, that they were indeed the subjects of a heavenly kingdom, and participators of heavenly blessings. But that the faithful should have such honour and dignity put on them as to be the sons and daughters of the Lord Almighty, that their relationship to him was that of a child to a parent, had not yet been revealed; and the birth of Isaac seems especially intended to make known this gracious truth.

Now, the Lord directed Abraham to cast out of his family Ishmael and his mother, assigning as the reason, "for in Isaac shall thy seed be called." But these words further meant that all the seed of Abraham in Isaac would be called to the same relationship with God as was Isaac. This is to be inferred from believers, through being called in Jesus Christ, being brought into the relationship of children with God (Eph. i. 4-6; Rom. viii. 16, 17), as also from Gal. iv. 28, where believers in Jesus Christ—the true seed of Abraham—are described as being, like Isaac, children of promise. Isaac, then, as the Son of God, was the prototype of the Israelitish nation, or all the promised seed of Abraham: "Thus saith the Lord, Israel is my son, even my first-born" (Exod. iv. 22). It is from this point of view that God addressed the people of Israel, whether he spake of their privileges, promised blessings to them, or threatened them with his judgments. As it will assist, then, to a right understanding of many parts of the scriptures, I propose to establish and enlarge upon this truth, that the Israelites were the children of God, or, considered as one body, the son of God; and that

* The National Society now claim a million; but a more accurate survey is in course through the whole of England and Wales.

† Of these it will be necessary to observe how many may be withdrawn, within that age, permanently, for home or other work: in Winchester, we observe 108, or about one in eighteen on 1884, the whole number; or, assuming 120, one in fifteen. They should, of course, be kept as long as possible on the books and under notice.

this relationship was the basis of their privileges, blessings, and punishments.

I observe, then, first, that in the scriptures God is described as the Father of the Israelites, and they are described as his children and his son*: "Of the Rock that begat thee thou art un-mindful, and hast forgotten God that formed thee" (Deut. xxxii. 18): "For I am a Father to Israel; and Ephraim is my first-born" (Jer. xxxi. 9): "Have we not all one Father? hath not God created us?" (Mal. ii. 10): "Ye are the children of the Lord your God" (Deut. xiv. 1): "Israel is my son" (Exod. iv. 22, 23). These passages establish the existence of the relationship. It belonged to the whole nation. Its commencement may be dated from their departure from Egypt, when "all were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2). Their existence in Egypt savoured more of death than of life, though they were then, as the seed of Abraham, in Isaac, the son of God (Hos. xi. 1; Gal. iv. 1-3); their enjoyment of this relationship waited the manifestation of its truth by God bringing them out of Egypt, from which time they commenced a new life that came from above.

I proceed, then, to the second part of our proposition, which is, that this relationship was the basis of their privileges, blessings, and punishments.

And, first, because they were the children of God, he brought them out of Egypt (Hos. xi. 4; Gal. iv. 6); and it is in reference to their state of bondage in Egypt, and their deliverance therefrom, that they are described as chosen, or elect, called, delivered, saved, bought, or purchased, and redeemed. "Ye are the children of the Lord your God; and the Lord hath chosen thee to be a peculiar people unto himself" (Deut. xiv. 1, 2; see also Deut. vii. 6-8; Isa. xlv. 1, 2; xlv. 4): "Hearken unto me, O Jacob, and Israel my called" (Isa. vi. 8, 12): "And I am come down to deliver them out of the land of the Egyptians" (Exod. iii. 8, xviii. 8-10): "The same did God send to be a deliverer" (Acts vii. 35): "Thus the Lord saved Israel that day out of the hand of the Egyptians" (Exod. xiv. 30; 1 Sam. x. 19): "Till thy people, O Lord, pass over, which thou hast purchased" (Exod. xv. 16): "Is not he thy Father, that hath bought thee?" (Deut. xxxii. 6; Ps. lxxiv. 2): "Because the Lord loved you, hath he brought you out with a mighty hand, and redeemed you out of the house of bondmen" (Deut. vii. 8): "I will redeem you with a stretched-out arm" (Exod. vi. 6, xv. 13). For the same reason, God describes himself as their Deliverer, their Saviour, their Salvation, their Redeemer: "The Lord is my rock and my deliverer" (2 Sam. xxii. 2; and Rom. xi. 26): "For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom" (Isa. xliii. 3): "The Lord is my strength, and he is become my salvation" (Exod. xv. ii.): "And they remembered that God was their rock, and the high God their Redeemer" (Ps. lxxviii. 35). The fact that God had thus interposed on their behalf,

was an assurance to them that at all times, and under all circumstances, he was "a very present help in time of trouble." Hence the psalmist could say, "O Israel, trust thou in the Lord: he is their help and their shield: O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield" (Ps. cxv. 9-11).

Secondly: because the Israelites were the children of God, his providence was pledged to be exercised for their good. Hence he revealed himself as sustaining towards them those relations which express an obligation and a delight in assisting and in doing good. He was their God, their King, their Lord, their Husband, their Shepherd, their Husbandman; and these relationships were ever made subservient to his duty and love towards them as their Father: "I am the Lord, which hallow you; that brought you out of the land of Egypt to be your God" (Lev. xxii. 23; Exod. vi. 7): "I am the Lord, your holy One, the Creator of Israel, your King" (Isa. xliii. 15; 1 Sam. xii. 12): "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me" (Isa. xlix. 14): "O Lord, the hope of Israel" (Jer. xvii. 13): "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them," saith the Lord (Jer. xxxi. 32): "For thy Maker is thy husband" (Isa. liv. 5): "The Lord is my shepherd: I shall not want" (Ps. xxiii.): "We are his people, and the sheep of his pasture" (Ps. c. 3): "I am the true vine: my Father is the husbandman" (John xv. 1, with Isa. v. 1-7). It followed, from God sustaining these relations towards the Israelites, that they became his people, his nation, his servants, his bride, his sheep, his vineyard (see Exod. vi. 7; Isa. li. 4; Lev. xxv. 55; Isa. liv. 6; Ps. xcv. 7; Isa. v. 7); and that when these relations, by reason of the offences of the people, were interrupted, they would be described as "a people laden with iniquity" (Isa. i. 4); "a rebellious people;" or "ye are not my people, and I will not be your God" (Hos. i. 9); "a nation scattered, a nation meted and trodden down" (Isa. xlviii. 2); a harlot, unfaithful to the marriage-vows; "sheep going astray;" a vineyard that brought forth wild grapes. For the above reason, and to point out his unity with the Israelites, God described them as the house or family of God; the city of the Lord; Jerusalem; Mount Zion (the places of his tabernacle); his sanctuary: "My servant Moses is not so, who is faithful in all his house" (Numb. xii. 7; Heb. iii. 2): "There is a river, the streams whereof shall make glad the city of our God" (Ps. xli. 4): "Till he made Jerusalem a praise on the earth" (Isa. lxii. 6, 7): "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16): "Judah was his sanctuary" (Ps. cxiv. 2; see Amos ix. 11). Hence the names of the people were said to be written or enrolled in the book of God: and they were citizens, invested with the privileges of his kingdom (Exod. xxxii. 32), while other nations were called strangers, aliens, foreigners, not the people of God (Lev. xxv. 47; Deut. xiv. 21;

* The references under each division may be increased by the use of a concordance.

Hos. ii. 23; Deut. xxxii. 21); also as far off (Eph. ii. 17), the Israelites being near to God.

Thirdly: as the children of God, he is described as having towards them all the affections of a parent; such as love (Jer. xxxi. 3; Deut. vii. 7); mercy (Ps. cvi. 7); compassion (Ps. lxxxvi. 15); long-suffering (Numb. xiv. 18), &c.; and his goodness towards them is ever ascribed to his free, and unmerited grace (Isa. xliii. 7, and Deut. iv. and vii.). They also, as children of the same parent, were called upon to exercise brotherly love and affection towards each other (Deut. xv. 7; Lev. xxv. 46; Deut. i. 16, iii. 18).

Fourthly: as the children of God, they were to be a peculiar people (Deut. xiv. 2); a holy nation (Exod. xix. 6); a nation above all nations (Deut. xxvi. 19); the saints of the Lord (Ps. xxxiv. 9); a kingdom of priests (Exod. xix. 6); the Lord's inheritance (Deut. iv. 20; 2 Sam. xxi. 3); and, lastly, they were to be an obedient people (Numb. xv. 37-41; Deut. xi. 22-7). The conduct of Isaac was highly exemplary, and most instructive on this point. He was obedient unto God, even unto death; for the command to Abraham to offer up Isaac for a burnt offering must also be viewed as a command to Isaac to lay down his life*. Had not Isaac thus considered the command, and willingly and resignedly submitted to the will of God his heavenly Father, Abraham could not have bound him, and laid him on the altar†. Isaac could say, "No man taketh it (my life) from me; but I lay it down of myself." This obedience resulted from the fact that Isaac had received his life from above; that God was his Father; that he was not his own, and therefore bound to glorify God with his life, who also gave him power to lay it down, in obedience to his command. Indeed, so essential was obedience, that the relationship of father and son was made dependent on it, not as the cause, but as the evidence of it: without obedience it would be apparent they had rebelled, and were no more worthy to be called the sons and daughters of the Lord Almighty.

Enough, I think, has been said to maintain our proposition, and to show that the basis of the revelations and providences of God towards the Israelites was, that he was their Father, and they were his children.

This relationship, however, proceeded from causes that were external, and which, though they had a symbolic and internal signification, could not in themselves give power to establish and perpetuate it. The deliverance of Israelites from Egypt was a life proceeding from death, which was sanctified unto God by their being under the cloud and passing through the sea, which was sustained and renewed by their eating the manna and drinking of the rock, and which was ever to evidence itself in their obedience to God's commandments. Still there was wanting in these privileges the power to quicken, to sanctify, and to sustain the life; consequently the nation became disobedient to God. These observations ap-

ply to the nation. There were some who partook of the power of the signs, who received the things signified by the outward symbols; and these were truly the sons of God, being born from above, even of the Spirit. They were not all Israel which were of Israel. The two covenants—the one that gendered to bondage (as it required an obedience that was irksome and impossible to the flesh), and the other of grace—were then concurrent. But it was from the weakness and unprofitableness of the former covenant that it passed away as a shadow, on the manifestation of the latter covenant or the body. This introduces to us what I purposed lastly to consider and explain—an application of the whole subject to the Lord Jesus Christ and his believing people.

In him we have one who is greater than Isaac: of whom, indeed, Isaac was only a figure. He is the Word, who was with God and was God, and of whom it was testified, on the promise of his birth in our nature, that "that holy thing which shall be born of thee shall be called the Son of God." "To as many as receive him, to them he gives power to become the sons of God, even to them that believe on his name; which are born not of God, nor of the will of the flesh, nor of the will of man, but of God." Jesus Christ, then, is the Son of God with power—the true Isaac, in whom all our laughter culminates (Gen. xxi. 6, with Luke ii. 10); and to his believing people, the Lord Almighty says: "I will receive you, and will be a Father unto you; and ye shall be my sons and daughters" (2 Cor. vi. 18). Thus the promise to Abraham, that in Isaac shall thy seed be called, is, according to its spirit and power, fulfilled in the calling of believers in Jesus Christ to the adoption of the sons of God, and to be joint-heirs with Christ of God.

In reference to their state by nature—a state of bondage to sin and of spiritual death—they are, now they have been born from above, an elect, called, delivered, saved, bought or purchased, and redeemed people. God is become their God, their King, their Lord, their Husband, their Shepherd, their Husbandman: he dwells with them by his Spirit, and he loves them as his children. They themselves are called to brotherly love, and particularly to obedience to the commands of their heavenly Father. Their Head has set them an example how they ought to walk, having been obedient even unto death; and in being his disciples they must hate their own loves (Luke xiv. 16). His death was of the deepest suffering: it was the ransom paid for our deliverance, the atonement offered for our sins; but the truth, that it was the will of his heavenly Father that he should thus suffer and die, sustained him in his gracious work. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." How earnestly ought his disciples to pray that they may have the mind that was in Christ; that, loving God above all things, they may find obedience to his commands the sustenance of their souls (see Ephes. iv. 1-16).

From the subject I make the following reflections:—

First, that a man cannot enter into the kingdom of God except he be born again, or from above. We have seen that the basis of all spiritual pri-

* As the act of God, whom the scriptures always represent as providing the burnt offering, the offering up of Isaac was descriptive of the gift of his Son to suffer death for our redemption, and to rise again for our justification; while, as the act of Abraham, it testified of his faith in and obedience to God.

† Isaac was now twenty-five years old (Hale's "Chronology," vol. ii.).

privileges and blessings is, that the person be the son of God. It was to the shame of Nicodemus that he, a master in Israel, knew not this truth; and it is far less excusable in any now to deny it, or to be ignorant of it. The dispensation when God recognized the outward form is passed away, now the new birth must be not of water only, but of water and of the Spirit.

Secondly, how manifold and great are the blessings of believers in Jesus Christ! God sustains towards them every relationship that speaks of protection, provision, and love. Having sought first the kingdom of God and his righteousness, his promise is to add unto them all other things (see Rom. viii. 32, 38, 39). There is no limit to what is for their good (John i. 16). How peaceful and thankful ought their minds to be, always rejoicing in the Lord! And, though it doth not yet appear what they shall be, it is sufficient for them to know that, when he shall appear, they shall be like him.

Lastly, believers in Jesus Christ should be walking in all the commandments and ordinances of the Lord blameless. They are dead unto sin, and alive unto God through Jesus Christ our Lord; therefore sin must not reign in their mortal body, that they should obey it in the lusts thereof; but, on the contrary, being "a chosen generation, a royal priesthood, an holy nation, a peculiar people, they should shew forth the praises of him who has called them out of darkness into his marvellous light."

J. E. W.

June 23rd, 1847.

Poetry.

POETRY FOR THE YOUNG.

BY CAROLINE J. YORKE.

(For the Church of England Magazine.)

THE POOR AND THE RICH.

THE poor man stood at the rich man's gate,
And asked for some crumbs of bread:
He had no friends in the wide, wide world,
And nowhere to lay his head.

The rich man dwelt in a splendid hall:
Enough had he, and to spare;
And he wore a gorgeous purple robe,
Such as kings and princes wear.

He had many men and women slaves
To wait on him night and day:
With music, and feasting, and revelry
He drove thought and care away.

The poor man lay at the rich man's gate:
His face it was deadly pale.
He did not speak: there was none to hear
His heavy and woeful tale.

Man helped him not; but the very dogs,
They pitied his outcast state;
And they came, and licked the poor man's sores,
Who was laid at the rich man's gate.

But God was the poor man's friend: he saw,
And pitied him, where he lay;
And, when he died, holy angels came,
And carried his soul away—

Away, away to the realms of light,
Where seraphs in beauty shine;
And there is the poor man dwelling now,
In glory and light divine.

The rich man never thought of God:
He was merry, and did not care;
But, when on his death-bed the rich man lay,
No angels of God came there;

But he lift up his eyes with cruel fiends,
In the burning regions of hell.
Alas! let us weep and wail for him;
For there does the rich man dwell.

And let us pray to the mighty God,
That, whatever our lot on earth,
Our precious souls he will safely keep;
For they are of priceless worth.

And let us pray for pitying hearts,
Full of gentleness, goodness, love;
For no cold, unkind, or selfish man
Hath portion or place above.

SACRED SONNETS.

No. VII.

(For the Church of England Magazine.)

"Yea, the sparrow hath found her an house, and the swallow
a nest for herself, where she may lay her young; even thine
altars, O Lord of Hosts, my King and my God."—Ps. lxxiv.

WHAT time the moonbeams on the scene were glow-
ing,
I stood beside a lonely, ruined shrine,
Where the grey moss, and briars, and nettles twine;
And 'mid whose crumbling walls wild flowers are
blowing,

With ivy garlands in the night-breeze flowing.

On Baldan's* airy crest it stands—a sign
Of man's cold apathy to things divine,
To all the blessings God is still bestowing.

O if, neglected thus, are left to stand
The consecrated temples of our land;
If thus, unheeded, desolation's sway
Yield up our hallowed shrines to dim decay,
How may we marvel that the hand of God
Visit this land with an avenging rod!

M. C. L.

* A mountain in Glamorganshire.

London: Published for the Proprietors by EDWARDS and
HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be pre-
cured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF
 CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND
 IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 661.—AUGUST 31, 1847.



(The Jackal.)

SKETCHES FROM NATURAL HISTORY.

No. LXIII.

THE JACKAL.

THE jackal (the *canis aureus* of Linnæus) is smaller than the wolf. The head is, above, of a fox-red colour: the upper lip is white, on each side of the nose; the throat being of the same colour. The ears are outwardly fox-red, inwardly white: the neck and back are, all over, grey-yellow. Behind the neck there is on the back a large marking of dark grey, in shape like a lancet, pointing to the tail. The tail

is straight, and more bushy than that of the fox: it is about eleven inches long, of a greyish-yellow. The body is about thirty inches in length. These animals, which are supposed to be intended in Judges xv. 4, 5, are usually seen in large flocks, sometimes to the number of two hundred in a flock. There is scarcely any thing which they will leave unmolested. In want of living prey, they will feed on roots, fruits, and carrion, greedily disinter the dead, and devour putrid corpses. Their howlings in the night are loud and hideous: when one begins, the whole body join in one general yell.

THE SUNDAY-SCHOOL TEACHER.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. I.

THE best evidence which any person can give that he has imbibed, and is under the influence of, Christian principles, is, to persevere in well-doing. It is no unusual thing to find many persons, when a charitable undertaking is commenced, ready and eager to lend their assistance to it; but, when the novelty is over, and difficulties and annoyances arise in the prosecution of the work, some of them become weary and dissatisfied, and retire in disgust from the labour. This is particularly the case in the important but laborious work of Sunday-school teaching.

On the first establishment of one of those valuable institutions in a parish, well-disposed individuals generally come forward and undertake the office of gratuitous teachers. For a time all things go on smoothly; and the teachers feel pleasure in regularly and diligently attending the school. But, ere long, many things arise to try their patience: the obstinacy, dulness, or perverseness of some of the children, and the ignorance and ingratitude of too many of the parents in not valuing and acknowledging the self-denying labours of the teachers, discourage and offend them. First one, and then another, becomes less frequent in their attendance; and at length most of them entirely relinquish the thankless office. Thus they are tried, and found wanting in those principles which can alone support a man under any laudable but difficult and laborious work. The love of God and man has no root in their hearts; and, consequently, they do not love their ignorant and misguided fellow-creatures sufficiently to induce them to continue their sacrifices of time and pains in order to impart good instructions; nor do they love their heavenly Father sufficiently to cause them to persevere "through evil report and good report," through difficulties and discouragements, in doing that which might promote God's glory.

There had been for many years a Sunday-school in the parish where Mr. Wilkins, a retired school-master, lived; and he had long taken an active part in teaching one of the lower classes. This was composed of the most slow and ignorant children in the school. He was well qualified to teach the highest class; but he had willingly chosen one which required more than usual attention and labour and patience, and from which but little fruit could be expected for a long period. Mr. Wilkins very justly considered that it mattered not what post he occupied in the school so long as he endeavoured to do what he could, and that God viewed with approbation, and would surely bless, the humblest labours that were undertaken with a sincere desire to advance his kingdom, and the present and future happiness of men.

Happy had it been for the parish of — if all the teachers in the Sunday-school had embraced the same principles as this excellent old school-master firmly held. But there were two or three teachers of a very different character. One young man especially, who had received what is commonly called a good education, soon showed that he was not influenced by right motives when he became

a teacher. He had been for a few months in the school, and appeared to take great pleasure in the work which he had voluntarily undertaken; but he suddenly became dissatisfied, indifferent, and irregular in his attendance; and, at length, without giving to the superintendent any notice of his intention, he deserted his post altogether.

Mr. Wilkins was requested to ascertain the reason of this young teacher's absence; and he took an early opportunity of paying him a visit. The following is the conversation which passed between them on the occasion.

Wilkins.—I have called to see you this evening, Henry; as I feared that you might be unwell, because you were not at the Sunday-school during the last three or four Sundays.

Henry.—Thank you, Mr. Wilkins, for calling; but I am very well indeed. It was not illness which caused my absence from the school, but disinclination to teach there any longer. The truth is, I don't think that I have been well used by the rector.

W.—You astonish me, Henry! Surely the rector cannot have done any thing designedly to give you offence! I have often heard him thankfully acknowledge that his hands were greatly strengthened, and his hope of seeing the spiritual welfare of his parish largely increased very much encouraged by the regular and faithful labours of the Sunday-school and other teachers. You must surely have taken offence when none was intended.

H.—You shall judge, Mr. Wilkins. I had a class of boys who read very well: they were most of them so quick and ready at their lessons that I took much delight in teaching them. But one or two of the boys were, at times, unruly and disobedient. I scolded and threatened in vain; for they only laughed at me. On my complaining of their bad behaviour to the rector, he reprimanded them for their unruly conduct. But, I don't know what could be the reason, they soon were as bad as ever; and I was obliged again and again to complain of them to the rector. At last he said that, as I was so young, it might be better for me to take a class of smaller boys, and that I should probably find them more docile and manageable. I did not quite like his proposal; but I said nothing. Next Sunday I was set to teach a class of young children, some of whom could hardly tell the alphabet. Only think what an insult, to place me in so low a situation!

W.—Has not the rector himself, when he had time, frequently taught that very class?

H.—Yes. But that is a different case.

W.—Is not your object in teaching a class to be useful to your fellow-creatures?

H.—Yes; to be sure it is. But I could do far more good in a class of boys more advanced than amongst those ignorant little things.

W.—Yet the class which you had paid no regard to you. Now, as that was the case, you might be quite sure that you were not in a post of usefulness. The rector thought so; and he therefore put you over another class, in which you might have been more successful, had you really wished not so much to please yourself as to benefit your ignorant fellow-creatures.

H.—Well, I don't choose to teach at all, unless I can have such a class as I think suitable to me.

W.—I am sorry to hear you talk in this way, Henry. You seem to think it a degrading thing to be employed in this humble way. You should remember that before honour comes humility. Had you been humble enough to have cheerfully accepted the post to which the rector appointed you, and laboured diligently to impart instruction to those poor little children, God would, most likely, have blessed your labours by a large measure of success; and this would have been an honour to you. In refusing to follow your minister's advice, you are, in effect, declaring that you know much better than he does where you can be most usefully employed in the school. Do you not see that you are pursuing the same course towards your rector as the boys of whom you complain did towards yourself? They thought, perhaps, that so young a man was not a suitable teacher for them, and were therefore ill-behaved and unruly; and you seem to consider the rector unfit to appoint proper teachers to the respective classes, and therefore you refuse to follow his directions. You thus plainly show that you are wise in your own eyes, which Solomon declares to be a sign of folly: "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise" (Prov. xii. 15).

H.—You are very severe upon me, Mr. Wilkins. I hope I am not so foolish as to imagine that I am wiser than the rector. I am really tired and disgusted with teaching: it is a dull, thankless task; and we often receive blame instead of acknowledgments for our services. Even the parents of some of the boys that I was trying so hard to instruct abused and insulted me for complaining to the rector of the bad behaviour of their children.

W.—The ignorance and folly of such parents are worthy rather of pity than of anger. They little know what sorrow and disappointment they are preparing for themselves by their unwillingness to have their children reproofed and corrected. They take no pains themselves to train them up in the way they should go; and they are too blind to see the benefit which others are endeavouring to confer upon them. By this means they undo, as far as in them lies, the good impressions which may have been made on the minds of their children at school. But, painful as it is to witness the folly, blindness, and ingratitude of such parents, it is still more painful to contemplate the wretchedness which they are treasuring up for themselves and their unhappy offspring. "The rod and reproof," Solomon declares, "give wisdom; but a child left to himself bringeth his mother to shame." "Correct thy son; and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. xxix. 15, 17): "Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. xxiii. 14). "Chasten thy son while there is hope; and let not thy soul spare for his crying" (Prov. xix. 18): "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. xiii. 24). It would really seem as if the parents, of whom you complain, were determined to act in direct opposition to these directions of scripture. And what but misery must be the consequence of thus setting at naught the counsel, and despising the reproof, of God's holy word? Instead of finding their

children a comfort and blessing to them in their declining years, they will most probably see them growing up a burden to themselves and a pest to society, and will, in the bitterness of their hearts, wish that they had never been born. And how many a child, who has been thus shamefully neglected in his early years, will, when he begins to reap the bitter fruits of a reckless and sinful career, reproach his parents for not bringing him up "in the nurture and admonition of the Lord!" When "the evil days draw nigh," and "they mourn at the last, and say, How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" (Prov. v. 11-13), what unutterable anguish must wring the hearts of those parents whose negligence or bad example had led to the ruin of their children! Surely, Henry, this consideration alone should induce us to disregard the abuse and ingratitude we may meet with, and to pity those who seem to have no pity for themselves or their children.

Subenile Reading.

REMARKABLE CLOCKS AND WATCHES*.

THE famous astronomical clock of Strasburg, completed by Isaac Habrecht about the end of the sixteenth century, deserves a prominent place in our catalogue. It has been recently renovated by a Mr. Schwitgue after four years' labour; but its original movements are thus described in Morrison's "Itinerary":—"Before the clock stands a globe on the ground, showing the motions of the heavens, stars, and planets. The heavens are carried about by the first mover in twenty-four hours. Saturn, by his proper motion, is carried about in thirty years; Jupiter in twelve; Mars in two; the sun, Mercury, and Venus in one year; and the moon in one month. In the clock itself there are two tables on the right and left hand, showing the eclipses of the sun and moon from the year 1573 to the year 1624. The third table, in the middle, is divided into three parts. In the first part, the statues of Apollo and Diana show the course of the year, and the day thereof, being carried about in one year: the second part shows the year of our Lord, and the equinoctial days, the hours of each day, the minutes of each hour, Easter day, and all other feasts, and the Dominical letter; and the third part hath the geographical description of all Germany, and particularly of Strasburg, and the names of the inventor and all the workmen. In the middle frame of the clock is an astrolabe, showing the sign in which each planet is every day; and there are the statues of the seven planets upon a circular plate of iron; so that every day the planet that rules the day comes forth, the rest being hid within the frames, till they come out of course at their day, as the sun upon Sunday, and so for all the week. There is also a terrestrial globe, which shows the quarter, the half hour, and the minutes. There is also the figure of a human skull, and the statues of two boys, whereof one turns the hour-glass when the clock hath struck, and the other puts forth the rod in his hand at each stroke of the clock. Moreover, there are the statues of spring, summer, autumn, and winter, and many

From "Chamber's Miscellany."

observations of the moon. In the upper part of the clock are four old men's statues, which strike the quarters of the hour. The statue of death comes out at each quarter to strike, but is driven back by the statue of Christ with a spear in his hand for three quarters; but in the fourth quarter that of Christ goes back, and that of death strikes the hour with a bone in his hand; and then the chimes sound. On the top of the clock is an image of a cock, which twice in the day crows aloud, and claps his wings. Besides, this clock is decked with many rare pictures; and, being on the inside of the church, carries another frame to the outside of the walls, whereon the hours of the sun, the courses of the moon, the length of the day, and such other things are set out with great art."

Another clock, celebrated for its curious mechanism and motions, is mentioned by Thompson in his continental travels. It is placed in an aisle near the choir of St. John's cathedral, at Lyons. On the top stands a cock, which every three hours claps his wings, and crows thrice. In a gallery underneath, a door opens on one side, out of which comes the virgin Mary, and from a door on the other side the angel Gabriel, who meets and salutes her: at the same time a door opens in the alcove part, out of which the form of a dove, representing the Holy Ghost, descends on the virgin's head*. After this these figures retire, and from a door in the middle comes forth a figure of a reverend father, lifting up his hands, and giving his benediction to the spectators. The days of the week are represented by seven figures, each of which takes its place in a niche on the morning of the day it represents, and continues there till midnight. But perhaps the greatest curiosity is an oval plate, marked with the minutes of an hour, which are exactly pointed to by a hand reaching the circumference, which insensibly dilates and contracts itself during its revolution. This curious piece of mechanism cannot be supposed to be so perfect in all its motions as it was formerly; and yet it has suffered as little as can be expected in a long course of years, through the care and skill of those appointed to look after it. It appears, by an inscription on the clock itself, that it was repaired and improved by one Nourison in 1661; but it was contrived, long before that time, by Nicholas Lipp, a native of Basle, who finished it in 1598, when he was about thirty years of age. The oval minute motion was invented by Mr. Servier, and is of a later date. The tradition goes that Lipp had his eyes put out by order of the magistrates of Lyons, that he might never be able to perform the like again; but, so far from this being the case, the magistrates engaged him to fix at Lyons, by allowing him a handsome salary to take charge of his own machine.

There are other celebrated clocks—such, for example, as those of Lunden in Sweden, and of Exeter, in our own country—which, from the number and complication of their movements and figures, may well vie with those of Strasburg and Lyons. But these we pass over, to notice two which were made some years since by an English artist, and sent as a present by the East India Company to the emperor of China. These

* Ingenious as this may be, such a representation is decidedly objectionable.—ED.

clocks, says a contemporary account, are in the form of chariots, in each of which is placed, in a fine attitude, a lady leaning her right hand upon a part of the chariot; under which is a clock of curious workmanship, little larger than a shilling, which strikes, and repeats, and goes eight days. Upon her finger sits a bird, finely modelled, and set with diamonds and rubies, with its wings expanded in a flying posture, which actually flutters for a considerable time on touching a diamond button below it: the body of the bird (which contains part of the wheels that in a manner give life to it) is not more than the sixteenth part of an inch. The lady holds in her left hand a gold tube, not thicker than a large pin, on the top of which is a small round box, to which a circular ornament, set with diamonds not larger than a sixpence, is fixed, which goes round nearly three hours in a constant, regular motion. Over the lady's head, supported by a small fluted pillar no bigger than a quill, are two umbrellas, under the largest of which a bell is fixed, at a considerable distance from the clock, and seeming to have no connexion with it, but from which a communication is secretly conveyed to a hammer that regularly strikes the hour, and repeats the same at pleasure, by touching a diamond button fixed to the clock below. At the feet of the lady is a dog in gold, before which, from the point of the chariot, are two birds fixed on spiral springs, the wings and feathers of which are set with stones of various colours, and appear as if flying away with the chariot, which, from another secret motion, is contrived to run in a straight, circular, or any other direction. A boy, who lays hold of the chariot behind, seems also to push it forward. Above the umbrella are flowers and ornaments of precious stones; the whole terminating with a flying dragon set in the same manner. These gifts were wholly of gold, curiously chased, and embellished with rubies and pearls.

More interesting, perhaps, than any of these, and yet of the simplest construction, and of the most common material, are the electric clocks lately invented by Mr. Bain, of Edinburgh. The prime mover of these machines is the electric currents of the earth, brought to bear upon the machinery, as thus described by a party for whom one of the earliest was constructed. "On the 28th of August, 1844, Mr. Bain set up a small clock in my drawing-room, the pendulum of which is in the hall, and both instruments in a voltaic circle as follows: On the north-east side of my house, two zinc plates, a foot square, are sunk in a hole, and suspended by a wire, which is passed through the house to the pendulum first, and then to the clock. On the south side of the house, at a distance of about forty yards, a hole was dug, four feet deep, and two sacks of common coke buried in it: among the coke another wire was secured, and passed in at the drawing-room window, and joined to the former wire at the clock. The ball of the pendulum weighs nine pounds; but it was moved energetically, and has ever since continued to do so with the self-same energy. The time is to perfection; and the cost of the motive powers was only seven shillings and sixpence. There are but three little wheels in the clock, and neither weights nor spring; so there is nothing to be wound up." Many of these ingenious clocks

have been since constructed; and an illuminated one, projected from the front of Mr. Bain's workshop in Edinburgh, moves, as the inhabitants can testify, with the utmost regularity. One great advantage of this invention is, that, supposing every house in a city provided with the simple apparatus before referred to, one electric current could keep the whole in motion, and thus preserve the most perfect uniformity of time.

As a sequel to these curious clocks, may be mentioned some watches, remarkable either for the minuteness of their proportions, or the intricacy of their parts. In the Annual Register for 1704, it is stated that Mr. Arnold, a watchmaker in London, had the honour to present his majesty, George III., with a curious repeating-watch of his own construction, set in a ring. Its size was something less than a silver twopence: it contained one hundred and twenty-five different parts, and weighed altogether no more than five penny-weights and seven grains. Another, still more curious, is mentioned by Smith, in his "Wonders," as belonging to the Academy of Sciences at St. Petersburg. The whole is about the size of an egg, within which is represented our Saviour's tomb, with the stone at the entrance, and the sentinels upon duty; and, while a spectator is admiring this ingenious piece of mechanism, the stone is suddenly removed, the sentinels drop down, the angels appear, the women enter the sepulchre, and the same chant is heard which is performed in the Greek church on Easter eve.

While our young readers are entertained with the accounts of these ingenious contrivances for measuring time, let them ever remember that time flies fast, and eternity is advancing: let them learn, then, so to number their days that they may apply their hearts unto wisdom.

CHRIST JESUS COMING INTO THE WORLD TO SAVE SINNERS:

A Sermon,

BY THE REV. JAMES SCHOLEFIELD, M.A.,
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Cambridge.*

1 TIM. i. 15.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

THE advent of the Son of God in the flesh is the greatest event that has taken place in our world since its creation. It is one in which pre-eminently and alone all ages and nations are equally interested. It exhibits such love and condescension on the part of the divine Person himself, and is intended to convey such rich and unspeakable blessings to the sons of men, that it ought to be commemorated by us, with a thankful and affectionate remembrance, every day of our lives. The generations before the coming of Christ were directed to look forward to it as the consummation of their dearest hopes; and the eyes and hearts of subsequent generations are turned back to concentrate themselves on the same

point—the incarnation, sufferings, and death of the promised Saviour. Adam, upon leaving his earthly paradise, and the last of his children who shall be born into the world to the inheritance of his sin, must direct their eye of faith to the same cross, as the one "hope of all the ends of the earth."

Our church has wisely judged that a special season ought to be set apart, that all her children may commemorate this wonderful event at the same time, and celebrate it in the same prayers and praises throughout all their assemblies. But yet at all times their prayers and praises have a reference, more or less direct, to this event; and it enters, more or less, into all the preachings of those to whom "is committed the ministry of reconciliation." The apostle shows us, in the text, how he regarded it; and his words may very suitably be considered as connected with the present occasion. They present to our minds three things—

I. The saying itself;

II. The character of it;

III. Our personal interest in it.

The saying is this: "That Christ Jesus came into the world to save sinners." It states an important fact, and declares the object of it.

If we were to consider only the fact itself, independently of its object, it is one, as has been already intimated, of stupendous magnitude. For who is it, brethren, of whom this is spoken? No other than God's own Son, himself "equal with the Father, the Creator of heaven and earth." And he comes as a divine Messenger and Teacher into this lower world. Not that in the original creation, as the heavens and the earth came into being at his word, when he saw "all that he had made, and, behold, it was very good"—not that there then existed any thing in the relative circumstances of different parts of the same creation to make one part more fit for its Maker's presence, or more worthy of it, than another. But consider what were the circumstances of our world when the Son of God "came to visit" it, and what the state and character of those among whom he came to dwell. It was a world of sinners; a revolted province of the dominions of the great King. Its inhabitants, all without exception, had rebelled against their God, and conspired together to "break his bonds asunder," and banish him from the world he had created for his glory. The condition of the earth was such, that sin had taken possession of it, and was reigning over it; and death had established his dominion over it; and Satan was enthroned as its God. All communication with heaven and its holy inhabitants, so far

as man's will was concerned, was cut off: it was closed on every side against the approach of mercy from on high; and, reposing in sin, and ripe for the threatened destruction, it was awaiting the appointed time when God's vengeance should be permitted to burst forth upon it, and make an end of its sin and transgression for ever.

But, whereas the threat had gone forth to man, that "on the day" he sinned he should "surely die," that day was distinguished by the tender compassion of a righteous God, shining through the threatened vengeance, in the announcement of a hope of mercy; even that hope which received its fulfilment when "Christ Jesus came into the world to save sinners." He disdained not himself to come to fulfil his own purposes into the world. He did not delegate the work to mighty angels, who were waiting ready to carry his messages and "do his pleasure:" he did not wait, as to our earthly judgments might have seemed better to befit the glory of his majesty, till man had gone up, as it were, to him to knock by prayer at the gate of his mercy, and surrender himself to abide the decision of his will; but he comes down to man: "The Word was made flesh, and dwelt among us:" he "came to visit us in great humility:" "he took on him the seed of Abraham," and was "found in fashion as a man," and sojourned among his rebellious creatures. "He was in the world;" and, though "the world was made by him," yet so lowly and abased he was that "the world knew him not."

Here, then, let us pause, my brethren, to gaze, as it were, on this glorious visitation, and trace his footsteps through these lower regions of his own creation, and see on what awful errand it is that he stoops to descend so low. Perhaps it is that through the veil of that debased humanity the power of his divine glory may suddenly blaze forth, to confound a sinful world, and "punish them with everlasting destruction from the glory of his power." Perhaps it is on a message that betokens a little respite of vengeance, as he came down of old to guilty Sodom, "to see whether their sins were altogether according to the cry of it" which had come up to him: "Hear, O heavens; and give ear, O earth." It "is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world TO SAVE SINNERS." "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Their Maker, whom they had rebelled against, that righteous Judge whose vengeance they had to fear, came down to visit them; but it was in mercy and compassion, to manifest all the glory of his character of love, "to save them

that were lost," and offer and proclaim remission of sins to the guilty and perishing.

And, as the object of his coming was "to save," it was not merely to publish and to give salvation, but to do the work of salvation; "to work it out," to purchase it, to procure the gift before he could bestow it. Had it been merely a blessing to be offered, a gift to be imparted, angels might have borne the glad tidings down to man, and the Son of God never have divested himself of his glory. But there was a work to do in this great transaction, which angels could not have done; there was a weight to sustain, of sorrow and of wrath, which would have crushed them down to the depth of their fallen fellows. He only, who made man, could redeem him. He only, who was sinned against, could make atonement for sin. He only, who was "higher than the heavens," could stoop under the burden of the sins of the world, and yet rise again to glory, and raise up with him in his resurrection a sinful world, "to sit together with him in the heavenly places." He, who could not sin, could suffer for sin; and by that suffering he made such satisfaction for sin, that sinners are thereby saved.

Such is the subject and substance, brethren, of the declaration referred to in the text: and our attention is next called

II. To the *character* of that declaration. It "is faithful, and worthy of all acceptance." It is faithful and true, and worthy of belief. Not like the "cunningly-devised fables," by which Satan used to uphold his dominion, and does still, over the darkness of the heathen world; or the scarcely less absurd inventions by which the idol-shepherds of the Jewish church darkened the revelation of God, and covered over all the glory of the salvation he had begun to reveal. It is "faithful" in every part; stamped with the broad seal of him "who cannot lie;" and not only confirming to us the truth of the grand and glorious facts which are the basis of our holy religion, but assuring to us all the promises in which its salvation is proclaimed: "Whosoever believeth in the Son shall have everlasting life." It gives a hope which does not disappoint; a consolation which does not fail; a Saviour who "is the Amen, the faithful and true witness." It fully redeems every pledge it gives, satisfies every desire it creates, realizes every hope, and supplies every want. It is a "sure foundation-stone laid in Zion; and he that believeth on him shall not be confounded."

But it must possess another character to commend it to the attention it claims. Some things are true, but yet too unimportant to

deserve consideration ; and the law of Moses, though it was perfectly true as emanating from the God of truth, yet was only a shadowy dispensation, as opposed to the "grace and truth which came by Jesus Christ." But the gospel is not only true, but pre-eminently important. The truth stated in the text, that "Christ Jesus came into the world to save sinners," is the grandest discovery that ever was presented to the mind of man, and involves in it all that is connected with his eternal interests. It brings him relief for every sorrow, and supply for every want. It proclaims "liberty to the captive, and the opening of the prison to them that are bound." It opens "the eyes of the blind," and unstops "the ears of the deaf." It makes "the lame to leap as the hart, and the tongue of the dumb to sing." It softens the hard heart, and sanctifies the unholy ; and, where it is truly and devoutly received, it imparts joy to the troubled spirit, and brings the very foretaste of heaven to the mourning pilgrims of the wilderness.

Brethren, these "glad tidings of great joy" are worthy of all acceptance. "There is not a living man who does not need the gracious remedy they offer ; nor one to whom that remedy is not effectual and sufficient when received and applied by faith. And it is strange to see the guilty children of Adam running to and fro, and "compassing sea and land" to ask, "who will show us any good?" and "spending their money for that which is not bread," and chasing every airy phantom that holds out the name and promise of happiness ; while this, which alone "is worthy to be received" of them, which alone can give them what they seek, and lead them in the path of solid bliss, is too generally neglected, nay, rejected and despised ! It is so pre-eminently excellent and glorious that we ought, like the merchantman, to "sell all that we have, to buy the pearl of great price ;" and the apostle, who proved its value in his own happy experience, and from that experience commends it to us in the text, tells us that he "counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord." But there is a secret in all this, my brethren, which will at once account for this conduct in the apostle, and which will fully appear in considering, next,

III. Our personal interest in this saying : "Of whom I am chief." St. Paul stated the object of Christ's coming to be salvation, and the objects of that salvation to be sinners ; and he knew and felt himself to be a sinner, and therefore felt that that salvation was most suitable and precious to him : nay, he charged himself with being "the chief of sinners ;" and

this reminded him how much he needed a salvation that should be "all of grace," as this which Christ brought into the world was, how infinitely glorious it was, as extending even to "the chief of sinners," and what a subject of rejoicing such a salvation was to him, and how he ought to delight to publish it to all who were ready to perish. And he sets forth himself in the text as not only needing this salvation, but experiencing it ; for he adds, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them that should hereafter believe on him." As he appears before us in thus writing to his son Timothy, we behold him only as one who has "fought a good fight," and "was not behind the very chiefest apostles," in all the attainments of grace and holiness ; and therefore he chooses to remind us, for the magnifying of his Saviour's grace, from what a depth of misery and shame he had been raised up to this high eminence ; that he was that poor, miserable sinner, who had formerly "thought that he ought to do many things contrary to the name of Jesus of Nazareth ;" and that he had been "a blasphemer and a persecutor ;" and that he can never lose the remembrance of his grievous sins, and never cease to weep for them till he shall enter heaven ; nay, and that even there this remembrance shall mingle with his hallelujahs, but, instead of moving his eyes to tears, shall only inflame his heart to livelier gratitude and louder songs of praise. So precious did he feel that salvation to be, the glad tidings of which he so earnestly commends to his fellow-sinners as "a faithful saying, and worthy of all acceptance."

And what, let me ask, beloved brethren, is this salvation ? what is this declaration of mercy rich and free ? what is it to us, unless we have a personal interest in it ? Now, that which makes it necessary to us is our being sinners ; and that which makes it precious to us is our feeling that we are sinners. And, because all are sinners, it is necessary to all ; but, because few have a right feeling of their sinful state, it is to few only that it is precious. "They that are whole need not a physician ;" and, so long as they think themselves whole, they will not seek one.

But what will be the conduct of one who feels the burden of sin, "and groans being burdened" with it ; nay, who feels himself to be "the chief of sinners," and therefore knows that, whatever be the state of others, for himself there can be no hope but in some rich and astonishing manifestation of mercy, some provision of salvation that shall have undivided and unqualified grace for its beginning

and end, its "all in all?" He, like the apostle, can never hear or speak of a salvation that so exactly meets the necessities of his case—can never have the fact recalled to his mind that "Christ Jesus came into the world to save sinners," without his heart responding from the deep recesses of its spiritual misery, and going forth with its warmest affections to meet and welcome the Saviour, whose coming is announced as one that "is just and having salvation." And he finds in that salvation the most satisfactory evidence of its being from God, in the fact of its so meeting his wants, and bringing him nigh to God as "in Christ reconciling the world unto himself."

Thus we see, brethren, the manner in which St. Paul regarded this great salvation as a salvation for himself; and in this respect he is a pattern for us. And if we think that he more needed it than we, as being the "chief of sinners," without stopping now to consider the feeling which every one enlightened by the Spirit of God will have of his own personal condition as a sinner, it will be sufficient to remark in general, that without an individual feeling of our need we shall never "come to Christ for life," and that in proportion to the depth of our conviction of sin we shall find the free salvation of the cross to be both necessary and precious to our souls.

Now, therefore, my brethren, to apply this subject. First of all—

1. Let us be thankful for the glad tidings of salvation. Observe, here is a double gift: here is the original grace that gives a Saviour, and the subsequent grace that gives the knowledge of his salvation to us, while others are left in ignorance of it. And for this distinguishing mercy the pious psalmist would have us praise and magnify God: "He hath not dealt so with any nation, and as for his judgments they have not known them." Let us be thankful then, brethren, that we have known them, that the clear and full revelation of salvation is vouchsafed to us, and that we know "what we must do to be saved." And O, with what thankfulness of heart should we have our thoughts turned to that glorious manifestation of grace in "Christ Jesus coming into the world!" How should we prepare ourselves to welcome the King of Zion, who renews, as it were, his visits to our sinful world by calling us from time to time to celebrate his advent, and offering the grace of his Spirit to come into our hearts and "make his abode with us!" And, like those who went forth to meet him when he entered with his bodily presence into the earthly Jerusalem, we should cry out, "Blessed be the Son of David: blessed is he that cometh in the name of the Lord."

But is there visible among us, brethren, this zeal for Christ and his salvation? Is there not more generally a lukewarmness with regard to it, and a "slowness of heart to attend to the things which belong to our peace"? And whence is it that Christ thus "comes to his own," to the most highly favoured of his creatures, who are nearest to him in profession, "and his own receive him not"? It is that we attach comparatively but little value to his salvation, because we so little feel our need of it.

2. In the last place, let each of us consider for himself how the case stands with him in respect to his need of salvation. If a man felt himself, as St. Paul did, to be the "chief of sinners," there can be no question of the earnestness with which he would hail the glad tidings of such a salvation as that of the gospel. Now, without exacting of every individual this humiliating confession for himself, let us examine what our views are with regard to it. Are we disposed to assume higher ground than that of the "chief of sinners," and to justify in our own case a qualified degree of earnestness about this all-important matter? Is it the secret feeling of our hearts that, if we were greater sinners, we should need to be more earnest about salvation? Here then we discover, brethren, however unconsciously, that self-justifying spirit which is most opposed to the gospel; and we are but a little way from the avowal, that we are hardly sinful and lost enough to need a Saviour.

But consider how dangerous a delusion it is to approach even remotely to such a judgment of ourselves as this; and let us remember, beloved brethren, that we belong to that world of sinners which Christ came to save. And as, "if righteousness come by the law, Christ is dead in vain," so, if we are cleaving to any imagined righteousness of our own, he is "dead in vain" to us, and we have no share in his salvation.

Cast away, therefore, I beseech you, brethren, this sad delusion, and come to seek the offered salvation in the contrite spirit of the publican who cried, "God be merciful to me a sinner;" and in the earnest faith of the converted Pharisee, who felt himself to be the "chief of sinners," and therefore rejoiced in the "faithful saying, that Christ Jesus came into the world to save sinners."

London: Published for the Proprietors, by EDWARDS and HUGHES, 19, Ave Maria Lane, St. Paul's; and to be had, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBINSON, 24, NORFOLK STREET, STRAND, LONDON.

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ST. MARY'S CHURCH, OXFORD.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 662.—SEPTEMBER 4, 1847.

ST. MARY'S CHURCH, OXFORD.

The general appearance and character of the city of Oxford little needs here to be said: it is sufficiently known not only as the capital and county of Oxfordshire, but also as the seat of one of the most famous universities in Christendom. A stranger on entering the place could not fail to be struck with the air of grandeur that pervades it. The streets are wide and well-built: the colleges are placed as to add their full effect to the scene: the churches are of considerable interest, and the other public buildings for the most part striking. The principal street—the High-street—has long been celebrated as one of the finest in England.

Oxford is the see of a bishop; and its cathedral is closely connected with the college of Christ Church. This, however, has been heretofore detailed in the pages of this magazine. The pre-presser must therefore be devoted exclusively to St. Mary's. St. Mary's church derives importance not only from its intrinsic architectural beauty, but more from its being the university church. It is an ancient foundation, and was granted by Edward II. to the provost and fellows of Balliol college, who still retain the patronage of it. In the reign of king Henry VII. the edifice was in so ruinous a state, that the university induced the bishops and other wealthy persons to contribute money to rebuild it. Large sums were raised in consequence of this appeal; and about the year 1498 the church assumed its present form. It is an elegant structure in the later style of English architecture, consisting of a nave, side aisles, and a choir, crowned with a spire, in the decorated style, on the north side, and a large chancel. The length is 250 feet, the breadth 50 feet. The height of the roof is 70 feet. From the basement of the tower to the vane is 180 feet. "The tower is plain, and consists of two stories, the upper containing six bells, and having one large window or opening in each side, over which, upon the north and south sides, is the face of a dial. The outer angles of the tower are supported by buttresses, which above the ornamented parapet are covered with niches containing statues on the outward face, and terminating in small enriched pinnacles: there are also openings at the base of the spire, which are crowned with tabernacles, ornamented with crockets and finials. From this rich cluster the octagonal spire rises with perfect plainness to the vane." The effect of so many clustered ornaments, as contrasted with the plainness of the tower and spire, is not good: the proper character, simplicity of form, is thus materially interfered with.

The front of this church is in the best style of the period of Henry VII.; but there is a curious porch, which somewhat disfigures it, at the west end of the south side. It is a remarkable specimen of the use of columns with twisted shafts. It is constructed with admirable skill, but is certainly incongruous when applied to a building in the pointed style. This porch was "built at the expense of Morgan Owen, D.D., of Jesus college, chaplain to archbishop Laud, chancellor of the university in 1637, upon a design of Nicholas Stone, sen., a pupil of Inigo Jones, who adopted the twisted columns from those used by Michael Angelo in the altar at St. Peter's in Rome. They are of the Corinthian order, and support a broken pediment, bearing in the centre over the entablature a statue of St. Mary the virgin, and the infant Christ, illustrative of the dedication of the church. Soon after it was completed, this statue was defaced by the parliamentary soldiers in 1642; and the circumstance of its erection was actually made one of the articles of impeachment against Laud, 'that he did oblige the said Dr. Morgan Owen to build it, permitted him as chancellor of the university, and connived at all when 'twas finished.'"

The interior is beautiful. The nave is divided from the aisles by clusters of light pillars, which support high pointed arches, above which are the clerestory windows. The piers and arches are

richly moulded; and above each pier are elegant niches, from which spring corbels, carrying the wooden arches of the lofty and finely carved ceiling. The wooden pulpit is moveable, but usually stands in the centre of the nave. The vice-chancellor's seat is at the west end of the middle aisle, elevated a few steps; a little below which are seats for the proctors, and on each side for the heads of houses and doctors: below these are seats for noblemen, and in the area benches for masters of arts. At the west end, extending into the aisles, are galleries for the bachelors of arts and undergraduates.

There are various monuments in this church to distinguished individuals; among the more modern of which may be named those to the memory of Dr. Wallis, Savilian professor of geometry, and sir William Jones.

The windows are enriched with good tracery. The east window in the upper compartments contains some painted glass. The font, of an octagonal form, is of oak, lined with lead.

On the north side of the chancel is the sepulchral chapel of Adam de Brome, founder of Oriel college, almoner to king Edward II. It was through his interest that this church was granted, as already said, to the college just named.

Altogether this church is an ornament to the noble city in which it stands; and, whether its architectural beauties be considered, or the remarkable events remembered, which have occurred within its walls, especially at the period of the Reformation, Oxford may with good reason be proud her university church.

PAPERS OF L. C.

No. III.

A DEAR OLD FRIEND.

"It needs that we be weaned from earth:
It needs that we be driven
By loss of every human stay
To fix our hopes on heaven."

"*Je n'ai qu'écrire*," was said by some author, who, having well considered his subject, had nothing more to do than to put his thoughts on paper. But, though this mere act of writing may be a small part to some, to others it is formidable. A long time it takes to put down on paper the thoughts that fly so swiftly, and are uttered so easily; and so I suppose it will continue to be: there is indeed a new science (and success to it) founded on the opinion that the human hand has equal power with the human voice, and that there is no reason why the hand should not form, with answering rapidity, a corresponding sign to every inflexion of the human voice. Success to the science of phonography! Yet, much time as the present system of writing requires, I must find time to make some faint record of my dear departed friend.

It has been to me a deeply interesting occupation to read over many of her letters received at different times—some long, old-fashioned letters, written before the days of the penny-postage; the sheet all filled and even crossed; some short notes, but all precious records of gratitude and kindness—a pleasant task to read over such records,

to trace the amiable feeling, the wit and pleasantry, the happy simile, and, yet more, the confidence in God, the submission to his will, the anticipations of a better, brighter world. "Are not these things noted in thy book?" We will note them too. A book of remembrance shall be "written for them that feared the Lord, and that thought upon his name."

Some have compared their friends to flowers, imagining a resemblance between the appearance and character of some beloved one and the qualities of some particular flower: thus, then, our living friends are like the flourishing flowers in our gardens; whereas the cherished memories of the departed may be likened to the faded yet most precious flower which we lay carefully on the page of some favourite volume, or like the lavender or the sweet woodroffe which we treasure in our cabinet.

My dear old friend, the sight of whose valued letters gave me the idea of making this little record, was one whom I had loved, and, in a sense, lost; for many years passed during which we never met. But often would she come to me in my dreams; and very vivid were my ideas of her; and when again, through the providence of God, we dwelt near to each other, and we could take sweet counsel together, it seemed as if my day-dreams and my night-dreams were alike realized. But before that period, after one permitted interview, she wrote, beginning playfully, but rapidly advancing to a higher strain: "I am quite pleased that you liked me so well on second trial. I trust, while life continues, we may never again be so lost to each other; and, for a future world, our hope of an indissoluble re-union is grounded on the truth and mercy of God."

In connection with this dear friend, I thought how often the request is made, "Pray for me;" and sometimes we blame ourselves for not complying more with the request; but, when some dear friend is gone far beyond the reach of all our prayers and all our anxieties, and when we are kneeling in silence alone at the mercy-seat, and our prayers ascend for others, and the well-known and oft-repeated name almost rises as usual to our lips, then we find that we did often pray for that one. Feeble indeed are our prayers, faint is our conception of the blessedness we would ask for ourselves and for others—the present blessedness of dwelling in Christ and Christ in us, the future blessedness of seeing the Lord and Saviour in his immediate glory; but still let us be encouraged to pray more, to ask great things and to expect great things.

There was not the charm of outward beauty in my dear old friend: the complexion was not fair nor the form symmetrical; but the kindness of the heart, the vivacity, the submission to the will of God, that shone forth in her character and were depicted on her countenance, these shall be treasured in the memory of those who loved her. May they be depicted in their lives also!

Pardon is needed by all, in their intercourse one with another; but it is sweet to look back on years of kindness and affection. Hers was the arduous office of an instructress. Most persons of that profession are perhaps thought severe at times; but the task, described by the poet as "delightful," is well known to be arduous also; and many

a one might adopt the words of my friend: "The day is not mine; and the night finds me too wearied to do more than to sit down and think of my friends and of the past." Rather than allude to any thing that might be called severity would it become me to name her gratitude to God for any measure of success, and her kind encouragement to some who thought themselves deficient.

Now, with her letters before me, I long to make yet a few more extracts. When she had, after the lapse of years, enjoyed an interview with those she loved, she wrote: "It is altogether like the impression made by a pleasing dream, when one on awaking longs to sleep again, to dream the same dream once more. This feeling arises from my visit having been so transient; but there are realities attached to it, that my understanding and my heart will rest upon while the one continues to beat and the other remains unimpaired."

I must revert to her cheerful trust in the providence of God. The God and Father of our Lord Jesus Christ had, in infinite mercy, manifested himself to her as her reconciled Father. When her father and her mother forsook her, the Lord took her up, and through all the changing scenes of life directed her, and supplied all her need; and, when advancing age and many infirmities unfitted her for the arduous calling she had pursued, his protecting care was ever over her, and she could say and feel—

"Content with little would I be:
That little, Lord, must come from thee."

With confiding friendship, she entered into the detail of her little plans. "A great deal of money," she remarks, naming the sum she was to pay for her lodgings, "for me to pay, who am getting nothing, and who have but little in store; but not too much for my hostess to receive. I find all my own provisions; and I am surprised to find how little will suffice. I hope my constitution may not suffer from so great a change in living; but the bare supposition is unbecoming a believer." She was blessed with many friends; and provision was made for her in various ways: one of my great delights was to fetch her from her humble lodging, and conduct her to the abode of other dear friends, where we might spend a happy day together. The Lord reward them a hundredfold into their bosoms!

I seem to have much to say of my beloved old friend, and yet I know not how to arrange it: my record will be something like our conversations when we used to meet, without any plan or much connection, going from the past to the present, and from the present to the past. How cheerful and pleasant was her welcome! how lively and animated her tones! There was always a word in season, both in her converse and her letters. When trials and changes were anticipated by one of those families for whom she was greatly interested, she wrote thus: "I trust that, relying on the unerring wisdom and the fatherly kindness of God, you may all be enabled to say: 'It is well.' Your domestic circle must be broken by the rude intrusion of time and chance (I have adopted Solomon's language with its full limitation), and your sweet home-territory invaded by grief and disappointment; but regard it not, my dears, further than to profit by it, and to make it another

stepping-stone by which you pass some swamp in the desert, bringing you nearer the land of rest." Thus she would learn for herself, and thus she would teach others to "glory in tribulations also." And who will give the Lord the glory due unto his name, and "be careful for nothing"? Do I enjoin stoical indifference? O, far from it—"Casting all your care upon him; for he careth for you." "Lay nothing to heart," said one of the devoted servants of God. Is that considered unfeeling? Listen again: it is the voice of the Saviour himself: "Let not your heart be troubled, neither let it be afraid."

It was hers to outlive many of her pupils; to shed the tear of sorrow, yet of hope, over many an early tomb. Two young persons in one family died within a short period; and I must transcribe a few lines written by her for one of these, the brother of her pupils. My friend never called herself a poetess, and used smilingly to say she was unvisited by the muse till she was fifty-six years of age; but I think the lines are sweet, and the subject is deeply interesting.

"Though the day of life be closing
Early on thy youthful head,
And thy mortal part reposing
Soon shall be in earth's cold bed,

"Yet rejoice! Commissioned angels
Round thy tomb attendant wait,
To convey thy unclothed spirit
Safe within heaven's pearly gate.

"There amid redeemed millions
Thou thy seat prepared shalt take;
And through ages countless trillions
Tune thy harp for Jesus' sake.

"Well thou knowest there's nought within thee
Could secure celestial bliss:
Jesus saw, and loved thee freely;
And thy soul redeemed is.

"Lift thine eyes—there's one beside thee
Will not let thy footsteps slip:
Now thou tread'st at the verge of Jordan,
And thy feet already dip.

"Faint not: view yon glorious banner
Floating o'er the darkling flood:
Joshua, Saviour, Prince, Deliverer,
Reach my hand—I see thy blood!"

The dear youth, for whom these lines were written, expired on the day after they were composed. Early in the morning he requested the nurse, who attended him, to fetch the lines, and read them again to him; and, when she came to the end, he said: "O what a sweet idea! Reach my hand! only to reach my hand! it thrills me with delight;" and added: "It will not be long before I shall be happy with him."

Of another she had to write: "She, who recently called you friend and sister, and who seemed pleased at being introduced to your friendship, is gone hence to be seen no more: her spirit forsook its fragile earthly tenement on Friday morning last. You know she mentioned her great debility in the note which she wrote to you lately. To myself she entered more into detail; but, having known her rally again and again, I had not the slightest apprehension for her life. But so it hath pleased God, in his inscrutable wisdom, to take away from her domestic duties the head of a large and highly respectable establishment, the attached wife and helpmate, the indulgent yet judicious parent, the wise and kind mistress, the active and affectionate friend."

Long indeed could I linger on all these recollec-

tions. All her conduct, all her intercourse was in keeping with this her assertion: "There is no good in time or in eternity that I do not heartily wish for you;" and with this her benediction: "May the God of all grace do for you all that your weakness requires." Her sympathy was indeed ready and affectionate: her willing pen described the feelings of her warm heart. Thus she wrote: "As a child of God you must have experienced the kind aid afforded and the gracious provision laid up by your heavenly Father for these very exigencies. 'How great are thy tender mercies which thou hast laid up for them that fear thee, that thou hast wrought for them that trust in thee before the sons of men!' Laid up!—I should think prepared, ready to be applied, according to the case requiring them and the faith of the party suffering. Wrought!—interwoven with all the events of the Christian's life. O my dear —, how are we privileged! Who would not be a Christian!"

In the beauties of nature she had ever delighted,

"Looking from nature up to nature's God;"

but for past years much of pain and weariness had been her lot; and her sentiment was: "I always in illness like to use the means prescribed; but I think nothing of them except as I see them in the hand of Providence." To her might be well applied what I find she wrote of others: "To witness their afflictions, one would be led to conclude that the Lord cared not for his followers, loved them not; but, to sit by, and hear them recount their supports, their consolations, we are led to exclaim, What a mysterious intercourse there exists between them! how he hides them in the secret of his presence, and there reveals himself to them, and again exhibits them to their fellow-mortals to show what he can do for them and by them! He gets himself honour by the cheerful submission, the patient endurance, and the unwavering faith of his dear children. We shall find the same kind hand stretched out to draw us closer and closer within the bonds of the everlasting covenant."

Even so it was. My dear friend had support and comfort under all her sufferings, and, at last, "a happy issue out of all her afflictions." She suffered long from some internal disease; and, after I had left her, I am told it was distressing to witness her sufferings. I was far away when I heard of her departure. Though so long in an infirm state of health, her death was sudden: this, in submission to the will of God, had been her desire. She is gone; and, as in my little record I have so often made her speak for herself, I may still do the same; for a note written by her, on the departure of one who went away a little before, seems to depict herself: "And such was the exit that beloved one made from this stage of existence—calm, but with the eye of faith beholding those glorious scenes in which she is now bearing her part. Blessed be God that he adopted her, and that she is now inheriting the promises made to his children—

"To dwell with him, to feel his love,
Is the full heaven enjoyed above."

As her natural eye closed upon all things, her spiritual eye caught the beatific vision, unutterable by human tongue. Her God is our God: her

Saviour is our Saviour; and he will surely bring us to the same glorious state. Her spirit is only a little in advance: let us quietly hope, and patiently wait for our dismissal from this world of sin and sorrow."

And now for the conclusion. Other eyes may read what was at first addressed to one especially:

"I knew that thou would'st think of me
When hearing that her soul was free;
For he of life and love the Lord
Had bound us in a threefold cord,
And many a meeting hour had given,
To antedate the bliss of heaven.
I thought of thee what time they said,
She whom we loved is with the dead."

"Now have I one the less to love
On this poor earth—one more above;
One less to give the welcome smile
If I should see my native isle.
O what remains? Remembrance dear
Of sweet affection many a year:
Kind words, and looks, and tones shall be
For ever shrouded in memory.
O, what remains? The hope to share
Her raptures where the blest ones are."

SELF-DENIAL*.

NO. I.

"If any man will come after me, let him deny himself and take up his cross daily, and follow me."—LUKE IX. 23.

"BEHOLD, we count them happy which endure." There is a feeling of Christian triumph and exultation which swells the heart, when we read on the pages of the church's history the record of the martyrs' sufferings; when we behold our brethren in the faith bearing with heroic patience and undeviating constancy the severest tortures, and see the heathen watching the dead bodies of their victims to the last, and scattering even their ashes upon the river, to disappoint them of their promised resurrection—"Resurgemus!" we triumph with them. There is a feeling of tender sympathy and fervent admiration, which follows to the prison or the stake, the steadfast yet perhaps gentle and fearful woman: we are ready to exclaim, with the apostle, "Behold, we count them happy which endure!" Then, let us go and do likewise. Life, indeed, is not demanded from us: let us beware that we refuse not that which is. Let us beware that we shrink not from those sacrifices and self-restraints which the love of Christ imposes on us in the ordinary duties of life. Each have their different callings. The reed beside the Indian river gives a sound more deep and solemn than the soft rustling of the poplar leaves in the English wood; yet, as each plant and tree speaks in its own sweet voice, and bears its appointed share in the music which nature breathes from earth to heaven, thus varies, through the different ages and circumstances of this mortal life, the Christian calling; and thus, if the spirit of love and devotion dwells, however faintly, in the heart, it will assuredly manifest itself in the outward conduct, though it may be but in the humblest deeds, as the faintest airs are heard among the leaves in the deep stillness of the summer night. Has thy life a voice?

Self-indulgence is incompatible with Christianity: it is a quality of nature which must be exchanged for self-denial in grace. Recollect,

* From "The Early Days of Faith and Love." By M. A. S. Barber. London: Nisbet, 1877. We have already expressed our sense of the value of this little book.—ED.

disciple of Christ, when the flesh whispers, "Master, pity thyself," recollect what was the answer given by thy Lord to one who addressed him in like terms (Matt. xvi. 22-27). Let us not then pamper ourselves with the gentle ease and soft indulgences which nature craves. A life so spent, without any sort of privation, without refusing any thing to ourselves, and without exertion, is incompatible with the precept, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Self-denial has regard to the whole of Christian life, and comprehends the renunciation of all the sinful lusts of the flesh, the resistance to all the corrupt emotions of the soul which are spoken of in scripture under the name of carnal-mindedness, and declared to be incompatible with life: "If ye live after the flesh, ye shall die" (Rom. viii. 13). "Deny thyself" is, therefore, the precept which the word of God is ever addressing, under different forms, to the Christian: "Mortify therefore your members which are upon the earth:" "they that are Christ's have crucified the flesh with the affections and lusts:" "put off all these, anger, wrath, malice," &c.: "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Spiritual life is a resurrection: we must die unto sin in living unto God.

Let us here consider self-denial more especially, as opposed to the love of ease, the being in subjection to the body, and the pleasing of self as regards the things of this life.

"As he is, so are we in this world" (1 John iv. 17). Our Lord chose a life of poverty and humility, and left us a lesson, both by precept and example, that we should not desire the good things of this world, nor be conformed to it, but, contenting ourselves with that which is necessary, pass our lives in zealous devotedness to his service, and look forward to the reward given by grace through him. Are we then following his precepts when our chief occupation is in labouring to secure that which we are told not even to desire? That which it is a sin to pray for, it is a sin to wish for: would a Christian pray to be made rich? To be over anxious about worldly business is a great hindrance to a Christian life. Women minister to the temptations of others in this respect, if they do not absolutely create them, when they indulge themselves and their families in unnecessary expenses. And for what? to be like the world around them—the spirit which actuated the Israelites when they said, "Now make us a king, to judge us like all the nations." "Be not conformed to this world." Ought there to exist in the Christian household, in all outward appearance, a perfect identity with the world? Is it for their children that Christians desire wealth? how often is not this "like building up a wall to keep them out of heaven"! (Scott on Deut. vi.).

We sometimes indulge ourselves in worldly practices, and silence conscience with the assurance that it is in order not to render religion unattractive in the eyes of others. We have no right to recommend it, except in the manner pointed out to us: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." For

the Christian to lower the Christian standard, or renounce a single obligation of Christian duty, with the idea of pleasing the world and attracting among the company of the faithful those who cannot renounce it, is as though the missionary should introduce vain pomp into public worship, or loosen the strictness of the gospel precepts, to meet the prejudices of the heathen, and allure them into the church. And farther, it does not attract. There is nothing perhaps which the world more honours in religious persons, nothing which gives them a more extensive influence, which adds more weight to their arguments and more force to their example, than consistency.

Let us wear, then, upon our garments the "ribband of blue;" outwardly and visibly, in our manners and conversation, bearing the impress of belonging to Christ. Let us not put on the livery of the world, and wish to pass for its servants. The Christian man wishes to be rich: the Christian woman wishes to be admired: the Christian family wishes for station, or fortune, or something which the world has or loves. Let it not be so. In an age in which luxury is pervading all ranks, and urging on to unreasonable and unnecessary expenses, let us, animated by the love of Christ, have the courage to stop.

In farther considering what degree of self-denial we ought to practise, for Christ's sake, in the outward circumstances of life, let us inquire more particularly what are our feelings with regard to the praise of men, whether we have learned to renounce the desire of it, and what use we make of our money and of our time.

First, What are our feelings with regard to the praise of men? A Christian should do all things "as to the Lord, and not unto men." In the earliest picture we have of the general depravity of man, it is said that there were among them "mighty men which were of old, men of renown" (Gen. vi. 4). "How can ye believe," saith the Lord, "which receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44). This desire of honour from men is the secret spring moving almost every worldly desire which actuates the soul. It was for this that Babel lifted up her tower to heaven: it is for this that men have sinned and toiled from that hour to the present, and called their passion a virtue. It animates all classes of mankind; for the love of admiration and the love of fame are the same in themselves. As it is the same law which spreads the tiny circle in the pool of water, and keeps the greatest planet in its course, so the same virtue and the same vice may often be seen exhibited in the greatest and the least of human events; and thus does this passion extend from the conqueror on his throne to the child adorned with a new trinket in the nursery. To whatever the *vox populi* awards the meed of approbation, thither are all efforts bent. In ancient Greece, it was to wisdom and learning; in Rome, to patriotism and valour; in the middle ages, to knightly honour, personal courage, and the destruction of others; in China, so far as women are concerned, it is to the little feet, the kinleens, or, "golden water-lilies." Thus it varies, according to the different ages of the world and the different circumstances

* Kinleens, or "golden water-lilies," is the Chinese name for feet which have been compressed.

of life, from the great to the small, from the objects of ambition to the trifles of vanity.

The worldly advantages we covet, riches, station, &c., we desire far more on account of the respect and consideration they will procure us among men, than for any personal enjoyment. The opposition from others, which sometimes hinders our advance in the Christian course, not unfrequently derives its power from the same source. "The fear of man bringeth a snare," and makes us backward to confess Christ. Excessive timidity springs from unbelief and an undue desire of approbation. It has been well observed, by a Christian writer, that "What will they think of me?" is the question of vanity rather than of modesty.

Money itself is not so strong a bribe as approbation and flattery. It may be argued that the love of praise, though evil in its principle, is good in its effects; but this is far from being the case. In the first place, it is only the outward show of goodness which it can produce. How often is the simulated virtue or the courteous demeanour, put on by the desire to please, transformed in a moment when that charm is withdrawn! In the second place, men are very far, generally, from admiring and praising that which is truly good; and, consequently, that which we strive after in order to please them is often directly contrary to that which we should strive after in order to please God. How many souls, it may be, has the fear of man and the love of human approbation destroyed! "As the fining-pot for silver, and the furnace for gold, so is a man to his praise" (Prov. xxvii. 21). The heathen fable was instructive: as the voyager commanded himself to be bound to the mast, and his crew to disobey for a time his orders, while he should hear the voice of the syren, lest he should be lured to his own destruction; so trust not thou thyself to hear unwatchfully the voice of human praise; and, still more, desire it not: the desire itself is a sin: "If any man desire to be first, the same shall be last of all, and servant of all" (Mark ix. 35).

It would indeed be a mistaken feeling if, in renouncing the praise of men, we learned to despise their just opinion. "A good name is better than precious ointment:" "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold:" "Give none occasion to the adversary to speak reproachfully:" "Abstain from all appearance of evil." Christians are to do nothing, not even in appearance, in semblance, which can bring the slightest reproach upon their Christian profession. Their lives are to be such as to cause men to glorify God in his servants (Matt. v. 16). The scriptures say that the Christian life should both deserve and possess such commendation; but, as the glory of God is the object, so it ought also to be the motive of that life in all things.

Secondly: Let us inquire what use we make of our money. The apostolic injunction is, "Charge them that are rich in this world... that they do good, that they be rich in good works... laying up in store for themselves a good foundation against the time to come." By means of frugality as regards their money, and industry as regards their time, they who have but a small portion of this world's wealth may lay up this store, and

they who have more may do so abundantly; for, since the Lord accepts according to that a man hath, from those to whom much is given much will be required.

For persons voluntarily to live to the utmost extent of their income, and to dread every casual expense lest they should go beyond it, is the iron belt, the straitened garment, worn for the love of the world, a hard task-master, who will never repay the penance. But narrow means, when they are not the effect of self-indulgence and extravagance, are often profitable in teaching humility and self-denial; humility, by depriving a person of that consideration which the world accords to wealth; self-denial, by supplying an imperative motive for cutting off all those little expenses and luxuries which otherwise we think it no harm to indulge in. It is a valuable lesson to learn to do without, even when it is practised from necessity; but how much more valuable when it is practised, not from necessity, but from love to Christ! when the same frugality, the same self-denial, which honesty exacts in the one instance, is yielded in the other from faith and love! The restraint, which is submitted to for the sake of Christ, ceases to be a penance: the father thinks it no hardship to lay up money for his children, or to deny himself that he may have to give them: the grateful and affectionate child thinks it no hardship to put by his earnings for a parent: the Christian should feel it none to give all that he can save to the service of Christ.

To this end it is requisite to curtail all unnecessary expenditure. "He that giveth to the rich shall surely come to want" (Prov. xxii. 16). What are all profuse entertainments, &c., but giving to the rich? It too often happens that there are none to whom we are so ready to give as to those who want nothing.

Of all the improper uses of money to which women are tempted, perhaps the most general is, expense in dress. The love of admiration, under the sweeter name of the love of pleasing, is the true source of this evil, as of so many others. Common opinion has awarded admiration to beauty in woman, and to talent in man. Therefore, that which the latter obtains by his sense, judgment, or wit, the former seeks by her face, elegance, or attractions; and, when this is the case, dress, &c., must occupy a large proportion of her thoughts. If a Christian woman would practise self-denial in these things, let her first make up her mind not to desire to attract attention by her personal appearance: let her apply to such matters the general advice given by a Grecian orator to his countrywomen: "For you," said Pericles, turning, at the end of a brilliant oration, to the Athenian women, "never to be spoken of is your greatest praise."

It is the perpetual change which absorbs a great proportion of the time and money spent upon dress. "It is bad imitation," observes the author of the "Philosophy of the Mind," speaking upon this subject in his chapter upon Taste, "which renders a thing vulgar by the association of ideas." Therefore, if there were not that love of novelty, there would not be that vulgarity.

Female duty upon this point is not left to the guidance of the general precepts of Christianity: an especial prohibition is issued against the indul-

gence of their peculiar temptation: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii. 3, 4). "I will....that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. ii. 9, 10). Many contrive to evade the force of these prohibitions by declaring that they were not meant to be taken literally. But what can be more evident than that the apostles meant strictly to forbid Christian women from endeavouring to recommend themselves by the arts usually practised among their sex? We easily persuade ourselves of that which we wish to believe; and the love of dress sometimes prevails, it is to be feared, even over Christian principle.

Hindoo women call their ornaments "joys;" and Christian women sometimes seem to find them so. Meanwhile, "the sins of some are the temptations of others:" the finery displayed on some public occasion is immediately transmitted through a host of imitations, from silk and satin to cotton and cloth, from the higher ranks to the lower—finery, in itself perhaps, almost as ridiculous as the oylet-hole dress of former days, whose every hole was ornamented with the needle, with which it was worked, pendent from it. The missionary demands from his heathen convert the sacrifice of all such folly. A Christian adorned with rows of brass thimbles, feathers, nose-rings, glass-beads, &c. ! There needs no argument to show the inconsistency, the absurdity of such a picture: it is self-evident. The only reason that we do not see it equally in ourselves is, that we are habituated to the one sort of finery and not to the other. The savage, too, has one excuse, which we cannot plead—it costs him little.

It has long been customary, in times of difficulty and distress, for women to give their jewels to the public treasury. Many a beleagured town has seen its female citizens bring forth their ornaments of gold and silver and precious stones, to be devoted to the general use, counting it an honour to deprive themselves of them for such a purpose. Let those who belong to the kingdom of Christ habitually follow the same example, and deprive themselves of every luxury in dress, every needless and vain ornament, and cast its price into the treasury of the Lord.

SUDDEN DISMISSALS OF SERVANTS*.

It has been quaintly, but not unaptly said, that "an ounce of prevention is worth a pound of cure." Many Christian endeavours are making to restore the fallen, which claim and deserve our support; but what can they do to stop the almost overwhelming torrent of profligacy, if heads of families, in paroxysms of anger, without consideration of consequences, suddenly and capriciously dismiss their servants, many of whom have neither

friends nor homes, and thus throw them, as it were, into the very vortex of distress? Many have been thus plunged, in a moment, into such absolute destitution, that through want of religious principle a continence has been overborne, which had been honourably maintained through many years of varied temptation; and all this, perhaps, for faults that in a better-regulated family might not have been committed, or, if committed, might indeed have called for severe rebuke and remonstrance, but would also have found forgiveness. It is to be feared that some servants, in the main good ones, have been deprived of a home and character only through the sad inconsideration of their employers. I hope, for the honour of human nature, these cases are but few. Wherever they do occur, God's retributive justice will appear in this life or the next—perhaps in both: the mischief we occasion will rebound. Paying them a month's wages in advance is no recompence for the disgrace which such conduct occasions, as well as for depriving them suddenly of a suitable home and honest means of subsistence. There are cases, no doubt—though I hope but few—where this dreadful alternative cannot be avoided; but we ought to look to it well whether, though we may feel ourselves greatly offended and provoked, we seriously think that we are going to make a fellow-creature literally "an outcast" from honest society. We should remember that, though in regard to our servants we ourselves, in many cases, must of necessity be legislators, judges, jury, and executioners, yet that this renders our responsibility to God peculiarly awful. This should warn us against taking rash measures, and acting upon the irritation of the moment, lest, when we deliberately revise what we have done, we should see we have done great harm, but perhaps not before all means of reparation are beyond our power. There are even extreme cases, in which, if we depended more on the care of Providence, we should cause mercy to rejoice against judgment (James ii. 13), and bring a satisfaction to our own mind on the recollection of it as long as we lived.

That vast loads of misery have been hastily, unwarrantably, and irremediably laid on domestic servants, and through them on society at large, is an incontrovertible fact. It will be as surely laid to the charge of those by whom, through their wilful ebullition of passion, it has been occasioned, as theft, or blasphemy, or murder will be specifically laid to the charge of those who actually commit them. Is nothing to be put on the opposite side of the question? Can nothing be pleaded in favour of mercy? Ought we not to act as the judges of our land are said to do, when an accused person has none to plead for him? ought we not to take up the cause, and make every extenuating circumstance prominent to our minds? Is a rude answer merely, and extorted first perhaps by harsh words on our part, to be the ruin of all his or her prospects? Are minor faults to be emblazoned in order to justify ourselves in accounting the party incorrigible? Is the peculiar powerfulness of a temptation not to weigh a feather in the judgment? Are vague suspicions to be substantiated into facts? Are venial sins to be visited with unmitigated severity? Is no pardon to be granted to a domestic, because he or she happens to be a servant and wholly in our power, and be-

* From "Hints for the Promotion of Domestic Comfort; by the rev. H. G. Watkins, M.A., rector of St. Swin, London Stone. London: Hatchards. 1847.

cause we shall find it no difficult matter to procure another? Cases, we have said, will unhappily occur, where a separation must be made, as of a gangrenous member, to maintain the life of the domestic body; yet some mark of Christian clemency should attend the most urgent severity. Christ wept over Jerusalem, even when he pronounced its doom! All that we say is, that sudden dismissals should not take place before deep consideration, and so that, if we should remember the circumstance when about to appear before the Judge of all (Job xxxi. 13-15), and all the consequences that followed should also be before us, we may then feel satisfied that, all circumstances considered, we acted as a Christian and a fellow-creature ought to have done, and that, in like circumstances, we should feel justified in doing the same again. A Christian mistress or master has discovered something wrong in the conduct of a servant, arising from a momentary temptation; but he considers it in all its bearings, and knows that a sudden dismissal would involve the offender in irretrievable distress through life: he considers the solemn declarations of our Saviour: "If ye forgive not others their trespasses, neither will your heavenly Father forgive your trespasses" (Matt. vi. 14, 15); and that we are to forgive when there is apparently sincere contrition. He thinks, also, on the condition on which he himself daily implores forgiveness: "Forgive us our trespasses, as we forgive them that trespass against us." Hence, as a creature needing compassion from God, he forgives and retains the offending but contrite suppliant. Servants, seriously affected with a sense of their faults and the wretchedness they are saved from, and with the kindness of a superior upon whom they felt their future happiness under God wholly to have depended, are likely, by a most correct conduct, to testify their gratitude to those who, by a little Christian charity in regard to the will of God, and their own last account, saved them from the vortex of destruction. He that thus is the means of converting a sinner from the error of his or of her ways "may save a soul from death, and prevent a multitude of sins" (James v. 20).

THE PLAGUE STAYED:

A Sermon,

BY THE REV. T. F. LAYNG, D.D.,

Head Master of the Cathedral School, Hereford.

NUMB. xvi. 47, 48.

"And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed."

In perusing the history of God's ancient people, the children of Israel, the most careless reader cannot but be struck with the remarkable picture which is portrayed throughout of the justice, wisdom, and mercy of the Almighty on the one hand, and of the hardness of heart and insensi-

bility of mind displayed on the other, by the conduct of this highly favoured race. Though signs and wonders were continually wrought for their deliverance, they harkened not unto the voice of the Lord: though "in the midst of his judgments he ever remembered mercy," they walked not in the way of his commandments: though he himself was their king, they resisted his authority, and murmured against "the powers ordained" by his sovereign will.

"The Lord is" indeed "righteous in all his ways, and holy in all his works." He is "long-suffering, full of compassion, and slow to anger;" yea, "his mercy endureth for ever." Though years have rolled away, he is still the same—"the same yesterday, to-day, and for ever." The mighty hand and the outstretched arm, which rescued his people of old from the bondage of Pharaoh, will deliver his faithful servants from a worse than Egyptian bondage. The love, which raised up Moses to lead them through the wilderness, and save them from their enemies, hath "raised up a mighty salvation for us." In all ages "God is love." He, who spake in time past by his servants Moses and Aaron in the desert, "hath in these last days spoken unto us by his Son." "In this was manifested the love of God towards us, that God sent his only-begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life." And who are they that believe in him but they who are "serving him without fear, in holiness and righteousness, all the days of their life"? Such must be the issue of a true faith; or the grace of God is rendered of none effect: one object of our blessed Saviour's mission is left unaccomplished—"the purifying unto himself a peculiar people, zealous of good works." Obedience to the moral precepts of the gospel is required from the servants of a crucified Redeemer. The law—that is, the moral law—is not made void by faith, but is established and confirmed thereby. No motives can be higher than those which should animate the believer's breast: his hopes, his privileges, call forth every effort on his part in the service of him who hath redeemed him from everlasting destruction.

But, dear as are these hopes, these privileges, to the true believer, the gospel, with all its tidings of love and mercy, meets with little better reception from an evil world than was vouchsafed to its divine Author, whom, "when he came unto his own, his own received not." For even in this professedly Christian land, where these glad tidings are continually proclaimed, while there are "some" who "believe the things which are spoken," there are many

who "believe them not." True it is, they do not make an open denial of them; nay, they assent unto them with their understanding; but they believe not with the heart unto righteousness. With them there is no exercise of self-denial, no striving against sin, no longing after holiness. Christians they call themselves, while they are unadorned with those graces which mark the Christian character. Though they "honour the Lord with their lips, their hearts are far from him." The treasures of earth, not the treasures of heaven, engross their minds; and, though week after week within his house of prayer they cry, "Lord, Lord," they care not to do the things which he saith. Long has Christianity been planted in our country, and thankful ought we to be that we have been sheltered beneath its protecting branches. Though the withering blight of superstition marred for a time its vigour, the judicious hands of the reformers of our church pruned away the cankered branches, and left it to spread its healing influences through the length and breadth of the land. Let our personal love for the truth and our own individual share of responsibility incite us, each in our sphere of duty, to hand down this sacred treasure in all its purity to our children. This is an age in which much zeal is professed, and many efforts are being made for the propagation of saving knowledge; but amidst these cheering signs of the times, and our avowed earnestness in maintaining "the faith once delivered to the saints," let us look well to ourselves, lest all our glorying in evangelical doctrine, and vaunted love for the brethren, be debased by the unrighteous Mammon, tainted by those baneful weeds which are taking such deep root among us—ambition, pride, vanity, luxury, covetousness, and selfishness. With these, "a form of godliness," an outward display of religion, and even a zeal, like the zeal of Jehu for the Lord of hosts, may exist, but not that "pure and undefiled religion" which affects the heart as well as the understanding, and causes the man, who submits to its gentle sway, not only to "visit the fatherless and the widow in their affliction," but to "keep himself unspotted from the world," and to "bring every thought into subjection to the obedience of Christ." Let us, then, as individuals look well to our ways. The world, with all its evil fashions, maxims, and customs, is too apt to lead us from the spirit and precepts of the gospel. And what is a wilful disobedience to the gospel but a rebellion against the Most High? Let the impressive lesson contained in my text have its full weight upon our minds; and may the Holy Spirit mercifully

grant that now, and upon every other occasion, when with humility and reverence we approach the mirror of God's word, we may not return to the busy scenes of life unhumiliated and "unrenewed in the spirit of our minds," and "straightway forget what manner of men we are."

The Old Testament histories are by many less attended to than they deserve; for they form a portion of the inspired volume, and have been recorded, and miraculously preserved through a series of ages "for our admonition, on whom the ends of the world are come." Lo! what a scene of awe is presented to us in those few words of my text: "Behold, the plague was begun." Commencing in the outskirts of the camp, the pestilence was moving onward with rapid strides, sweeping all before it, sparing neither old nor young. What language can describe, what imagination can picture to itself, in all its sad reality, the distress of such a visitation—every countenance filled with dismay, the nearest and dearest relationships suddenly broken asunder, and each fearing for himself the approaching desolation! But whence arose this heart-rending calamity? Did it spring of chance? Was it the result of natural causes? No; the hand of the Omnipotent was in this: the destroying angel had been sent forth: the sword of justice had been lifted up: "Wrath had gone forth from the Lord." Though he is "full of compassion," "his Spirit will not always strive with man," but will humble the haughty looks of the proud. Sin first brought death into the world; and what does the spreading pestilence now evidence to the rebellious children of Israel, but God's hatred of sin, and that he will not suffer the powers which he hath ordained to be resisted with impunity? Nothing, however, can show more clearly the sinfulness of human nature, and the hardness of man's heart, than the conduct of this people on the occasion before us. Mercies, remonstrances, and judgments, had been alike bestowed on them in vain. While "the matter of Korah" was yet fresh in their memories, and the awful manifestation of God's righteous indignation had scarcely passed away when the earth opened her mouth and swallowed up all the congregation of Abiran, even "on the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Nor was it long before this language proceeded to an open insurrection; and they gathered themselves together against the anointed servants of the Most High, who, in this season of danger, "looked" in prayer

for aid "toward the tabernacle of the congregation." Nor did they look in vain: "the glory of the Lord appeared;" and he "spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." Thus was the anger of the Lord kindled against his people. But has the nature of sin changed since the days of Moses? It was disobedience to the King of heaven and rebellion against his authority then: is it any thing less now? It sprang from unbelief then; and from what other source can we trace it now? Or, do we persuade ourselves that it is now less odious in his sight than it was then? God forbid that we should entertain such an impious thought. It is of the Lord's mercies that we are not consumed, because his compassions fail not; and, now that his judgments are in the earth*, may we learn righteousness. When the people of a nation are laden with iniquity, that iniquity can be lessened only by individual reformation and repentance. We each bear our part in this matter. May we, by God's grace, turn away from our transgressions, that iniquity may not be our ruin. But, in whatever way the Almighty, in his mercy, may see fit to deal with us as a nation, let us remember that we must each, as individuals, give an account of our stewardship: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." O may we become wise unto salvation! O may the Lord of mercy grant that we may "find mercy in that day"!

But, after the plague had begun among the people, how could they stay the hand of death? Was there one amongst that rebellious congregation that could snatch a dying wife or child from the coming destruction? or could they make their escape from the anger of a jealous God? They had indeed no power of themselves to help themselves. There was, however, a heart that felt for them, and pitied them in their distress. The very governor, against whom they had murmured and gathered themselves together, sought out a means of deliverance without delay; for, "Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for here is wrath gone out from the Lord: the plague is begun." Nor was the high priest, whom they had so lately insulted and despised, backward in performing that which had been

so graciously directed; for "Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people."

What courage on the part of this man of God! Neither the rage of the whole throng, highly incensed against him, nor the violence of the awful pestilence, dismayed his pious soul. His love for his brethren prevailed over the dictates of human nature; and his faith and trust in the Almighty overcame the fear of death in its most dreadful form. But, while we contemplate this servant of the Lord rushing into danger and braving even death itself to save those that had gathered themselves against him, are not our thoughts carried off to One, who not only was willing to expose his life for his enemies, but who left all the glory of heaven, all "the glory which he had with the Father before the world was," voluntarily led a life of suffering, and then delivered up himself to the ignominious death upon the cross, that we might "live through him"? And not only did he "die for our sins, but was raised again for our justification, and now "sitteth at the right hand of God," where "he ever liveth to make intercession for us."

Helpless, like the Israelites, we cannot deliver ourselves from the plague of our own hearts, from the power and consequences of sin; but, when we approach the Son of God in faith, penitence, humility, and prayer, he intercedes in our behalf, by the incense of his merits propitiates our offended Father, and procures eternal reconciliation for us. When Aaron stood between the dead and the living the plague was stayed. And thus, when our great High Priest stands before us, no evil can reach us: when we call his strength to our aid, the enemies of our salvation cannot hurt us: he can and will succour all those that are faithful to him: all the gifts and graces which adorn the Christian character have been won by his atonement; yea, though "no man can redeem his brother, or make an agreement unto God for him," "a full, perfect, and sufficient sacrifice" has been offered up "for the sins of the whole world." By him has the handwriting, that was against us, been destroyed. "There is" now "no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In conclusion, my brethren, let us sum up a few of the lessons to be learned from the portion of scripture we have now been considering.

1. First, let us be deeply impressed with the hatefulness of sin in the sight of God; and now, while time and opportunity are

* Preached April 11, 1847; one of the prayers to be used "in the time of dearth and famine" having been read in the previous morning service.

granted, let us, with all diligence, prepare to meet him.

2. Let us entertain a just and humiliating sense of our own weakness and insufficiency, and fly unto him for protection, who is "mighty to save."

3. Let us be duly thankful unto God the Father, the Son, and the Holy Ghost, each for his share in the great work of man's redemption. Such love demands our constant thanksgiving and praise. Let these be daily expressed, "not only with our lips," but in the daily tenor of "our lives."

4. Let us imitate Aaron in the strength of his faith. He, who was with him, will be with us in the duly-appointed means of grace. "His arm is not shortened that it cannot save, neither is his ear dull of hearing that it cannot understand." "Where two or three are gathered together in his name, there will he be in the midst of them."

5. Let us also imitate Aaron in his love to his brethren. St. Paul's affection for his converts was such, that he was willing to be even "accursed from Christ for their sakes." And, so closely did the early Christians strive to tread in their divine Master's steps—who set the brightest example of this as of every other Christian virtue—as to draw forth the remark: "Behold, how they love one another!" and thus did they manifest that which he had declared would be the distinguishing badge of his faithful followers: "By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35).

6. And, lastly, for our encouragement in the path of duty, let us ever bear in mind that "we have a great High Priest, who is touched with a feeling of our infirmities," and "will not suffer us to be tempted above that we are able to bear, but will, with the temptation, also make a way for us to escape," and whose merits and intercession will avail in our behalf. "Blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours." To them the plague of sin is stayed for ever. In the courts of the new Jerusalem "nothing that defileth shall ever enter."

While these thoughts, which I have offered to your notice, are yet fresh in your memories, what heart is there so callous as not to long for those "pleasures which are at God's right hand, and which shall last for evermore"? what heart that does not feel humbled to the dust at the long-suffering and patience of God? what heart that is not melted at the infinite love of him who hath wrought eternal redemption for us miserable sinners? what heart that doth not now breathe forth

a secret and a silent prayer to the great Hearer of prayer for grace, through Christ, "so to pass through things temporal as finally not to lose the things eternal"? what heart that does not now resolve, though not in its own strength, but by faith in the power of God, "As for me and my house we will serve the Lord"?

This is our interest. This is our bounden duty. Let not our souls refuse to be drawn with the cords of love. "We are bought with a price; let us therefore glorify God in our bodies, and in our spirits, which are his."

THE SUNDAY-SCHOOL TEACHER*.

By THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. II.

HENRY.—Well, Mr. Wilkins, I cannot think how any persons can go on, Sunday after Sunday, with their irksome task, when they meet with so much ingratitude in return. It is sufficiently trying to one's patience to bear with the obstinacy and perverseness of the children, without having the annoyance of seeing their parents taking their part, and of hearing them abuse us because we will not let the little rebels have their own way.

Wilkins.—Difficult as it may appear to you, Henry, to persevere in the good work of instructing poor children under so many discouragements, it is made comparatively easy to those who are under the influence of Christian principles. The love of Christ constrains them to do what they can for the benefit of their fellow-creatures. They do not expect, they do not seek or desire any reward from men for their labours. When this or the praise of man is the inducement to undertake any benevolent work, it will most likely soon be given up in disgust; for the reward, or the commendation which they seek, will seldom come up to their expectations; and, when they find how little success follows their labours, and how many of those whom they are trying to benefit are not only insensible of their obligations, but actually "reward them evil for good, and hatred for love," it is no wonder that they relax in their exertions, and at last altogether relinquish the task they had undertaken. But, when a higher and nobler motive urges men to these labours, they will be "stedfast, unmoveable, always abounding in the work of the Lord," whatever difficulties and discouragements are thrown in their way. This motive is a deep sense of the love of God in Christ Jesus. "If God so loved us, we ought also to love one another." This consideration puts vigour into the wearied arms, and strengthens the feeble knees, and animates the whole man to a patient continuance in well-doing. What but this could have supported Miss C——, who has superintended the school for so long a period, notwithstanding the ridicule of some, the indifference of others, and the wilfulness, obstinacy, and ingratitude of many whose present and eternal welfare she was seeking to promote?

* Continued from page 150.

H.—I have often wondered how Miss C—— could persevere in her undertaking, year after year, notwithstanding the difficulties she had to encounter. I don't suppose that any of the parents were so shameless as to use abusive language to her; but she must have had a good deal to bear, owing to the ignorance and stupidity of two or three whom I could name. One woman, I remember, came to her, and spoke very angrily about her child, a prating and saucy girl of thirteen or fourteen years old, because she had not received any reward as some of the other scholars had. Miss C—— told her that rewards were, of course, given only to those who had been regular, attentive, and well-behaved both at school and church, and that a certain number of tickets were necessary to entitle a scholar to any reward; and that, as her daughter had not received the requisite number, it must have been entirely owing to her own neglect, and bad behaviour. "She's as good a girl as any in the school," replied the woman; "but every body takes against her because she is so quiet; and I shan't let her come here if she's to be imposed upon in this way." I could hardly help laughing to hear the foolish and ignorant woman run on in such a manner; when it was well-known that every child in the Sunday-school always received tickets, according to good behaviour, in the most impartial way, and that this girl had lost many by her absence from school, and frequent bad conduct. But, to my surprise, Miss C—— mildly and quietly answered her, and tried to convince her how unreasonable were her expectations, and what evils would arise if the scholars were to be rewarded contrary to the rules of the school. She might just as well have attempted to reason with a parrot. The woman could not, or would not, be persuaded but that her daughter had been shamefully imposed upon; and therefore she was resolved to remove her from the Sunday-school. She said a great deal more, to which Miss C—— very patiently listened without making any further reply.

W.—No doubt the words of our blessed Saviour came into her mind: "Neither cast ye your pearls before swine; lest they trample them under their feet, and turn again, and rend you" (Matt. vii. 6.).

H.—I have often wondered what was the meaning of those words of our Lord.

W.—They mean that we are not to throw away good counsel and advice upon persons who, like the animals there named, are perverse, headstrong, and stubborn. The same kind of language is used by Solomon, when he says: "As a jewel of gold in a swine's snout, so is a fair woman without discretion" (Prov. xi. 22). By which he teaches us that beauty and comeliness of person are worthless, if the mind be destitute of prudence and wisdom. So that ignorance, wilfulness, and obstinacy reduce those who are under the dominion of such degrading vices to the level of the most disgusting creatures. It is a painful spectacle to see any rational being reduce himself to this state by neglecting or despising advice and instruction, and clinging stubbornly to his own ignorant prejudices and perverse inclinations. But, where this is evidently the case, it is best to be silent. "Speak not in the ears of a fool," says Solomon, "for he will despise the wisdom of thy

words" (Prov. xxiii. 9). Miss C—— acted agreeably to this direction, when she found it was of no use to reason with the ignorant and foolish woman to whom you refer. In such a case silence was the best course; for the more ignorant and obstinate a person may be, the more wise he is in his own conceit. It is truly lamentable when persons of this description are the heads of families; for they have not skill or sense enough to train up their children in the right way; and they are too obstinate and self-willed to allow those benevolent persons, who are able and willing to instruct them, to cultivate and improve the understandings and manners of their neglected offspring. But, from what you observed on this occasion, Henry, you may judge that Miss C—— must have had no little trouble, anxiety, and disappointment, while she was pursuing the useful course on which she had entered. Yet she did not relinquish the task in disgust. With invincible energy she continued, and still continues, this arduous employment, undeterred by the difficulties in the way, and unshaken in her resolution by oft-disappointed hopes.

H.—It is wonderful to me that Miss C—— could so regularly and punctually attend to the Sunday-school for at least eighteen years, though so many things conspired to vex and disappoint her.

W.—Doubtless she was often encouraged in her self-denying labours by the promises of God's word, and, when ready to despond on seeing but little fruit from her benevolent exertions, would be cheered by such exhortations and promises as the following: "Let us not be weary of well-doing; for in due season we shall reap, if we faint not" (Gal. vi. 9): "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good" (Eccles. xi. 6): "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi. 6).

H.—It is not so much the unruly and perverse conduct of the children, and the little improvement that some of them make, that are half so discouraging and provoking as the ungrateful behaviour of too many parents. You cannot imagine, Mr. Wilkins, how shamefully two or three of them have spoken against the teachers. This is very difficult to bear from people to whom we are endeavouring to do all the good in our power.

W.—Only seek to be under the influence of Christian principles, Henry, and you will no longer be prevented, by the ignorance or unthankfulness of men, from trying to promote their best interests. I do not say that you will feel no uneasiness on this account; for it is always painful to contemplate ungrateful characters. But your feelings, wounded and irritated as they may be by such conduct, will soon give way to compassion for their unhappy state of mind; and the command, as well as the example, of our divine Lord, who "endured such contradiction of sinners against himself," will lead you to persevere in your labours. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully

use you and persecute you ; that ye may be the children of your Father which is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For, if ye love them which love you, what reward have ye? Do not even the publicans the same?... Be ye therefore perfect; even as your Father which is in heaven is perfect" (Matt. v. 44-46, 48).

H.—I hope, Mr. Wilkins, that I am not one of those who refuse to hearken to good counsel, though I am afraid that the principles you mention are not yet so rooted in me as to enable me to go on trying to benefit my fellow-creatures, in spite of all obstacles and annoyances; for it is very disheartening to find that you are labouring to no purpose.

W.—Although we may not for a long time see any good arising from our labours, this is no reason that we should think they are in vain. On the contrary, we have the strongest reason for believing that works of this nature, undertaken on a right principle, will sooner or later prove successful. The lady we have been talking about was a considerable time before she saw any good effects from her labours; but in due time, that is, in God's time, she received much encouragement. Careless and unpromising, as several of the scholars were while at the Sunday-school, many of them afterwards showed that they had not forgotten the instructions which had been given to them. I have heard them frequently acknowledge that they owe to Miss C—, under the divine blessing, their ability to read and understand those holy scriptures, which were given for our learning. Yet some of these persons, when at school, were as obstinate and careless as any in the class which gave you so much trouble and vexation. What would have been the consequence if, on this account, Miss C— had retired in disgust from the undertaking? Most probably those who are now endeavouring to obey the commands, and, at an humble distance, to follow the blessed example of their Lord and Saviour, would have grown up in ignorance and vice, in vanity and utter forgetfulness of God. And, when it would have been too late, she would have lamented her impatience and her neglect of the injunction, "Occupy till I come," which is laid upon all the disciples of our divine Lord.

H.—I am afraid, Mr. Wilkins, that I have no talent for teaching. Should I not then be wrong in undertaking that which I could not perform in a proper manner?

W.—The servant, who had received only one talent from his Lord, pleaded that he was afraid to employ it, lest more should be required of him than he was able to render; and therefore he buried it—he made no use of it. You know how little his excuse availed him. It will surely then be well for you to consider whether it be a real sense of your unfitness for teaching, or whether it be the suggestions of sloth, vexation, or disappointment, which lead you to retire from the Sunday-school. All persons have talents, more or fewer, entrusted to their charge; and all must answer at the great day of account for the way in which they have been employed. Were you to engage in this work with a hearty desire to do good to your ignorant fellow-creatures, and to

promote God's glory, and were you to use your best endeavours in humble dependence on the aid and blessing of your heavenly Father, you would find the occupation profitable to yourself as well as to others. But, if the work be undertaken rather as an amusement than a duty, you will soon be wearied and disgusted with it. You will become irritable and impatient at the perverse behaviour, or slow improvement of the children in your class; and, because you cannot see immediate fruits from your labour, you will give up sowing the seed of good instruction. This shows a want of faith in the promises of God: "He that believeth shall not make haste" (Isa. xxviii. 16). He will patiently wait until it shall please God to give success to his labours. And, although he may have to wait long, or possibly he may never in this world reap the fruits which he expected, he will surely one day find that his "labour has not been in vain in the Lord." Remember also, Henry, that God will not hereafter proportion the recompence which he graciously bestows upon his servants to the measure of success which has attended them, but to the faithfulness and diligence that they have manifested in his service. Every Sunday-school teacher should take for his motto, "Prayer, preparation, patience, and perseverance." Then would difficulties and impediments gradually be overcome, and the teachers would pursue their course of usefulness with increasing comfort and satisfaction. Before I leave you, Henry, I will read to you two interesting anecdotes, bearing on the subject of our conversation, from the "Teacher's Visitor." "A poor girl, who had left her service in consequence of severe illness, showed much anxiety for spiritual instruction. The little learning she possessed was acquired in a Sunday-school. She could not read the bible, nor the simplest tract, well enough to be of much comfort. Her visitor was therefore surprised to observe a prayer-book always on her bed; and, when questioned as to the use she made of it, she replied: "I was taught the collects at the Sunday-school; and the greatest pleasure I have when alone is studying them." This poor girl showed much patience under acute suffering; and her reliance on the Saviour was, I believe, uninterrupted. She has now, I trust, entered into the rest that remains for the people of God." "It is of no use to try," said a young man to an aged gentleman, who was urging him still to endeavour to be useful in a Sunday-school: "they are so careless and unconcerned that I am quite sure that no good can be done." "Such an argument," replied the gentleman, "would at one time have satisfied me; now, however, I can see its fallacy. It is forty years since I was first a Sunday-school teacher; and the boys whom I taught seemed perversely deaf to all my words, that at length I considered myself justified in giving it up as a hopeless task. During the ensuing thirty years of my life I continued uninterested in the cause of Sunday-schools, until a circumstance occurred which led me to perceive my error, and to return to my duty. One evening, as I was returning from church, I was accosted by a man who smiled in my face, and, holding out his hand to me, blushing inquired if my name was not Mr. P—. I answered that it was so. "Do you remember," added he,

"a boy of the name of Dempster, that attended your Sunday-school about thirty years ago?" "Dempster!" cried I, "I remember Tom Dempster very well; and a very wild and wicked boy was he." "And that wild and wicked boy was I," said the man, "though now, thanks be to God, I am a very different person from what I was then. It was your instructions, blessed by God's Spirit, that brought conviction of the truth home to my mind, long after I left your school." "My object has been since," said the gentleman, "to do my work, and pray for the Spirit to do his. 'Go, and do thou likewise.'"

Subsile Reading.

THE HALF-HOLIDAY.

BY CAROLINE J. YORKE.

LET us look into this national school at the various countenances of the different boys! How you may judge of people by their countenances! I always think I can. Look at that little boy at the top of the second class: if we met him anywhere we should know that he was a sharp, clever lad. What quick eyes he has! what a sensible, compressed mouth and high forehead! The master says he has better abilities than any boy in the school: he is a good boy, too, and a boy of truth. Well, now, there is another lad—a complete contrast to him: look at him—the last but one in that class of little boys. Did you ever see such a vacant countenance? He is far the biggest boy in the class, and yet he reads worse than any of them. They have read that chapter in St. Luke three times over this morning; and this boy reads it just as badly now as he did the first time. Now the master is come, and is asking them questions upon it. What good answers some of these little children give—what clever answers! Now it comes to young stupid's turn: he opens his mouth and dull grey eyes wide enough, and that is all the answer the master expects from him, you see. I should think he knows just as much of what they have been reading about as if he had never heard a word of it. It is wrong they say to despise people, but I do wonder what that stupid, loutish-looking lad will ever be fit for. Ah, there is good news in the school! The master is telling the boys they are to have a half-holiday. How glad they look! How pleased that clever boy looks! It is as much as he can do to restrain himself from shouting out, and clapping his hands, now. But look at stupid: it is all the same to him: he looks just as dull and vacant as ever. O, see though, he is colouring up, and looking very eager just now! what is it he is looking at? Ah, I should have thought so! There is a little lad with a huge piece of plum-cake in his hand; and stupid thinks perhaps he may come in for a bit of it: he is fumbling in his pockets, and has found a halfpenny; and, now that school is over, he is going to try to strike a bargain, as people say, with him. If I were the little boy, I would not let him have any: he looks so greedy.

A half-holiday! A rare thing at the national

school, except on a Saturday. What a noise the boys make! O, there is stupid; he has succeeded in getting a pretty good piece of cake for a halfpenny, and he is putting it in the basket that contained his dinner. It seems that he is one of the boys that come from a distance, and bring their dinners with them. There is no dinner left in the basket now. O, no! Stupid is quick at eating, though not quick at other things. And now he is dragging himself home at such a sleepy pace: now he is stopping altogether: what is the matter? O, he is going to pick up that great ugly piece of wood that is lying by the road-side. Well, I am glad he has found a suitable companion at last. Now the boys are playing at fox and hounds: the clever boy is the fox—I should have thought so. How the people of the village come to the doors as the children run shouting past! and most of them are laughing. See, one of the little boys stops to give his basket to that pretty little girl that is carrying the baby: she is his sister; and see, too, he stays to give her a kiss before he runs away again. I always liked the look of that little boy. There is a poor old woman living in that wooden cottage. You can hardly call it a cottage though—it is a hovel: there is only one little room for the bed and every thing; and she sits, poor thing, croodling over the tiny bit of fire, looking white and comfortless and in pain. And she, too, turns round, and smiles at the sound of the half-holiday. She seems to forget her pain just now; and her eyes are fixed upon the shut door, as if she would like to see through it at the merry goings-forward on the road; but she cannot walk to the door to open it: she is lame, poor woman; and she has no use in her hands either: they are quite hard and stiff and powerless, and she cannot bend her fingers in the least—she is sadly afflicted.

That is right! there is a glad young voice heard at her door, too, proclaiming the half-holiday; and in comes a kind, affectionate, good boy, who lays a huge faggot upon the fire-back, which will soon make it blaze up brightly. O dear, it is the boy we called "stupid!" He does not look stupid or vacant now, though; and how glad his grandmother appears to see him! and what a cheerful, happy afternoon she expects to have in his company! But look, he has left the fire and his grandmother, and is going very alyly to the little cupboard behind her, where she keeps her bread and salt butter, and a little tea, when she can get it. Well, I was right there: I thought he was greedy. No: wrong again, quite wrong. He has taken the little bit of cake out of the basket, and put it in the cupboard for his grandmother's tea to-night. He does not say anything to her about what he is doing: he thinks it may surprise her, and tempt her to eat; for she has a poor appetite generally. And now he tells her about what happened at school this morning—nothing wonderful to tell; and yet somehow he makes it very amusing. And his grandmother listens; and they make their remarks about it all. And his grandmother has a tale or two to tell, of what she did when she was a girl, and how they taught in her young days. And now the boy brings out his bible: surely he is not going to read over that long chapter again in the same stammering, blundering way that he did at school

this morning. No, he knows better than that: he opens the book merely to guide him; and in his own words—nice, simple, plain words, too—he gives his grandmother a full account of it. It is the second chapter of St. Luke's gospel. He remembers most of the remarks that the master made about it; and he shows that he has thought about them, too, as well as remembered them. There is one about the angels bringing the glad tidings to the shepherds. How nicely he talks to his grandmother about that! "And not to the shepherds only, grandmother, were the glad tidings brought: the angels said, 'I bring you glad tidings of great joy that shall be to all people;' to you and me and every body, grandmother, as well as the shepherds. Jesus Christ is given to you and me, as well as to them; and, however poor and sick and helpless we may be, we need never think that he forgets us, who came from heaven to lay down his life for us. And, though people should despise us, as many people do, grandmother, we know that God does not despise us, because he has given us his own Son; and we know the angels do not despise us either, because Jesus Christ left them, to come and save us. 'All people,' grandmother: you see, you and I are not left out; God does not overlook us. O, think, grandmother, how very dear must our souls be in his sight, whose Son died to save them. Let us always try to remember, when we are beginning to be miserable, how God loves us. And when we are afraid of coming to want, grandmother, let us think of the good Shepherd who gave his life for the sheep; who is bringing us, by a way that we know not, to that world where they shall hunger no more, neither thirst any more; where there is no more death, neither sorrow nor crying, neither shall there be any more pain (John x., xi. 16; Psa. xxiii.; Rev. vii. 16, xxi. 4). Let us think what Lazarus would say, if he could leave Abraham's bosom, and come and talk to us, and of that beautiful text, too, I had to learn last Sunday: "In every thing give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. v. 18); "the will of God," who knows everything, grandmother; "the will of God," who loves us better even than a mother loves her little child (Isa. xlix. 15), and who will never leave off caring for us as long as we live. I was thinking, when I was walking home from school this morning, about what I told you Mr. Rivers said in his sermon last Sunday; how that Jesus Christ said that, if any one showed kindness to any of his people he would take it as if it was done to himself (Matt. xxv. 34-40), because his people belong to him, and he belongs to them. Now that shows us how Jesus Christ sees and knows everything about us—does it not, grandmother?"

The grandmother perfectly agrees with everything the good boy says; and this reminds her, too, of many instances of God's kindness to her—now one day, a long while ago, when her children had been ill with a fever, and she had spent all her little store, and was falling sick herself, and had no money to buy any more bread, and the baker would not trust them, and she had no hope but they must all come to the workhouse, how some one came by, who was quite a stranger to them, and spoke kindly to one of her poor little

pale children, and came into her cottage, and gave her some money, and sent her a little wine, and came many times to see her, and talked to her about Jesus Christ, of whom she had known very little before that time, and perhaps never would have thought of, or cared to know, if all had gone on well and prosperously with her; and again, how, when her eldest boy died of consumption, and was so worn and wasted that it was quite sad to look at him, he was so contented and happy, never complained, and always cheered and comforted her when he saw her crying or looking sad, telling her that all his sufferings would soon be over, and he was going to enter into glory, to see Jesus face to face, and to join all the holy angels in blessing and praising him for ever; and how mild and gentle and patient the dear boy was, and how beautifully he used to talk to them about the love of Jesus Christ to poor lost sinners. And many more such accounts of God's remembrances has the poor grandmother to tell. The shades of evening are closing in, and still they are sitting over the little fire, talking of heavenly things, and the boy's earnest eyes are fixed upon his grandmother's with an expression of such intelligence and love! O, how vain and foolish I was! I will never pretend to be a judge of countenances any more.

Poetry.

SCRIPTURAL LYRICS.

No. XVIII.

By MISS M. A. STODART.

(For the Church of England Magazine).

TOLL the deep knell.
The flower but bloomed to fade:
In the low cell
That faded flower be laid.

Toll the deep knell.
Her form was fair and bright;
Sylph-like it fell
Upon the gazer's sight.

Toll the deep knell.
A warm heart's sunk to rest;
High feeling's swell
Is stilled within that breast.

Toll the deep knell.
The flower but bloomed to fade:
Low in the cell
That form must now be laid.

Hush the deep knell.
Our loss has been her gain;
Hush the deep knell,
And rise to cheering strain.

Toll on the knell.
A warning from the tomb
Floats with that bell
To youth and beauty's bloom.

SACRED SONNETS.

No. VIII.

(For the Church of England Magazine.)

"For thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield."—PSALM v. 12.

WHAT though dark days and evil dimly cast
A sombre power to chill life's fleeting way,
To rend the heart 'neath stern affliction's sway,
To bear a pang through many a year will last,
And bid the tears of anguish to flow fast,
Shall not *one* hope support the suffering breast,
Laden with trial, anguish, and unrest?
Shall not *one* hope triumphant dim the past?
"The Lord will bless the righteous;" yea, his love
Through darkest paths, will lead to joys above.
He will sustain the sinking heart, whose strength,
Wearied, but not o'ercome, by struggling on
Through this bad world and all its cares, at length
A crown of glory shall on high have won.

M. C. L.

*Llangynydd Vicarage.***Miscellaneous.**

QUARTERLY RETURN OF HEALTH AND MORTALITY.—This official and authentic document confirms the apprehensions that were entertained respecting the high amount of mortality during the spring quarter. It is important to state, in the first instance, that the quarterly returns are obtained from 117 districts, subdivided into 582 sub-districts. 36 districts are in the metropolis; and the remaining 81 comprise, with some agricultural districts, the principal towns and cities of England. The population was 6,612,800 in 1841. The deaths registered in the June quarters of the five years are as follows: 1843, 40,343; 1844, 38,977; 1845, 40,847; 1846, 43,734; 1847, 51,585. Thus the mortality, during the last spring quarter ending June 30, greatly exceeds the average mortality of the preceding corresponding periods. Had the mortality been uniform, and the population increased from 1839 at the rate of 1.75 per cent. annually, the deaths during the last quarter would only have amounted to 44,840, instead of 51,585, the actual number, which is an excess of 6,745 above the corrected average. The deaths registered during the four quarters of the five years ending June 30, 1847, were—1843, 163,162; 1844, 164,673; 1845, 173,810; 1846, 163,058; 1847, 212,210. The average of seven years is 165,831. Add 7.19 per cent. for increase of population, and the average applicable to 1847 is 177,700. The excess on the year ending June 30, 1847, was thus no less than 34,000 deaths. The districts under review are, however, stated by the registrar-general to include nearly all the towns of England, and are always unhealthy in their natural state. The mortality is not more than 18 in 1,000 in many districts, and entire counties, where the population is far from being in a favourable condition; and, after every allowance has been made, if the ages of the inhabitants had been taken into account, the mortality should certainly not exceed 2 per cent.; at which rate, as the population was about 7,274,900, the deaths in the year, June, 1846-7, would have been

145,498, or less by 32,300 than the average 177,700. The excess of mortality tried by this standard during the year ending June, 1847, was 66,712, and that in only one-fourth part of the population of the United Kingdom. The metropolitan returns do not present a much more favourable aspect than those of the large country towns. In all the districts the mortality during the last spring quarter exceeded the average of previous quarters. The deaths during the last five spring quarters were—in 1843, 11,748; 1844, 11,597; 1845, 11,424; 1846, 11,423; 1847, 12,361. A very large proportion of this mortality was occasioned by epidemic diseases consequent on the want of ventilation, water, and the absence of sanitary measures. On this subject the registrar-general says, "That insalubrity exists is incontestible: the causes of it are known; and that they admit of removal to a considerable extent is allowed by all who have paid attention to the subject. But it is a long time before the plainest principles can be carried out. When the works are commenced, it will be some years before they can be completed; and, as yet, nothing has been begun. After captain Cook had demonstrated that the health of the navy could be immeasurably improved, thousands of the best seamen had to perish, expeditions to be defeated, millions of pounds expended, thirty years to elapse, before anything whatever effectual was done to place the health of the British navy on a satisfactory footing. So it is to be feared that, through the natural obstacles in the way, and the pertinacious opposition of parish vestries, of corporations, and companies, and the enemies of the public health, many times the number who have perished this year will fall a sacrifice ere the towns of England enjoy, by the intervention of science, a moderate share of the health which nature confers on the country around them." We observe that some valuable instructions for making and registering meteorological observations are appended to the report. "The groundless prejudice against fruit, and the absolute necessity in diet of vegetables containing an acid, as the potato does, were dwelt on before scurvy and its kindred diseases made their appearance. It is true that fruit, when taken to excess, produces symptoms which may be mistaken, by persons unacquainted with medicine, for common cholera. But beef or mutton in excess will do the same; and the experience of this year has shown more clearly than had ever been shown before, that bread and meat alone are not sufficient to sustain the system in health. Fruit and acid vegetables are an essential part of the food of man; but it appears that the body, when duly supplied with the principles it derives from these sources, husbands them up, and can do without the acid diet for some time. The appetite for fruit and pickles is not, then, without its use, although the chemists have not hitherto explained how vegetable acids subserve nutrition. Without these aliments the blood loses some of its essential properties, and escapes from the vessels in purple spots under the skin, or with more fatal effect into the structure of internal organs."

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 663.—SEPTEMBER 11, 1847:



(The Thrush.)

SKETCHES FROM NATURAL HISTORY.

No. LXIV.

THE THRUSH*.

"Sing on, thou sweet mavis, thy sang to the e'ning :
Thou'rt dear to the echoes of Calderwood glen."

THE song-thrush is one of our most melodious birds, enlivening the woods with its rich and varied strains during the whole summer, and continuing it even so late as the beginning of October. It is one of the smallest of British thrushes, is indigenous to our country, and abundantly distributed throughout the kingdom. In Scotland it is called the mavis, and by this name it is frequently designated in poetry.

* Abridged from "Chronicles of the Seasons."

VOL. XXIII.

"Hark how the air rings!
'Tis the mavis sings;
And merrily, merrily sounds her voice,
Calling on valleys and hills to rejoice;
For winter is past,
And the stormy blast
Is hast'ning away to the northward at last."

This bird is so familiar in all parts of the country, that few persons can be unacquainted with its appearance. It is about nine inches long, the stretch of the wings being thirteen or fourteen inches; the weight about three ounces. The whole of the upper part of the body is olive brown; the under part cream colour, darkest on the breast, and mottled with triangular dusky spots. The difference in appearance between the male and female bird is very slight, and not sufficient to strike any but an experienced eye.

In Britain the song-thrush is a resident bird,

N

merely coming nearer our dwellings, or removing from one district to another, in severe weather; but on the continent it is much more migratory in its habits; and large flocks are seen assembling in autumn, preparatory to their departure for other regions. In summer the north of Europe presents particular attractions to this bird; for there a great portion of the surface beyond the pine forests is covered with extensive brakes of juniper, the berries of which are ripe in summer, as they come to their full size the preceding season, and have only to ripen during the last year they are on the bushes. These close bushes, protected by spines, afford a safe and convenient nesting-place for thrushes, with the advantage of a supply of food close at hand. When the snow arrives, which it does very suddenly and in great quantity, the birds are driven southwards to more favourable climates. So abundant are these birds along the southern shores of the Baltic, that it has been stated that little short of two hundred thousand have been captured and sold for the table in the course of one season. When the journeys of these birds are very extensive, they only rear one brood in the year; but in England it is well known that they produce two, and in some cases three broods in the year.

The nest of the thrush is a compact structure, formed externally of moss and fibres, and strengthened by an internal plastering of mud. It is generally situated in the midst of a thick hedge or bush. The eggs vary in number from three to six, and are of a pale bluish-green colour, with small spots of rust colour and black. During the hatching of the young, the male bird is very attentive to his mate, and shares her assiduity in seeking food for their offspring. The social disposition of these birds is shown by their often choosing a place for their nest almost within sight of the windows of a country residence. Instances have indeed occurred of a still nearer approach. Dr. Stanley mentions that a short time ago, in Scotland, some carpenters working in a shed adjacent to a dwelling-house observed a thrush flying in and out, which led them to seek out the cause. To their surprise they found a nest commenced amongst the teeth of a harrow, which, with other implements of husbandry, was placed upon the joists of the shed just over their heads. The carpenters had arrived soon after six o'clock, and at seven, when they found the nest, it was in a state of forwardness, having been the morning's work of a pair of these indefatigable birds. They continued their work throughout the day; and, when the workmen arrived on the following morning, they found the female seated in her half-finished nest, where she had laid one egg. When all the eggs were laid, the male bird took his share in hatching them, though he did not sit so long as the female. In thirteen days the young birds were out of their shells, which the old ones carried off. They then brought an abundant supply of snails to their young progeny, breaking the shells by a sharp knock on the tooth of the harrow, and catching the snail without ever letting it fall. Sometimes they brought worms, butterflies, and moths. As is usual with most birds, the old ones constantly carried off the excrement of the young ones, that it might not accumulate in the nest. As the fa-

mily grew, and became more rapacious, the entrance and retreat of the old birds through the door was so rapid that it could scarcely be seen, but was only known by the sound as they darted over the heads of the men.

Thrushes feed chiefly on slugs, worms, and snails, of which latter especially they destroy such numbers that they deserve to be held in especial esteem by gardeners, and to be forgiven, if, when there is a scarcity of this kind of diet, they make free with the lesser fruits of the garden. It is amusing to watch the proceedings of several of these birds as they scour the new-mown lawn early in the morning in search of food. "Watch," says the writer above-named, "an old thrush pounce down on a lawn moistened with dew or rain. At first he stands motionless, apparently thinking of nothing at all, his eye vacant, or with an unmeaning gaze. Suddenly he bends his ear on one side, makes a glancing sort of dart with his head and neck, gives perhaps one or two hops, and then stops, again listening attentively, and his eye glistening with attention and animation. His beak almost touches the ground: he draws back his head as if to make a determined peck. Again he pauses, listens again, hops perhaps once or twice, scarcely moving his position, then is once more motionless as a stuffed bird. But he knows well what he is about; for after another moment's pause, having ascertained that all is right, he pecks away with might and main, and soon draws out a large worm, which his fine sense of hearing had informed him was not far off, and which his hops and previous peckings had attracted to the surface, to escape the approach of what the poor worm thought might be his underground enemy the mole."

But it is during winter, perhaps, that we have the best opportunity of observing the destruction of snails effected by these birds. At that season, as it is well known, snails nestle by hundreds under hedges and along the foundations of walls, especially in districts where vegetables are extensively cultivated. A sort of transparent curtain effectually excludes the air from the interior of the shell; and in this state snails lie dormant until the arrival of the spring. But the thrush and the blackbird, retreating from the more bleak and exposed districts, come down to the gardens and cultivated lands, and in open weather are very assiduous in their search after these dormant snails, which they destroy in great numbers, and thus do a most essential service to the early spring crops.

The following interesting fact, in reference to the thrush, is related by Mr. Knapp, in his "Journal of a Naturalist:"

"We observed this summer two common thrushes frequenting the shrubs on the green in our garden. From the slenderness of their forms and the freshness of their plumage, we pronounced them to be birds of the preceding summer. There was an association and friendship between them that called our attention to their actions. One of them seemed ailing or feeble from some bodily accident; for, though it hopped about, yet it appeared unable to obtain a sufficiency of food. Its companion, an active sprightly bird, would frequently bring it worms or bruised snails, when they mutually partook of the banquet; and the

singing bird would wait patiently, understand the actions, expect the assistance of the other, and advance from his asylum upon its approach. This procedure was continued for some days; but, after a time, we missed the fostered bird, which probably died, or by reason of its weakness met with some fatal accident."

The thrush is very early in song, commencing in favourable seasons towards the end of January; and, as there are two or three broods in the year, the song continues till the beginning of October; or at least thrushes are always to be heard between these periods, though the same bird may be mute during a portion of the time.

The song of the thrush is a very delightful one, and is commenced earlier in the morning, and continued later in the evening, than that of most other birds. Neville Wood speaks of the song-thrush as a polite bird, beginning the affairs of the day with a "good morning," proclaimed in its loudest tone, and duly answered by its associates; and late in the evening sending forth farewell notes, and bidding "good night," as it were, to its companions. "When one individual shouts out this farewell from his airy bed, he is answered on all sides by a dozen of others; and then for a few minutes deep silence reigns in the woods, until, all vulgar songsters having ended their tales, the brake nightingale commences his."

Another notice of the song of this bird, and of the utility of thrushes in destroying snails, the pests and enemies of our gardens, is too interesting to be omitted. It is by the eloquent author of "The Feathered Tribes of the British Islands."

"The song of the thrush is unquestionably the finest of any of our permanent wood songs, and superior in power and clearness, though not in variety, to that of any of the warblers. But the very abundance of it, perhaps, makes it less prized than it should be. The nightingale, heard in the depths of groves and during the soft and balmy stillness of the summer's night, may have more of the lusciousness of romance about it; but there is a bold, natural, and free feeling of rustic vigour, enjoyment, and endurance about the thrush, which gives it a more home and hearty interest in all parts of the country that can be possessed by any mere bird of passage, whatever may be its charms while it stays. The thrush is especially one of the birds of plenty: its blithe and varied song is never heard amid desolation; and, if you hear a thrush, you have not very far to go before you come to a human dwelling. Where its animal food, which it at all times prefers to that which is vegetable, fails, the thrush may commit more devastations among the fruits than many other birds; but, when the snail-shells by the hedge-side are counted, and it is gravely considered how completely these and their broods would have eaten all the early vegetables as they got above ground, and the strawberries and peaches as soon as they began to ripen, it is at least an undetermined question whether the good done by the thrush may not far more than counterbalance the evil."

MISSIONARY RECORDS.

No. XXVI.

JEWS OF BOMBAY.—In Bombay and the neighbouring places there are some five or six thousand Israelites. Some of them have more recently come from Arabia, and are called "white Jews." Some have come from Cochín, and are called "black Jews." But by far the greater portion, who have been long settled in the country, and to whom Mahratta is the vernacular language, are called Israelites, or "Beni Israel." When their ancestors arrived here is not certain: they say it was about fifteen hundred years ago; that the ship in which they came was wrecked, and that seven men and seven women, who escaped, settled at Nagao, some thirty miles to the south-east of Bombay. They were, at one time, generally engaged in the manufacture of oil; but at present many of them are masons, carpenters, cultivators, &c. When the missionaries first came to this country, some thirty years since, the Israelites were generally unable to read, and were almost wholly ignorant of their own scriptures. They had in general ceased to observe the sabbath as a day of rest, and were in many respects conformed to the customs of their Hindoo and Mahometan neighbours. * * The missionaries in Bombay have from the first taken a deep interest in the Israelites or Jews. They early established schools among them, in which both sexes were taught to read. They furnished them with the scriptures, translated into their vernacular language, and instructed several of them in Hebrew, that they might be able to refer to the original. The Jews have, in consequence, forsaken many of those things which, on becoming acquainted with the scriptures, they found to be forbidden; and they have greatly advanced in intelligence, wealth, morality, and general respectability (Jewish Intelligencer).

FRENCH AND FOREIGN BIBLE SOCIETY (PARIS).—During the past year this society sold or distributed 57,805 publications; 8,897 of which were bibles, and 48,908 New Testaments. Out of these, 40,636 copies were sold to the British and Foreign Bible Society in London, who required them for their operations in France. Since the Paris Bible Society was founded, it has issued 742,143 copies of the bible and New Testament; and of these 591,136 were sold to the British and Foreign Bible Society in London. One of the hawkers of this French society having met with a gentleman in great distress of mind in a coffee-room in a provincial town, he accosted him; and, having gained his confidence, the gentleman told him that "he had long suffered under heavy domestic vexations; that he felt he had been in part the cause of them, and that he had done all he could to repair the wrongs he had occasioned; yet he could get no peace of mind. A friend had advised him to make a pilgrimage to our lady of B***, which would prove the means of procuring him the internal peace he coveted. He had followed the advice in perfect faith, and devoutly performed the pilgrimage; yet he had derived no comfort from it; and his sorrows were enlarged by observing how sadly religion was profaned by the debaucheries into which the greater portion of the

pilgrims plunged." I told him, said the hawker, that religion was not profaned nor injured by what he saw and heard. He appeared much surprised at my remark. I then explained to him that the ceremonies which he had attended during the day were not a Christian festival, but that they themselves were a profanation of Christianity, and that all the disorderly conduct he had witnessed were the consequence of that profanation. I then took up a New Testament, and explained several passages in it which were calculated to show him that God requires to be worshipped in spirit and in truth, and not by those empty ceremonials which the pride and covetousness of man had invented. As he had mentioned that these observances had been instituted in honour of the virgin Mary, in order to propitiate her miraculous help, I asked him whether he was acquainted with any party to whom she had on any occasion sent help because he had gone through the forms in question, or otherwise sought it; and whether he himself, who had attended them with so earnest a devotion, had found that aid from her which he sought. He acknowledged that neither he, nor any one of whom he had ever heard, had received any evidence of the virgin's favour; yet he had heard of so many miraculous cures being obtained by recourse to her, that he thought she would at least be entreated for him, and benefit him by some kind succour, not unworthy of the cures which she had wrought in other cases. "My dear friend," I answered him, "you seek after peace of mind and heart: God alone can give it; and, if you ask him for it, he will most assuredly grant it to you." I re-opened my New Testament, and read several passages bearing upon this point to him: I explained to him what it was to "go to Jesus," and in what way his love would release him from the heavy burden of sin which weighed him down, and free him from a wounded conscience; and then I spoke to him of the joy and peace he would find in the remission of sins, which Jesus Christ had purchased for him. The doctrine I taught astonished him from its novelty: he heard it joyfully and thankfully. When our conversation was at an end, he asked me for the New Testament, out of which I had preached to him the free grace of salvation by Jesus Christ, our only Saviour. He could not thank me enough for the gift, and added over and over again, "I see the hand of God in this. In the ignorance and vanity of my heart, I set about worshipping an idol; and behold, I come back, praising and thanking God. I thought I should leave this place with a broken and disquieted heart; instead of which I leave it full of joy, and rich in a precious treasure. God be praised! God be praised for his great mercies!" Our conversation had lasted six hours; it was ten o'clock in the evening: our whole talk had been of the things that belong unto our peace. He gave me his address, and we parted in the hope that God would grant us to meet again (Report of the Paris Bible Society).

CHURCH MISSIONARY SOCIETY.—The amount of legacies to this society for the year 1846-7 was 14,174*l*. This includes the munificent bequest of the late Mr. John Scott, by which the society received a net sum of 7,821*l*. The terms in which

this bequest was made deserve to be generally known. They are as follows: "I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of God, nor for rendering the slightest return of the unmerited mercies I have received, but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul."

CAIRO.—The Coptic Institution, under Mr. Lieder, educates young men intended for the ministry of the Coptic church, in the hope that they may hereafter, under the blessing of God, be the means of diffusing such a measure of scriptural truth throughout that church, that it may eventually be purified from its present grievous errors. The number of boarders is eighteen, besides eleven day-scholars. They are daily exercised in the English language—a vast treasury, from which they will derive all their religious and scientific knowledge. "With regard to general and biblical geography," writes Mr. Lieder, "and the higher branches of education, they have progressed as well as I could have anticipated; and some have shown a deep interest in reading theological and philosophical works. The fullest confidence is now manifested towards us by all the higher orders of the native clergy, without whose countenance all our labours would prove in vain."

CHURCH EXTENSION FUND.—Its special object is to aid in relieving that miserable state of destitution, in respect of church accommodation and pastoral superintendence, under which millions of our fellow-subjects in England and Wales are now suffering; having particularly in view to render aid to any church, the patronage of which is vested in trustees, who can never make sale of it, and whose special interest it is to nominate faithful ministers; this last succour not being provided for by any previously existing church-building society. The second annual report states the amount of subscriptions, &c., received from the 14th February, 1844, to 31st March, 1847, to have been £17,845
And the amount of interest on investments in government securities 283
Subscriptions and donations promised 1846-1849 3,520
Total 21,657

APPROPRIATIONS.

Towards building, repair, and endowment of two churches . . . 7,769
Office expenses, officers, &c. . . 1,068
Towards new churches to be erected, viz., 8 in Southwark, 1 at Ramsgate, 1 at Weston-super-Mare, 1 at Mansfield, 3 at Nottingham 11,500
£20,337

As a ground—and surely it is a holy and legitimate one—of their appeal upon the faithfulness of churchmen, the committee of the society urge upon their consideration that in nearly 200 new parishes, in which there are ministers to preach and read prayers, there are no churches in which those services can be performed. They add, "No enormous effort is needed. A sum equal to about one-half of what was raised by voluntary contri-

bations for the suffering poor of Ireland, in the course of the last winter and spring, would accomplish the whole work."

PROTESTANT ARMENIANS IN TURKEY.—"I have now had some experience in the working of missionary efforts, and feel not quite disqualified, therefore, for speaking of them. With regard to the Armenian church, there is undoubtedly wholesome leaven at work in its bosom: it was a corrupted body, but it is at present in a state of agitation which offers good promise. And with regard to the Nestorian, if the divine grace continue to move within it, it will undergo a thorough reform without being prejudiced by schism. The good cause of the protestantized Armenians has found liberal support from many quarters, particularly in England and the United States. Lord Palmerston has, indeed, been applied to, on the subject, by the Scotch church, and sent instructions to the British ambassador here, to lend a helping hand when it may be right and availing. The sultan himself is considered a friend of the cause. At the time when the persecution of the converted flocks was at its height (which was at the beginning of the present year), it produced considerable sensation among the Turks; but, when they were told that the Armenians renounced their faith because they would not agree to worship idols, and refused to recognize the power of any priest to absolve from sin—two points to which the Mussulman feels intense repugnance—the converts experienced great sympathy and good-will from them; and you might often hear them say, "O, these are a very good sort of people: they neither lie nor swear." One Sunday evening, for instance, ten of these 'new Armenians,' who had been attending service with some of their brethren, were captured on their way home, and thrown into a Turkish jail; but the officer in command having reported to the pasha, the next morning, that the poor fellows had passed the night in reading, praying, and singing, they were instantly released. Reshid Pacha, who was at that time minister of foreign affairs, but has since been raised to the grand viziership, has, by his decided countenance of the Armenian reform and the prudence of his measures, given it consistency and promoted its success. At this moment the cause of evangelical religion is so far advanced that it will, ere long, be received among the sects recognized by the state. The Americans opened their missions about fifteen years ago, by offering to aid the clergy in the religious and intellectual training of the people. The offer was cheerfully accepted; and for a long time the missionaries laboured conjointly with the higher ranks of the Armenian clergy in conducting the schools which they had established in various parts of the city. This lasted until the religious education given in them produced its fruits: the present patriarch was, a few years ago, upon the most friendly terms with the missionaries, visited them frequently, was perfectly cognizant of the gospel and the principles and system adopted by them, and took great interest in their proceedings. All this may be seen in the correspondence which he kept up with them. As soon, however, as this individual became patriarch, he took up a new line of conduct, and lent himself to bishop Southgate, who has boldly asserted that the re-

formed Armenians have not suffered any persecution whatever, and has set his face against all attempts to supersede the gross corruptions of Armenianism by the pure doctrines and practice of the gospel. This person came hither as a plain missionary, but on his second return to America represented the importance of his enjoying a bishop's character with a view to his relations with an episcopal church, and got himself consecrated, independently of the sanction of the board of missions: his friends supplied him with funds; and he returned to this country about eighteen months ago, a bishop without a see. It now appears that he never laboured under instructions from the board, was not appointed to this mission, but undertook it on his own motion, and never received the board's approbation. I allude to this for the purpose of exonerating the board from blame with regard to Mr. Southgate's proceedings. The Armenian clergy have now been converted into bitter opponents of the reforms which the state of their church imperatively calls for. These reforms would have been gradually effected by harmonious concert with the Armenian hierarchy; and the steps taken at the first, and for many years afterwards, by the Armenian missionaries prove the anxiety which they felt to prevent any schism or separation. The schism and persecution, which have latterly taken place, have been no ways the act of those devoted men. And, even now, so content is the patriarch with the system pursued in their schools, that he has been for years accustomed, either by force or promises, to get away pupils from the seminary conducted by them, for the purpose of appointing them to teacherships in his own schools. All the masters in the Armenian clerical schools, for instance, were, with the exception of two only, formerly pupils in that seminary. The boarding-school, for Armenian girls, in Pera, is in a flourishing state; and neither the patriarch nor his clergy have hitherto found occasion to decry it. There are between 1500 and 2000 protestant-Armenians in Constantinople; but numbers still want the courage to declare their convictions publicly. About 300 have, in this city, been exposed to bitter persecution on the part of the Armenian hierarchy, and about 200 in Asia Minor at different points. It is much to be lamented that the missionaries do not possess a more capacious place of worship in the capital: it will not contain above one hundred and fifty. The opposition they encounter from the Armenian clergy has hitherto baffled them in all their attempts to obtain a more spacious house for the converts. The minister, M. Abisoghou (Absalom), a young Armenian, educated for the church, and since trained by the missionaries, is a person of decided piety, great natural endowments, and excellent talent as a preacher: he was unanimously chosen by the flock. His deacon is Verannes, an aged minister of the Armenian church. For some time past the Romanist-Armenians have manifested a great desire to become protestants: there are about 15,000 of them here; and three of their priests are courting instruction: a fourth has already sent in his resignation to the patriarch. There is a protestant-Armenian congregation in Trebisond, where two missionaries are located: another is forming at Erzeroun, which is also a

missionary station; and two others exist in Nikomedia and Ada-buzar, a little town, about twenty miles from Nikomedia, both of which are regularly visited by the missionaries. The latter are about to train young men in their seminary here for the ministerial office among these protestant-Armenians" (Letter from Constantinople).

SELF-DENIAL.

No. II.

THIRDLY: let us inquire what use we make of our time. There are none who have not some fixed duties to perform; and there are few who have not also some leisure. To neglect the former, for some fancied sphere of usefulness which we like better, is to leave undone that which the Lord in his providence has assigned us, that we may do that which we have chosen for ourselves. The first religious employment of our time is the faithful discharge of every known obligation: that being done, let us gather up the fragments that remain, and lay them out in works of devotion and love.

"See, then, that ye walk circumspectly; not as fools, but as wise, redeeming the time" (Eph. v. 15), redeeming from all vain and foolish occupations, from worldly company, from needless visitings, "wandering about from house to house," from unprofitable books, useless needle-work, and unnecessary rest, that which may be spent in the service of the Lord. Many complain of the lukewarmness of their hearts towards Christ, of the weakness of their faith, the imperfection of their obedience, who yet seek no remedy for the disease, and act not as though they believed it was to be found in nearer communion with Christ, in a greater regard to his ordinances, and in a more lengthened period given to the study of the scriptures, to meditation, and to prayer. There is a custom sometimes prevailing, among those whose time is their own, which can scarcely be too strongly deprecated: it is that of delaying their morning devotions until after the commencement of the day. After the morning repast—after the interchange of domestic conversation—with a mind ruffled, perhaps, with some little worldly matter, or taken up with considering some approaching occupation, they come to pray; and even that time, perhaps, is intruded upon by some of the many interruptions which must occasionally happen in a household where all are busy with the occupations of the early morning hours. They come to gather the manna when the dew is gone. Nor is this all: their evening devotions are likewise delayed until a late hour of repose, when there is neither opportunity nor energy for the performance of the various duties which should form a part of the Christian's evening communings with God; when the reading of the scriptures, self-examination, and prayer, must be crowded into a space of time which would be insufficient were the mind in its fit, instead of perhaps in its most unfit state. But can we consider that setting apart a due time for prayer and praise is self-denial? All that can be said is that human nature but too often does, and that

the interesting book, the entertaining conversation, the pleasant work, or the pressing occupation, sometimes detains us from the blessings of communion with God—from those hours of devotion which would enrich the soul with spiritual knowledge, animate its languid graces,

"And draw from heaven that sweet repose,
Which none but he who feels it knows."

Let them who doubt it try: let them try the effect of one morning and evening hour set apart for this purpose, or less if this cannot be afforded, though, especially in a life of leisure, this does not seem too much to ask; the former early, before the occupations of the day have begun, the latter before the mind or body is too weary rightly to employ it. Let them see what will be the effect of time thus spent, provided it be rightly employed: let them see whether the seed thus sown, if sown in faith and love, will not bear fruit abundantly; and, should the practice be self-denial at first, they would soon cease to find it so.

Nor is it only at the morning and evening hour that we should give up a due portion of our time to our religious duties. A day occasionally set apart for that purpose in the midst of a busy life is like a sabbath-pause in harvest-time, when the sheaves stand drooping in the golden light,

"And all the air a solemn stillness holds;"

while the weary labourer recruits his strength with rest, refreshing his weary frame, and preparing him for yet more vigorous toil on the morrow. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark i. 35). Our Lord not only did this for us, but that we might follow his steps. From the vows of the Nazarite in ancient days, until the present, occasional retreat from the cares and employments of the world, for the consideration of spiritual things, has been sought after by them who have devoted themselves to the service of God. Perhaps it may be said that this is fostering a self-righteous spirit: we trust not. It is a custom that may be abused, certainly; but what may not? That reasoning is surely dangerous which leads us to abstain from doing that which is good in itself, lest we should make a merit of it. God, who has given the good will, the zeal, the diligence, can he not also give the humility? Can we possibly believe that the Lord will not as readily bestow this precious gift upon the earnest, the diligent, the self-denying, as upon the lukewarm and the self-indulgent? Can they, who know any thing of their own hearts, imagine that, be they as devoted, as self-denying as they may, there will not yet remain in themselves abundant cause for self-renunciation and self-abasement? Never let us refrain from doing one single thing for the glory of God, from the fear of making a merit of it: the greatest saints have been likewise the greatest examples of lowliness of mind: the valley of humiliation is a deep valley, but it lies upon high ground.

* "He, who enables you to make a sacrifice, is able to keep you from being proud of it" (Dr. Judson's Letter to Female Christians, upon the subject of Dress).

Let us remember also that the times of devotion are not for ourselves alone; that it is strongly inculcated on us in the scriptures that others are to share in the benefit of them. The consideration of the sins, the wants, the difficulties, the sorrows of others, is a part of the Christian's duty (Ez. ix. 4; Amos vi. 4-7; 2 Cor. i. 11; Ps. xxxv. 13).

The Christian should waste no time in idle thoughts and foolish conversation. Are the thoughts of our hearts set apart for God? It is related of archbishop Usher that "he expected great results from religious reflection." He conceived that some of the most precious fruits in God's vineyard were the growth of that hallowed season, when the soul contemplates itself as in God's more immediate presence; and he believed that the common unwillingness to engage in that employment was a principal cause why the comforts of God's word were not so much experienced as they might be. "There is a thing," says he, "wondrously wanting amongst us, and that is meditation. If we would give ourselves to it, and go up with Moses to the mount, to confer with God, and seriously think of the price of Christ's death, and of the joys of heaven, and the privilege of a Christian; if we would frequently meditate on these, we should have sealing-days every day, at least oftener. This hath need to be much pressed upon us: the neglect of this makes lean souls. He who is frequent in this hath these sealing-days often. Couldst thou have a parley with God in private, and have thy heart rejoice with the comforts of another day, even whilst thou art thinking of these things Christ would be in the midst of thee. Many of the saints of God have but little of this, because they spend but few hours in meditation." Nor is it only at fixed seasons that the thoughts of the Christian's heart should be set apart for God: holy reflections should be habitual to us; when we sit in the house, when we walk by the way, when we lie down, and when we rise up; as godly conversation is commanded to be (Deut. vi. 7). Let us seek, then, from the Lord that sanctified spirit which delights in holy meditation: "O how love I thy law! it is my meditation all the day" (Ps. cxix. 97). And here let the young be reminded of what importance it is that the mind should be stored with these precious materials of thought. Gather them together, then, with all diligence: "prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house" (Prov. xxiv. 27). The memory is most perfect in childhood and youth, probably because it is then most needed for instruction: the other faculties strengthen with the progress of life; but this often grows feebler even in the pride of maturity. That which is learned in youth is built up, as it were, in the walls of the house, and can never be removed. Collect, then, a rich store of "psalms and hymns, and spiritual songs." Lay up in your mind large portions of the word of God; that, when the eye of the soul roams about within in search of employment, it may find this treasure, and be satisfied.

"O write upon my memory, Lord,
The texts and doctrines of thy word!

With thoughts of Christ and things divine
Fill up this foolish heart of mine!"

If the hours of youth have passed, and this habit has been neglected, it is never too late to begin.

Are our words set apart for the Lord? Are we watching against the sins of the tongue? The tongue is "an unruly evil, full of deadly poison." Let us suppose we could read the record of our ordinary conversation even for one year past—would it not bear witness of much sin? Do we endeavour habitually to speak in the remembrance that there is such a record? "Every idle word that men shall speak, they shall give account thereof in the day of judgment." This is a sin that calls for our utmost watchfulness, seeing that it besets us so continually, and that it is so difficult to avoid: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James iii. 2).

Besides our foolish and evil words, let us think also of the sins of omission we have to answer for; that which St. Ambrose perhaps means when he speaks of "idle silence." Is it not required from us that we should bear with our lips an open testimony to our love? "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10): "Teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. iii. 16): "Exhort one another daily, while it is called to-day" (Heb. iii. 13): "Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man" (Col. iv. 6): "A good man out of the good treasure of the heart bringeth forth good things" (Matt. xii. 35): he bringeth them forth: they are not buried in silence and darkness. How many of our words bear witness to our love for our Lord? how many are spoken for him, and in his cause? How many are there to which we can hope that sweet and gracious assurance is applicable: "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name" (Mal. iii. 16)? Is to praise the Lord with their voices the constant occupation of the redeemed in heaven, and shall their tongues on earth be so often silent? "O Lord, open thou my lips; and my mouth shall show forth thy praise!"

Let us also take heed that the time which we may give to reading or study be well employed. Let us avoid all useless knowledge, and still more that which has any tendency to corrupt the mind, and to raise the spectres of evil thoughts within us. Why should we desire to know that which is useless or evil? The pride of intellect is the pride which meets with the least censure from men, partly doubtless because the lions are the painters. But the Christian knows that it is a sin. There is a thirst for knowledge in the minds of some persons, which extends both to things good and bad. They seem to fancy that they ought to know the evil, in order to choose the good. Weak in faith, and feeble in the understanding of spiritual things, they touch the fire without the asbestos garment: "Abhor that which is evil."

As regards the more active services of love which may be rendered to Christ in the persons of the poor, the sick, and the afflicted, so much has

been said upon the subject in another place that it is not needful to revert to it again here. And let us remember that the self-denying duties of Christian charity are due, not to the poor alone, but to all who need them: there is often perhaps as much good to be done, and as much assistance to be rendered, where poverty is not one of the evils under which the sufferer is pining, as where it is (James i. 27). Therefore, in looking abroad to see what we can do for our Lord, in comforting the distressed, relieving the afflicted, or endeavouring to bring others to the knowledge of Christ, we must not by any means overlook, as we are sometimes prone to do, those who are knitted to us by the ties of relationship in social and domestic life, those connected with us by business, by friendship, or even by distant acquaintance, in the same rank of life as ourselves, to fix our eyes solely on the class below us, and to seek only there for the objects of our sympathy and benevolence.

A self-denying life is difficult of attainment: let us expect to find it so: let us be decided. Indecision of character is a sin strongly rebuked in scripture: "Unstable as water, thou shalt not excel:" "Thou shalt burn this city with fire" (Jer. xxxviii. 23, marginal reading), said the prophet to the feeble and irresolute Zedekiah, who suffered himself to be over-ruled by his evil and determined nobles (Jer. xxxvii., xxxviii.). Where it reigns it is a fatal hindrance to salvation: "ye cannot serve God and mammon." Like all other sins, so far as it prevails in a Christian, it is a hindrance to his happiness and usefulness. It is a cause of constant distress and danger; as the vessel which is hovering about the coast is in far greater peril from the storm, than the one which is out on the open sea. A vacillating person must always be, as a Christian, inconsistent. Unable or unwilling to decide for themselves, some persons lean far too much upon others to direct their actions: they are so afraid of taking upon themselves responsibility, that they frequently omit duty. If they are placed in any circumstances of authority, they allow those under their guidance to go wrong, simply because they want the determination to restrain them. "Firmness," as it has been observed, "is perfectly consistent with gentleness; and it may be remarked that softness and gentleness are by no means all that is required in a Christian*. Singleness of mind and purpose, and steadfastness in both, are absolute essentials for a life of devotedness and self-denial. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv. 25). Let us not be as that generation who "set not their heart aright, and whose spirit was not steadfast with God."

Let us seek for the power of devoting our lives wholly to the Lord, by persevering efforts made in the strength of Christ, from hour to hour, from day to day, from year to year. Place a plant in the sunshine, which has long been pining in the shade, you do not expect it to revive in full beauty instantly, but rather in time. Let us devise plans of devotedness which are to be productive not only of immediate, but of prospective good, and be satisfied to wait, if we are sure that we are on the

road to it. Every good habit is like the tides of the sea: *vires acquirit eundo*—it gains strength by its own progress; and we succeed more by constant than by mighty efforts.

Let us not be discouraged by the temporary failures we may experience. "Newton," says sir David Brewster, "has never favoured the world with any account of the erroneous speculations and the frequent failures which must have preceded ultimate success." How little are we disposed to make allowances for these sort of failures in a Christian course! "How easily," "it has been observed, "do broken resolutions impede our progress!" The good plans we had formed give way: the edifice we had reared with so much care sinks down, the ruins choke the way; and we but too often stand viewing it with regret, instead of beginning our labour again, "looking unto Jesus."

Deny thyself. Upon no easier terms can we be Christians: we may expect it, hope it, think it, we may bear the outward appearance of it, but it is self-deception, all: "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke xiv. 27): "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi. 24). Nor let us imagine that a life of self-denial for Christ's sake is other than a happy life; what is done to the glory of God is also to the happiness of the individual. The self-denying life devoted to Christ will become, by his blessing, as the water poured by the obedient servants into the water-pots, which, when tasted, was found wine.

Let us look at two pictures. The one is that of a man of brilliant genius, whose fame has spread through distant nations: he has all the pleasures which intellect can give, all the triumph which is derived from the homage which others pay to it. He is the favourite of his prince: he is surrounded by loving and admiring friends; the endearments of domestic affection, the taste and elegance of wealth preside at his domestic hearth. Smiles and courtesies meet him from the world without. The other is the pastor of a little village among barren mountains, whose whole life is one of devotion and self-denial. Animated by the love of Christ, he cheerfully denies himself for his Lord, and for others for his sake. His abilities, not inconsiderable, are expended in the care of his flock: to instruct them in righteousness, to extend their happiness, to improve their condition are the objects for which he is ever devising and executing wise and liberal things. Religion and knowledge preside in his humble dwelling: generosity and charity reign in the purposes of life; frugality and self-denial in every thing touching self, or personal wants. He refuses himself the simplest luxury: he teaches others to do the same: he gives up to the service of Christ his time, his life, and every fragment of worldly wealth that can be saved from the supply of the common wants of food and clothing. Would that in such a school we could learn to do likewise—could learn how many of the indulgences of life are vanity; how many might with honour, pleasure, and great profit be renounced by every Christian! Let us look at these two pictures, and remember that Goethe confessed he had not known

* "Every-day Duties." By M. A. Stodart.

four weeks of peace and comfort in seventy-five years: "Ja," said Oberlin, "ich bin glücklich!"*

CHRIST'S LAMENTATION OVER JERUSALEM :

A Sermon,

BY THE REV. EDMUND TEW, B.A.,

Curate of Stone, Isle of Ozezy, Kent.

LUKE xix. 41, 42.

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

SCARCELY would it be possible to find, either in the writings of sacred or profane authors, a more deeply affecting narrative than that contained in the chapter before us. We have the blessed Redeemer journeying, for the last time, towards Jerusalem. His toilsome sojourn of thirty years is rapidly waning to its close. The work which was given him to do is well-nigh accomplished. And the final scene of that mysterious tragedy remains only to be enacted, by which man's ransom must be sealed, and his soul delivered from going down into the pit. Meek, and sitting upon an ass, the lowly Saviour journeys onward. Still and uninterrupted had been his way, till about to make the descent of Olivet, when, as if inspired by impulse more than human, the whole band of his disciples raised the simultaneous shout, "Blessed be the King that cometh in the name of the Lord: peace on earth, and glory in the highest." And thus, amidst the acclamations of joy and the waving of palms, he marches forward. But why has he so suddenly checked his course? On what is he gazing with such deep interest? Why do those big tears roll down his care-worn visage? Why was that deep groan heaved from his burdened bosom? Had the thought suddenly crossed his mind of the bitter decease he was about to accomplish? Did the anticipation of his cruel sufferings oppress his soul with anguish? Did a reflection on his forthcoming conflict with the prince of darkness draw forth that exceeding bitter cry? Ah, no: it was not from such causes that the Saviour paused and wept. From the heights of Olivet a lovely prospect

opened to his view; and, in the glorious panorama sketched out before him, the most conspicuous object which met his eye was the city of his country's pride—Jerusalem, the capital of his chosen people, the theatre of so many miraculous interferences, and where for a series of ages he had manifested his presence in the "holy and beautiful house" there raised and set apart to his service and glory. And this, in truth, was the sight which caused the Saviour's sorrow; for, though himself a Jew, yet instead of being filled with joy at the lovely object before him, on the contrary, "beholding the city, he wept over it."

And why, we may ask, was this? Why did emotions stir his mind, so opposite to those which the same sight would have undoubtedly engendered in the breast of every other Jew. The reason of this will become at once apparent, if we call to mind the fact, that he who is so intently gazing is no other than the eternal Son of God, to whom all things are "naked and open;" and who, thus looking far beyond its present highly-favoured condition, beheld the holy city hurled from her exalted place among the nations of the earth, and reduced to so pitiful a state of degradation as not to have one stone left upon another. The sight of the beautiful city in a moment conjured up a thousand subjects of regret. Neglected privileges, abused mercies rose before him in dark array; his law openly and wilfully violated, or rendered void by their traditions; his prophets murdered; his messengers despised; and his gracious overtures of pardon carelessly neglected or avowedly spurned from them. He would call to mind the covenant he had made with Abraham, and the oath he had sworn to Jacob. He would remember how he had set his love upon them, and chosen them as a "peculiar people," from among all the nations of the earth; what exalted privileges he had bestowed upon them, what deliverances he had wrought in their behalf; and then, contrasting with all this their utter abuse of these amazing mercies, their frequent backslidings, their deep and inveterate obduracy of heart, he could not withhold the expression of his grief, but, "beholding the city, wept over it." He wept that they had so long resisted the strivings of his Spirit; that they had blinded their eyes to the light of his truth; and that, although urged by entreaties, threatenings, and promises, to "turn from their wicked ways and live," they had only "revolted more and more."

It was not, however, merely a review of their past backslidings which wrung so

* "Yes, I am happy" (Life of Oberlin, p. 131).

keenly the Saviour's heart: he grieved also that they were still determined to cherish the same perverse and obstinate spirit. Having "killed the prophets, and stoned them that were sent unto them," they were little disposed to reverence even the Son of God himself. And thus we find that, when the Messiah did actually appear amongst them, his reception was no better than that of his predecessors. Every indignity was heaped upon his person, his teaching received with contempt and derision, his miracles imputed to a confederacy with Satan; and they were continually plotting how they might take away his life. For this, too, Jesus wept. He foresaw the miseries that were coming upon them. He knew that the cup of their iniquity was almost full, and that in a few days their crimes would be consummated by the sacrifice of God's innocent and well-beloved Son. For a short time longer the door of mercy was open to them. A place of repentance might yet be found; and thus the Saviour, in the deep yearnings of his heart, exclaimed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"—if thou couldst be brought, even at this eleventh hour, to see the folly of thy conduct, and the fearful miseries it will bring upon thee! For soon, alas! all such opportunities will be denied: [the door of mercy will ere long be closed, and the glorious blessings now for the last time offered to your acceptance be eternally and effectually hid from your eyes.

Thus, dear brethren, we perceive clearly that our Lord's pathetic lamentation over Jerusalem was not uttered with any reference to himself. He was not thinking of those bitter sufferings and that cruel death, which he was shortly to accomplish there. But his thoughts were wholly occupied on the future destinies of his nation, and brooding over that awful state of judicial blindness which he saw was about to settle upon them.

And does not their present state, let me ask, as well civil as religious, show eloquently the justness of the Saviour's grief, and speak, in terms of solemn warning, to us who are now occupying their place and privilege. When remonstrating with Pilate, who, convinced of his innocence, was disposed to let the Saviour go, "His blood," cried they, "be upon us, and upon our children." And O how fearfully has this imprecation been visited upon them! Regard them in a civil point of view, and you find them a people "scattered and peeled," wandering as vagrants over the face of the earth, a "by-word and a hissing among all nations." Look again at their religious condition, and what do you behold?

The same blindness and obduracy of heart, the same determined rejection of Christ, the same shutting of their eyes to the light of truth, and in their every circumstance a clear indication of the awful fact that they have truly been given over to a reprobate mind.

What, then, my friends, are the lessons for us to learn from this sad and terrible example? The Jews are doubtless proposed as a warning to us, and their history recorded for our admonition. Let their folly teach us wisdom, and their fate deter us from their sin.

As the Jews had once their day of grace, so have we now. For, may we not ask, in the language of Moses, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and ordinances so righteous as all this law which God hath set before us." They had the scriptures of the Old Testament, which were "able to make them wise unto salvation." We have been favoured with a fuller revelation. By the typical sacrifices of the law they were pointed forward to the atonement to be offered for sin. We, on the other hand, are directed backward to the sacrifice completed, and have "Jesus Christ evidently set forth crucified among us." The way by which we may obtain pardon for sin and acceptance with God is to us a matter of no uncertainty. The method is so clearly laid down in the New Testament that he who runs may read; the terms which express it so plain and simple, that "a wayfaring man, though a fool, shall not err respecting them." Moreover, as they had prophets and preachers of righteousness, to warn, instruct, and admonish their souls, so are we blessed with an appointed ministry, to teach us the way of life, and to show us "the things which belong unto our peace." Now all these great privileges are given to us collectively as a nation. But, besides these, have we not, each in our individual capacity, far more important talents for which to account? For, in addition to the word of God, and the ministry of his appointment, we have been the subject of his Spirit's influence. Time after time has he striven within us; showing, on the one hand, the "sinfulness of sin," and the fearful end which awaits the transgressor; on the other, portraying the "beauty of holiness," and the joys reserved for the redeemed in heaven. Again, there is the voice of conscience, that inward monitor, which will have added its sanction to these sacred truths, and have urged us, as we would compass our eternal peace, to seek God's favour

without delay, and, as we would escape the wrath to come, to turn unto him, that our souls might live.

How, then, brethren, have we used these privileges? How have we employed these inestimable talents? Is not the condition of most among us too much like that of these stiff-necked Israelites? And may we not reasonably suppose that the Saviour is regarding us with similar emotions, and, in language of the like tender compassion, lamenting our obstinacy and hardness of heart? God's word is in our hands, given to be a "light unto our feet, and a lamp unto our paths;" but how seldom do we search its sacred pages! "In it we think we have eternal life:" we own it to be the revelation of God's mind and will: we acknowledge that it, and it alone, can guide our footsteps into the ways of peace; and yet we allow it to remain unstudied, or read it with a trifling and prayerless spirit. For, although it tells us that "the wicked shall be turned into hell, and all the nations that forget God," yet is it true of the majority among us, that we "still go on in our wickedness," and "have not God in all our thoughts." It urges us again, as "having here no continuing city," to "set our affections on things above, and not on things on the earth;" and yet how few are they who do not put from them the thought of an hereafter, and live as though the present world were destined for their rest! We learn from it, too, the transitoriness of earthly possessions, the emptiness and folly of sensual pleasures. But is it not the case with the majority of mankind, that their thoughts are wholly centred on their farms and their merchandise, or engrossed with those pleasures which perish in the using? We have, moreover, the house of God, wherein his "word is preached, and his sacraments duly administered" by those whom he has divinely appointed to that office. But, alas! at how mean a rate do we estimate this privilege. With many in this very parish the sabbath is a weariness, the sanctuary of their God scorned and neglected. The word also of his servants, how little is it regarded? They warn sinners to repent, and be at peace with their maker. By the "terrors of the Lord" they would rouse them to reflection: by the promises of mercy they would encourage them to consider. They press upon them forcibly the danger of delay, and the folly of trifling on a matter of such mighty import. The great truths of the gospel are continually sounded in their ears, and urged with arguments and entreaties upon their consideration and acceptance. Jesus,

as the only refuge of safety, is lifted up before them; and to him they are directed to flee, as the "Lamb of God, who taketh away the sins of the world." But, alas! when looking for the fruit of his toil, how constantly does the minister's search end in disappointment! How frequently is he led to exclaim, with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" God's declaration to Ezekiel he finds equally applicable to his own case: "They come to thee as the people cometh; and they sit before thee as my people. And they hear thy words; but they will not do them. For with their mouth they show much love; but their heart goeth after their covetousness." Men and brethren, may we not most of us read our characters in this declaration? We have had "line upon line, and precept upon precept;" but what are our souls the better for it? Has not the past period of our lives been spent in rejecting God's calls to repentance? Have we not turned a deaf ear to all his warnings, threatenings, and promises? And are not some, even now, saying in their hearts, "Depart from us; for we desire not a knowledge of thy ways"?

If Jesus then wept over Jerusalem, because "she knew not the time of her visitation," and because her day of grace was so fast declining, surely he regards not with indifference those among us who are trifling so madly with the things of our peace. He is looking upon us now with tenderest compassion, and saying of every such obstinate and impenitent soul, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace!" O that thou wouldst turn unto me now, while it is called to-day! that thou wouldst seek my face, while I may be found! that thou wouldst at once accept the blessings of my salvation before they are for ever "hid from thine eyes." And shall we still, brethren, continue to harden our hearts, and turn a deaf ear to the Saviour's call? Are we purposed to maintain our hostility against him, and proudly to reject those gracious gifts which he at this moment is freely offering to our acceptance?

Our day of grace is now present. Both time and opportunity are afforded for saving our souls, and preparing for eternity. But how long these privileges may be secured to us the all-seeing Jehovah only knows. What did he say of Ephraim, when wearied with his backslidings, and provoked by his obstinate refusal to return? "He is joined to idols, let him alone." My Spirit shall no longer strive with him; but I will leave him unrestrained, to fill up the measure of his ini-

quities. And may not the same dire sentence be evoked against us, if we obstinately persist in our estrangement from God? May we not also go on resisting his Spirit, and tampering with our conscience, till the motions of the one be entirely quenched, and the other become "scared as with a hot iron"? Such assuredly may be the case; for "God is not mocked," and hath solemnly declared, that "he that being often reprovèd hardeneth his neck shall suddenly be destroyed, and that without remedy." Think, therefore, brethren, how inexpressibly dreadful to be shut up in a state of judicial blindness! For against whomsoever the sentence has been recorded, "let him alone," that man's doom is irrevocably sealed; and the things which belong unto his peace are as effectually "hid from his eyes" as if he were cut off from the land of the living. He will live henceforth only to "add sin to sin," and to "treasure up wrath against the day of wrath." The appeals of God's ministers, however striking, will fall powerless on his stricken heart; and the calls to repentance, however strongly urged, will be to him as "water spilled upon the ground." Nothing will have power to affect or move him: he hath been "given over to a reprobate mind," so that "without God and without hope" he has no prospect before him but that "fearful looking for of judgment and fiery indignation" which will devour the adversaries on the day of final reckoning.

In this awful manner it is that "the things which belong unto their peace" are sometimes hid from the hardened and impenitent. But, whether such may or may not be the case with any present, one thing is certain, that, with us all, our day of grace will very shortly close in that night wherein no man can work. Yes, brethren, although God may be so merciful as to extend to us the golden sceptre till the last breath has fled through our nostrils, yet remember that no sooner has that breath passed than our destiny for weal or woe is eternally decided. The angel of death having snapped the "silver cord," if we in this our day have neglected "the things which belong unto our peace," they will then be for ever hid from our eyes; for, as he that is righteous will be righteous still, so likewise will he that is filthy be filthy still.

Brethren, here is a solemn truth, and one affecting all alike; for, though a state of judicial blindness may not be our portion, yet unto "all men it is appointed once to die." With the great destroyer is there no respect of persons. The young and the old, the rich and the poor, the prince and the peasant

yield to his despotic sway, and meet together on an equal footing in the "house appointed for all living." And how soon, too, any of us may be summoned to these gloomy mansions, is a fact known only to the great Eternal. With him alone are the issues of life; and, before the present sun has set, the dread message may be sent to any one of us: "This night thy soul is required of thee." O, then, dear friends, how should these weighty considerations influence our present life and conduct! Will it not be our "wisdom and understanding" to "work while it is called to-day"? to seek, while means and opportunities serve, forgiveness of sins, and reconciliation with God? Can we do better than to "reckon with our adversary quickly, whiles we are in the way with him," lest, provoked by our obstinate refusal of his grace, God at length give forth their reversible sentence of our damnation: "Cut it down, why cumbereth it the ground?"

Suffer, then, brethren, the word of exhortation; and let the preacher persuade you to be "wise, and to consider your latter end." The present life is given, that you should employ it in preparing your souls for a better. See that you do not frustrate this gracious object. "Now, in the time of this mortal life," you are called to repentance, faith, and obedience. Jesus is now calling you to the banquet of his love, and sending forth his servants to invite you to the marriage. I, as one of those servants, am this day commissioned to proclaim a general welcome to all who will accept it. I have authority to say, with the prophet of old, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat, yea, come, buy wine and milk without money and without price!" And will you not accept such gracious invitations? Will you "refuse him who speaketh from heaven? Will you spend your money for that which is not bread, and your labour for that which satisfieth not?" O act not so foolish and unwise a part. Let the time passed have sufficed for trifling and delay. Peradventure this may be the last invitation you will receive, the last time God will condescend to reason with your souls. This, as in the case of Jerusalem, may be the time of your visitation, which, if neglected, may be followed by a state of judicial blindness, and "the things which belong unto your peace be irrecoverably hid from your eyes."

Learn, then, dear friends, the salutary lesson which the subject we have been considering is so well qualified to teach. Be fearful, by a "hard and impenitent heart," of provoking God's wrath, lest he fall upon

you in a moment, and "there be none to deliver." Be careful to attend to his warning voice, and to fall in with his gracious overtures of mercy; lest haply, after a continued course of disobedience, when you call he will not answer, and when you seek him he will not be found of you; and that, as you hated knowledge, and did not choose the fear of the Lord; as you set at nought all his counsel, and would none of his reproof, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, he then will laugh at your calamity, he will mock when your fear cometh. So was it with Jerusalem, when the vials of divine vengeance were poured out upon her. Let, then, her punishment lead us to repentance, and teach us how fearful a thing it is "to fall into the hands of the living God."

NARRATIVE OF THE LAST ILLNESS AND DEATH OF REV. CHARLES SIMEON*.

No. I.

WE are now brought to the closing scene of the life of this devoted servant of God. His vigour and zeal were perhaps never greater than immediately previous to his last illness. He had preached on Thursday evening (Sept. 15) with his usual animation and energy, from John xv. 8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples;" and again on the Sunday morning after, from 2 Kings x. 16: "Come with me, and see my zeal for the Lord." This was the last sermon he delivered. On the Tuesday following he was in high health and spirits, and talked of the journey he proposed to make the next day to Ely with no ordinary delight. In conversation, however, at this time with the kind friend who now became his constant attendant, he made the following remarks about his nearness to the eternal world: "Well, though I am talking of putting things by for my journey to Bath next June, the Lord knows that I am thinking, and longing to a certain degree, for a far better journey, which in a few days I shall take; but I find it difficult to realize the thought that I am so near the eternal world: I cannot imagine what a spirit is—I have no conception of it. But I rejoice in the thought that my coffin is already cut down, and in the town at this very time: of this I have no doubt; and my shroud is also ready; and in a few days I shall join the company of the redeemed above." His friend replied: "Why, dear sir, should you talk so? you are in good health and strength; and November is so near, I think you will be permitted to preach your sermons, and also to prepare the other set you are thinking of; and perhaps you may preach them too." He said: "That will be as the Lord pleases; but I do often wonder at the degree of strength and

spirits which of late the Lord has blessed me with. I never remember to have had greater energy for work than at this time; and I do seem to think that it is now the Lord's will to spare me through November; but you know it is quite immaterial to me: the sermons are finished—that is all I care about: I would not have to write them now for a thousand pounds. But, if I should be permitted to preach them, I expect it will bring me down; indeed, I give you all leave to break all my bones in December. Still, I am fully determined, if I have any degree of strength left, instantly to begin a set of sermons, on that grand subject out of Ephesians, 3rd chapter, 18th and 19th verses. I don't expect or desire to preach them; but, if my life be spared, write them I will."

The next day (Wednesday, Sept. 21) he went over to Ely to pay his respects to the bishop. He had been very anxious about this visit; for, as he was one of the oldest of the clergy, it was his wish, he said, to be among the very first to shew all respect to his diocesan. The day was damp and chilly; and he needed more than usual care to prevent any injurious effects from the journey; but he felt so strong and vigorous that he imprudently dispensed with his ordinary outer dress. The bishop received him with marked kindness and attention, and proposed that they should go together to see the cathedral. Here they lingered too long: the coldness of the building, increased by the rawness of the day, soon began sensibly to affect Mr. Simeon, and was the direct cause of the severe illness from which he never recovered. The next morning early he was seized with a violent rheumatic attack, and during the day became so seriously indisposed as to be unable to leave his room for the evening lecture. The sermon he had intended to preach was upon Luke xi. 1: "Lord, teach us to pray;" and this was the last subject he ever prepared for the pulpit. During the whole of the next day he continued very feeble, though he cherished a hope of being able to go in his carriage on the following Monday to Ipswich; and wrote to his beloved friend, Mr. Nottidge, to say that he should preach for him, according to promise, on the opening of his new church.

Saturday (Sept. 24) was his birth-day, when he entered his seventy-eighth year. Though he had passed but an indifferent night, he rose early this morning; and, when his attendant came to him, he was sitting in a favourite spot before the window, to enjoy the first beams of the sun, and employed in writing another letter to Mr. Nottidge, in which he observed: "Of course my university sermons are laid aside, if not life itself." On repeating this to his attendant, he added: "What can I expect? I enter my seventy-eighth year to-day. I never expected to live so long: I can scarcely believe I am so old: I have as yet known nothing of the infirmities of age, though I have seen a good old age. I know, however, it will all be ordered well." Soon after, when referring to his journey to Ely, he remarked: "If this is to be the closing scene, I shall not at all regret my journey to the bishop: it was of vast importance to you all; and I shall rejoice to close my life from such a circumstance."

For some days he remained much in the same state, but subsequently so far recovered as to make it probable that the malady might eventually

* From "Memoirs of the Life of the rev. C. Simeon, M.A., late senior fellow of King's college, and minister of Trinity church, Cambridge." London: Hat. hards. 1847.

be subdued. So far, indeed, was he restored, that occasionally he could take a drive in his carriage; and we began to indulge a hope of his ultimate recovery. * * *

The good hope we had ventured to entertain of his recovery was soon at an end. On another damp and chilly day he went out once more in his carriage, though earnestly entreated not to run the hazard of a relapse. This short drive was too much for his reduced frame: all the former pain and fever returned with increased violence; and he was obliged immediately to take to his bed. He was now fully aware that the hand of death was upon him; and, having lately contemplated some changes in the disposition of his property, he was anxious without delay to make the necessary alterations in his will. He had already, indeed, disposed of the greater part of his fortune in promoting a variety of religious and charitable designs; but, during his late journey, he had been so much impressed with the importance of the work in which he had been so generously assisted, that he determined to devote the small remainder of his property (with the exception of a few legacies to his relatives) to the furtherance of the great object which had so long engaged his regards. When his desire on this point was accomplished, his mind seemed relieved from every care, and he prepared himself with joy for his departure.

During the second week of October, when one of his particular friends had called at his rooms to inquire after his health, Mr. Simeon immediately begged to see him, and in a feeble whisper requested him to pray by his bedside. After the prayer, his friend expressed a hope that he was now supported by divine consolations. Mr. Simeon then replied to this effect: "I never felt so ill before: I conceive my present state cannot last long: this exhaustion must be a precursor of death; but I lie here waiting for the issue without a fear, without a doubt, and without a wish." To another afterwards, who remarked, "Many hearts are engaged in prayer for you," he rejoined: "In prayer? aye, and I trust in praise too—praise for countless, endless mercies."

On Friday (Oct. 21) all hopes of his recovery were taken away: the gout had at length attacked him internally; and the means used for his relief were evidently in vain. Of this he was perfectly aware, and in consequence seemed more than usually calm and happy. The writer was sitting by his bedside; and, on making some inquiry as to what had been lately passing in his mind, and of what at that time more particularly he was thinking, he immediately replied, with great animation: "I don't think now: I am enjoying." He then expressed his entire surrender of himself to the will of God, and spoke of his extreme joy in having his own will so completely in unison with that of God, adding with remarkable emphasis, "He cannot do anything against my will." After a short pause, he looked round with one of his very bright and significant smiles, and asked, "What do you think especially gives me comfort at this time? The creation! the view of God in his work of creation! Did Jehovah create the world; or did I? I think *he* did. Now, if he made the world, he can sufficiently take care of me." His restlessness from excessive pain was

now so great, that he was continually requesting his position to be changed; but, when it was suggested that it would be better to attempt to lie quietly, he said most calmly: "I will do just what you like: I will be guided entirely by what you think best." Shortly after, by way of turning his thoughts to a subject which seemed likely to interest him, I said: "How blessed a prospect is opening before you, to be so soon with the innumerable company of angels, and the general assembly and church of the first-born, and with Jesus the Mediator of the new covenant!" Upon this his countenance became peculiarly solemn and grave; and he said nothing, but only looked up most humbly and devoutly. I then alluded to another subject, which I knew would be agreeable to him, and made a remark about veiling our faces, as the cherubim did in the presence of God: to this he immediately gave a sign of assent and pleasure. About midnight he was raised up in his bed; and, having sent for me to his side, he began to speak in a very slow and impressive manner, what seemed to us all to be his dying remarks. "I am a poor fallen creature, and our nature is a poor fallen thing: there is no denying that, is there? It cannot be repaired: there is nothing that I can do to repair it. Well, then; that is true. Now what would you advise in such a case?" As he made rather a long pause, apparently waiting for an answer, I replied: "Surely, sir, to go, as you always have done, as a poor fallen creature to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered, in a very determined and joyful manner: "That is just what I am doing and will do." I added: "And you find the Lord Jesus Christ to be very present and giving you peace?" He instantly replied, looking up to heaven with the most remarkable expression of happiness on his countenance: "O yes, that I do." "And he does not forsake you now?" "No, indeed: that never can be." I observed: "He has said, I will never leave thee nor forsake thee." He answered by a smile and gentle inclination of the head. Being afraid of wearying him, I then left him for the night.

The day following (Saturday, Oct. 22), about noon, he appeared, if anything, to rally a little; and, when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. [To conceive aright of his mode of speaking on these occasions, he should be considered as uttering his words very slowly—generally after long pauses, and at times in a low but articulate whisper.] "Infinite wisdom has devised the whole with infinite love; and infinite power enables me" (pausing) "to rest upon that power; and all is infinitely good and gracious." I observed: "How gracious it is that you should have now so little suffering!" "Whether I am to have a little less suffering or a little more, it matters not one farthing. All is right and well, and just as it should be: I am in a dear Father's hands: all is secure. When I look to him" (here he spoke with singular solemnity), "I see nothing but faithfulness and immutability and truth; and I have not a doubt or a fear, but the sweetest peace: I cannot have more peace. But, if I look another way—to the poor creature—O then there is nothing—

nothing, nothing" (pausing) "but what is to be abhorred and mourned over. Yes, I say that; and it is true." Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when suddenly recovering, and being raised up in his bed, he again began: "What is before me I know not—whether I shall live or die; but this I know, that all things are ordered and sure. Everything is ordered with unerring wisdom and unbounded love. He shall perfect everything; though at present I know not what he is about to do with me. But about this I am not in the least degree anxious." He then made some remark which was not exactly heard by us; but his attendant, supposing she had caught the expression, and observing: "He says he does not despair," he overheard her, and instantly said: "What!" (and, turning round with surprising energy, added)—"despair? despair? who dares to advocate such a sentiment as that here? Despair! O what sweet peace and joy and affiance do I possess!" On seeing Dr. Haviland standing by his side, he looked at him most affectionately, and said: "Ah! what, is that you? How glad I am to see you! I have greatly wished to see you: my soul has longed for you, that you might see the difference in the end between" (here we lost his words)... "that you might see the power of these principles, and what it is to go to God in contrition and faith." He then proceeded in the most earnest and affectionate manner to thank Dr. H. for all his kindness, and to express his earnest wishes for his best interests in time and eternity. After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles which he had professed and preached through life now to sustain him in death. He then looked round very seriously upon us, and said: "You seem all to be anticipating what will not yet take place—I am not yet about to die: I know I am not: I feel that I am not yet ready." "Dear sir," I said, "and what is wanting?" He replied in a very slow and serious manner: "Greater humiliation, more simple affiance, and more entire surrender." I ventured to say: "Well, sir, he will make all perfect." "Yes," he replied, "that he will." After a short pause he proceeded: "And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet: you are all disappointing yourselves if you expect that now;" and then, stretching out his limbs, he added: "My bodily vigour is very great; and I feel that there is yet much to be done before my soul can depart." Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is only proper to explain. His nurse, apprehending that he was on the very point of death, had suddenly called me in from the next room; and, upon my hastening to his side, I was followed by his physician and curate (who had just arrived) and his three servants. These were all who were present. But, not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very

serious and affecting manner expressed his disapprobation of what he had observed: "You are all on a wrong scent, and are all in a wrong spirit: you want to see what is called a dying scene. That I abhor from my inmost soul. I wish to be alone with my God, and to lie before him as a poor, wretched, hell-deserving sinner—yes, as a poor, hell-deserving sinner"... (then very slowly and calmly)—"but I would also look to him as my all-forgiving God, and as my all-sufficient God, and as my all-atoning God, and as my covenant-keeping God. There I would lie before him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say—I wish to be alone: don't let people come round to get up a scene."

He was evidently much hurt at the thought of even his nearest friends coming round to disturb the privacy which he had always wished for in his dying hour. He had repeatedly charged me to keep every one away from him when that solemn season should arrive, and remain with him myself alone. That no one might again enter without my knowledge, I remained with him the whole night. The next morning (Sunday, Oct. 23), as soon as he awoke, he referred to what had happened the previous night. "Now, I was much hurt at the scene last night: a scene—a death-bed scene I abhor from my inmost soul. No," he continued, smiting three times slowly on his breast—"no: I am, I know, the chief of sinners; and I hope for nothing but the mercy of God in Christ Jesus to life eternal; and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it; for I know of none greater." Then after a short pause he added: "And if we are to bring the matter to a point, it lies in a nutshell; and it is here: I look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal;" (then very deliberately)—"and I lie adoring the sovereignty of God in choosing such an one, and the mercy of God in pardoning such an one, and the patience of God in bearing with such an one, and the faithfulness of God in perfecting his work and performing all his promises to such an one."

When Dr. Haviland called in the evening, Mr. Simeon addressed him in the most striking manner upon the subject of religion; speaking with a clearness, and power, and dignity, which perfectly surprised Dr. H., though so accustomed to the peculiar energy and characteristic precision of Mr. Simeon's observations on such subjects. He said he had never heard anything before from him comparable to this, for the propriety of the language as well as the importance of the matter.

Early the next morning (Monday, Oct. 24), when I arrived, I found him just raised up, after passing a quiet night. I told him I had, as usual, on the previous evening addressed a large number of undergraduates, and had ventured to repeat to them some of his remarks, that they might know the power of those great leading principles he had preached to sustain and gladden the soul in the last hours of weakness. "Yes," said he, "it is to the principles I look: it is upon the broad, grand principles of the gospel that I repose: it is not upon any particular promise here or there, any little portions of the word, which some people seem to take comfort from; but I wish to look

at the grand whole—the vast scheme of redemption as from eternity to eternity....Indeed, to say the truth, what may be called my spiritual exercises have lately been at rather a low ebb; and I may make another confession to you" (smiling), "my bodily exercises also of late have been at a low ebb." I observed: "Very probably the one may have been partly the cause of the other." "Yes," he continued; "but, however that may be, I wish to point out this distinction in my case—that I am not solicitous so much about this feeling or that, or this state or that, as upon keeping before me the grand purposes of Jehovah from eternity to eternity. Now I might wish to be able to go out to take a good walk: so also in my soul, I might wish to be able to go forth, and survey all the glories of heaven, and the blessedness of that place: there might, however, be something in all that to be suspected. But, in taking the great revelation of himself which God has given us, there I rest upon him, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain; but I am kept by him who changes not, and so I remain."....I quoted the passage: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "Yes, that is the true view of the matter, as it appears to me; for, after all, what are man's thoughts before him? It cannot depend upon a few poor, broken, puling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of himself; and there I rest." He then added, smiling as he used to do when making some strong statement upon any point about which he himself had not the slightest doubt: "I may be wrong in my view; though I think I am not;" (then very solemnly and slowly)—"but, however, this I know, that I am a poor lost and vile sinner; yea, the chief of sinners, and the greatest monument of God's mercy; and I know I cannot be wrong here." The following day he revived considerably, and actually occupied himself in making arrangements respecting the sermons to be preached in November at St. Mary's. On Wednesday, however, he was so decidedly thrown back, that all thoughts about further exertions for the public were at once laid aside. When he had determined no longer to use any of the means which had been resorted to in the hope of prolonging his life, feeling they were now profitless, he said to his nurse: "You cannot but say that up to this time I have submitted patiently, willingly, cheerfully, to every wish and order of Dr. Haviland: I have not made one objection, have I?" He then added: "I did it all for the Lord's sake; because, if it had been his will to prolong my life, I was willing to use any means; but now I feel" (and this he said with great emphasis) "that the decree is gone forth: from this hour I am a dying man: death is far sweeter than life under such circumstances. I will now wait patiently for my dismissal. All that could possibly be done for me has been done; of that I am fully persuaded and satisfied: tell Dr. Haviland so."

During the greater part of Thursday (Oct. 27) his whole mind seemed absorbed in perfecting a scheme for four sermons upon his favourite passage in Ephes. iii. 18, 19: "That you may be able to

comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." His thoughts had early been employed upon the subject, and before I arrived he had dictated the outlines of the four sermons under the following heads:

"First, What it is to know Christ in all the immeasurable dimensions of his love.

"Secondly, The effect of this in filling us with all the fulness of God.

"(Here under two distinct and separate heads must be contained:

"(1) What is that fulness in God of which there must be a corresponding fulness in us; and

"(2) How the comprehending of the love of Christ will of necessity operate to the production of it in us.

"These two must form two distinct sermons.)

"Thirdly, The immense importance of making this subject one of most earnest and incessant prayer."

Immediately on my arrival he begged the paper containing these outlines to be put into my hands; and then requested me to take down the divisions which he had prepared during the night for the last of these discourses.

In dictating these outlines he manifested his usual clearness and precision of mind, correcting and improving the divisions as more appropriate words suggested themselves. These minor details are noticed here as illustrating the cast of his mind to the very last, and as showing how that, which had been the principal and successful study of his life, had become a habit which brought unspeakable delight to him, and was literally his occupation in death. So intensely were his thoughts fixed on the distribution and illustration of this glorious theme, that he declared he thought no higher honour could be conferred upon him than to be permitted to prepare a set of discourses upon it; and added: "This is the grandest subject I can conceive of for a course of sermons: I should think a life well spent, even out of heaven, to write and deliver four sermons upon it in a manner worthy of it."

Miscellaneous.

LOSS OF A FRIEND.—The loss of a friend often afflicts no less by the momentary shock, than when it is brought back to our minds some time afterwards by the sight of some object associated with him in the memory; of something which reminds us that we have laughed together, or shed tears together, that our hearts have trembled under the same breeze of gladness, or that we have bowed our heads under the same stroke of sorrow.—*Grant.*

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 664.—SEPTEMBER 18, 1847.



(Ancient Archway, Darlington Episcopal Mansion.)

RUINS OF THE NORTH OF ENGLAND.
BY WILLIAM HYLTON LONGSTAFFE, M.A.I.

No. VI.

DARLINGTON EPISCOPAL MANSION.

"There is a grave, a little earth up-cast,
Wherein, to-day a rich and solemn past
Must be entombed with this old palace.

VOL. XXIII.

The cloud of music hushed still loads the air:
The herald breaks the wand, while he proclaims
The sainted palatine's puissant names:
You kingless throne is now for ever bare."

FABER.

THE bishops of Durham were no ordinary personages: prince-bishops were they truly. So dread was the sainted name of the holy Cuthbert, so tied down were the minds of men by those who proudly asserted his incorruptibility, that it was

in fact a religious treason, a crime of deepest dye, to doubt for a moment all the marvellous tales related of him, and, as a necessary adjunct, to question the haughty power of his successors in Dunelm's chair. There was perhaps, also, a very weighty political reason for suffering such very extensive palatinate power in these episcopal earls; for their local force was very useful to higher powers in checking the everlasting inroads of the Scots, then such merciless and unchangeable foes to the English. So pregnant was Durham of old and revered traditions of past glory, that it was a matter of deep regret to lovers of the hoary time of old, when an act of the legislature crushed all future pretensions of the count-palatine to further title to temporal dominion; yet the memories of those by-gone days will ever rest in the hearts of the grieved. Well the bishops knew their power; and tolerably ostentatious were they of it. Anthony Bek or Bek, bishop in the time of Edward I., patriarch of Jerusalem, was a peculiarly ostentatious and proud prelate; and, when, in 1298, he accompanied his sovereign into Scotland, he was attended by a very numerous retinue, in which were 32 banners (indeed he was usually attended by 140 knights); which seems to have displeased the king, who, dreading such a subject, deprived him of some privileges, and the poor bishop fell quite into disgrace. He survived his sovereign, whom he had the honour to bury.

Cardinal Wolsey was another haughty bishop of Durham, and was a strange contrast to his successor, the mild and amiable Tonstall. The seals of the bishops were most splendid, equalling, and sometimes surpassing, the regal ones. On one side is the bishop enthroned: on the other side he is on horse-back, in armour, with the palatinate coronet on his brow, in his secular office. Their coins, too, form one of the most perfect sets in the kingdom, of specimens of the privilege enjoyed by some ecclesiastics, of striking coin with private marks.

Hugh Pudsey was a most magnificent prelate, and very ambitious withal. Richard I. found him a very useful subject in money matters. That monarch created him earl of Northumberland for life for 1181; and on that occasion said merrily, "Am I not cunning, and my craft's-master, that can make a young earl of an old bishop?" This Hugh is inseparably connected with the history of Darlington: there he founded, or rather re-founded, a collegiate establishment of four prebendaries in 1160, and built the beautiful church a few years later. Six centuries and a-half has that glorious pile reared its lofty spire above all surrounding objects, a cheering index to realms whose beauties we know not now, but to their realization hereafter look with faith's bright eyes. This was Hugh's most famous work here; but he erected another very useful building, in its way, for more secular purposes, a mansion-house for his successors.

But, alas for all the pomp and pride, the expectation and vanity of this low and dark world! little entered into the mind of the ostentatious prince-bishop, when he laid the first stone of his mansion, the desolation which was to pass over it: little recked he of the ruinous and white-washed remains which were one day to become the sole mementos of that then substantial pile.

Yet thus the monuments of old pass silently away, without an eye to behold and weep, a tongue to cry aloud against the destroying hand.

No: there is little to attract now in the shell of the bishop's palace at Darlington. Yet pass it not by unheeded, gentle traveller; for, if thou hast a feeling of things of yore, there are memories dim and old, and strange visions of the past, floating around that forgotten place. It is now a work-house. Be it so: such a use is not degrading.

That Pudsey built it, I have no doubt—the date is borne out by the architecture; but 1160 (the date usually assigned) is too early: it seems, like the church, to be thirty or forty years later. The church we know from records to have been building about 1190. Pudsey appears, from Boldon Book, to have made some change in the constitution of the place; and, though there is no very express mention of the mansion in that MS., yet "the bishop evidently, at the date of the record, kept at least an occasional household; and the tenants in villenage are charged with the carriage of wood, wine, and (what I do not recollect to have seen so specially noted elsewhere) herrings and salt" (Surtees).

The bishop's tenants, in after times, are stated to have performed divers services connected with the manor-house. In Hatfield's survey, "the janitor dwelt in a house within the inclosure of the manor, worth 3s. 4d."

In 1503 the manor-house was graced with royalty. In that year Margaret, eldest daughter of Henry VII., affianced to James IV. of Scotland, was conveyed with great pomp to Scotland. An account of the journey was written by John Younge, Somerset herald, one of the party. After leaving Neaham abbey, "At two mylle ny to the said towne of Darneton, met the quene syr William Boummer (Bulmer) sheriff of the lordship of Durham. In company with hym was sir William Ewers, and many other folks of honor of that contree, in fayr ordre, well appoynted of live-rays and horst, to the nombre of six score horsys. By the said company was sche conveyed to Darneton. And at the gatt of the church of the said place, war revested the vicayr [dean?] and folks of the church, were doing as sche had done on the dayes before [i. e., kissing the cross, &c.]; sche was led to the manayor of the said byschop of Durham for that night." This was the 19th July: the next day she left for Durham. The bishop appears to have been absent; for she had been met at Northallerton by sir James Straungwysch [Strangways], knight, sheriff of Northallerton lordship "for the said bischope."

Leland merely mentions the mansion as "a prety palace in this towne" (Itin. i. 78).

The pious and liberal bishop Cosin restored the palace from a state of entire dilapidation; and in 1669 Charles Gerard, esq., his son-in-law, inhabited it; but from that period the house fell into complete neglect. It was last century farmed of the bishop's housekeeper as a workhouse, and in 1806 purchased by the town, of the bishop. The new use has not been beneficial to its ancient appearance; and little, alas! now remains to mark its old estate. There was a chantry-chapel in it, described in the "Valor Ecclesiasticus" as "the chantry of the chapel of St. James in the mansion of the lord bishop of Durham, in

ngton, in Halgarth there." Thomas Emerson was the chantry-priest at that time. He received 5*l.* 13*s.* 4*d.* yearly, viz., 3*l.* from the bishop, 2*l.* marks from the convent of Durham; among the prizes of which convent occurs this passage:

Thomas Emerson and Thomas Caward, chantry-priests in the churches of Derlington and Dinsdale [Dinsdale] for their pension, arising of foundation of William Briton by charter, 1181. 8*d.*" The bishop does not appear to have anything to Dinsdale chantry.

entering the court-yard from the lane, opposite the porter's lodge is a small modern building, in which are two fine old oak chests, both of the same age. One is beautifully inlaid with elegant panel-devices: the other is interesting for the arms and crest of Eure (which appear to have been inlaid), and this inscription: *S. R. E. THE RIGHT-WORSHIPFULL. RAYFE. B. THELDER. 1575.*"

passing through the court-yard, we come to a passage on the north of the building, which has been pointed; indeed, the bounding label still remains. In a direct line with this is a neat little English arch (see cut), the remnant of Pudding-lane, shut up in a sort of pantry. It was formerly the entrance of a long arched passage, of which is now a hen-house, supposed to have been a dungeon; though why, it would be very difficult to find out. This passage is completely removed, and the hen-house so arranged as to retain little that appertaineth to the antiquities save the massive stone walls. As I ought to add that the floor has been raised, and the arch somewhat curtailed of its proportions.

the right of the space between the outer wall and the arch is a large room of later construction, apparently a hall. It is lighted by square, oblong lights; and at the west end are two doorways, flat four-centred; one opening into a closet, the other into the inner part of the workhouse. The wall-plate of the roof—also late florid—remains in these arches, showing the springing of the ribs, which appear to have divided the roof into a series of square panels. The exterior roofs of the whole ancient part of the building are of pitch, and are plain oak, as the workhouse informed me; but the exact plan of the roof cannot now be ascertained. One high chimney retains an early corbel table, and a row of minute arches.

These are the last remains of the proud seat of the counts-palatine of Durham. In another part of the town, leading into the Fleece inn yard, is a fine studded door, with a cross flory, and other excellent iron work; but, generally speaking, the exception of the manor-house above described, the church, and deanery (much spoiled), the few old houses now rough-cast over, Durham has no remains of ancient buildings what-

NARRATIVE OF THE LAST ILLNESS AND DEATH OF REV. CHARLES SIMEON.

No. II.

His nights about this time were generally very restless; and he would employ himself in meditating on such portions of scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin and promote contrition of heart. But as the time approached for the meetings in behalf of the Society for the Conversion of the Jews, and for the anniversary sermons at his church, his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to "its immense importance," and prepared to compose an address to be read to the undergraduates at their meeting on the following Monday. Being afraid he might not remember the texts which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small bible; and, directing her where to find them, he desired her to read them out, and then mark them down, saying with great emphasis, "Take care of those texts; they are gold, every one of them." He then dictated the following:

"I wish to show you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people. See Jer. xii. 7: 'I have given the dearly beloved of my soul into the hands of her enemies;' and again, Rom. xi. 28: 'As touching the election, they are beloved for the fathers' sakes.' And to bring you into a conformity to God in relation towards them, so far as it respects your efforts for their welfare, and your joy in their prosperity, see Ezek. xxxvi. 22-24: 'Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' And again, Jer. xxxii. 41: 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.' And lastly, see Zeph. iii. 17: 'The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.'"

In the afternoon of Oct. 29, he observed to his

attendant, as she was sitting by his bed-side, "It would be poor work to have to seek heaven now." She replied: "Yes, dear sir, your work is now quite done; and what a privilege it is to see the peace you enjoy, and how you are enabled to bear with such patience and submission all your afflictions." She had scarcely ended the remark, before he rebuked her in a tone and language of severity quite unusual with him. She made no reply, intending to explain her words to him at some future time. In about ten minutes, however, in reference to what had just transpired, he said: "Now bring some paper, and write something down for me directly." Then, in a very serious and deliberate manner, he dictated the following: "If anything laudatory be mentioned before the university by Dr. Dealtry* about me, or about my sermons, I entreat from my inmost soul that I may not have it repeated to me: let me go to heaven as the vilest sinner in the universe. So far as respects myself, let me not know there is such a person existing as Charles Simeon: on no account, if any remarks are made, let them be uttered before me. Satan himself could not be a greater curse to me than the person who would dare to breathe a word upon that subject commendatory of me, or anything I have ever done. They would be a curse to me whoever they are. Persons so acting are doing the devil's work, and it is frightful to me. I feel, if I could be pleased with it, it would be damnation to me." The manner in which he delivered this charge, especially the latter part of it, was most solemn and authoritative. He then ordered it to be copied and given to me, and desired that his servants as well as Dr. Haviland† should be apprized of his wishes on this point. When his attendant had made the copy and read it over to him, he said: "There, keep that for yourself, and you will be able to understand it twenty years to come: it may be of use to you then. Now you understand me, don't you?" She replied: "Yes, dear sir; I think those who know the deceitfulness of their own hearts and the temptations of Satan will quite understand you." She then told him that, when speaking about his "patience and submission," she merely meant to say, how the grace of God was seen, enabling him to be so patient (referring to Col. i. 11). Upon this he immediately replied, in the gentlest and kindest manner: "Aye, there you are right enough: speak of the Lord's goodness as much as you will; but don't speak of me, mind that." His wishes in this respect it is perhaps needless to add were most strictly attended to.

On Sunday morning (Oct. 30) when I came to him, after hearing the sermon on behalf of the Jews, and began to speak to him of the forcible manner in which the matter had been treated by Mr. Noel, he immediately rejoined by a comment on our ignorance, as well as want of feeling on the whole subject; and then, alluding to the texts before selected, he begged me to observe the strong expressions which God had been pleased to use when describing his intense and unaltera-

* Dr. Dealtry had been requested by Mr. Simeon (with the leave of the vice-chancellor) to be his representative as the select preacher at St. Mary's in November; he was, however, accidentally prevented from discharging this duty.

† The only other persons who were now in attendance upon him, were his nephew, sir Richard Simeon, and his niece, lady Baker.

ble regard for his ancient people. "See," said he, "how wonderfully he speaks: He calls them, 1. 'The dearly beloved of my soul;' and then he says, 2. 'I will plant them in their own land assuredly with my whole heart, and with my whole soul;' and then again, 3. 'He will rejoice over them with joy: he will rest in his love: he will joy over thee with singing; nay more, 4. 'They shall be a name and a praise among all people of the earth.' His thoughts on this and the following days, as might be anticipated, were chiefly given to the subject of the Jews; and he then dictated the address to the undergraduates*.

But he was not so intent upon his favourite theme respecting God's ancient people as to be unmindful of the spiritual welfare of his own peculiar charge in Cambridge. Being fully convinced that his days were rapidly coming to a close, he began to consider in what way he might be permitted to benefit his people after his removal. The appointment of his successor in the ministry of Trinity church now much occupied his thoughts. He felt that, under the peculiar circumstances of the case, he might without impropriety express his feelings on the subject to his diocesan, who was the patron of the living. During the night, indeed, he made some touching allusions to the fact of his illness having had its origin in his late visit to the bishop; and the next morning he dictated a letter to him, describing his reduced state, and the impossibility of his ever resuming ministerial duty. He then requested to be henceforth considered a *miles emeritus*, and be allowed to resign his living into the hands of the bishop; expressing, in conclusion, a wish that the friend, whom the parishioners a few years before had chosen for their lecturer, might be appointed as his successor to the living. This seemed to be the last desire which had now to be gratified; for in the afternoon he said to his attendant: "How easy every thing comes in its place; first my will is made; then the address to the young men; and now nothing but this remained." After the letter had been sent to the bishop, he frequently expressed his anxiety to live to hear the reply; and once even during the night he inquired whether an answer had been received. On being reminded that it could not arrive before the morning, and that probably the next post would bring the letter, he said: "Yes, I believe it will; and that my wish will be granted; and, if it should come whilst I am alive, you may expect nothing less than to see me dancing on that carpet." In the morning (Nov. 3), sir Richard Simeon entered the room with the desired letter in his hand. The bishop, in the kindest manner, not only granted him his request, but further intimated, that it had previously been his intention to make the appointment Mr. Simeon had suggested.

On the evening of this day we thought he was beginning to lose his consciousness of what was passing, as he no longer took notice of anything, and his eyes had been closed for many hours; suddenly, however, he remarked: "If you want to know what I am doing, go and look in the first chapter of Ephesians from the third to the four-

* With this address we were favoured at the time; and it appeared in our pages, vol. I., No. xxxi.—Ed.

teenth verse; there you will see what I am enjoying now." This was the last chapter which he requested to have read to him; but such was his weakness, that it was only when read in a whisper that he could bear to hear it. Another kindred passage of scripture—the last verse of the eleventh of the Romans—was one on which he would dwell for hours together, repeating the words: "For of him, and through him, and to him are all things; to whom be glory for ever. Amen."

The next day, Friday (Nov. 4), when I went to him in the evening, he was on the point of taking a little wine, which had just been prescribed for him. It so happened that having had a present of a small quantity of *Lacryma Christi*, which he much valued as a token of the donor's regard, some of this had been brought out for him on the present occasion. Never shall we forget his countenance and manner, as we offered him a little of this wine in a glass, after we had raised him up and supported his back with the pillows. Stretching forth his feeble and withered hands in the attitude of reverential and earnest prayer, he began, in the most affecting manner, to invoke a blessing on all present: "May all the blessings which my adorable Saviour purchased for me with his tears, yea, even his own precious life-blood, be now given to me to enjoy, and to my two dearest friends, sir Richard and Mr. C—, and to my two dear nurses, and to that dear friend who gave me this wine, that they may enjoy the same in time and eternity." He then just tasted the wine, and turning to me most affectionately said: "And you take some, and you also," looking to his nephew. He seemed rather exhausted with the effort; but, when we gently laid him down again, he began to speak of the pleasure he had felt, in the circumstance of this wine in particular having been brought to him on such an occasion. He then desired the remainder of it to be sent immediately to the friend from whom he had received it, with a label bearing this inscription: "To G. C. H., esq., with kindest and devoutest wishes for his happiness in time and eternity." Afterwards, referring to what had passed, he observed: "There, I shall drink no more of that wine, until I drink it *new*" (this word he uttered in a peculiarly significant tone) "with my Redeemer in his kingdom."

Many other observations and occurrences during this protracted illness were occasionally recorded. As illustrative of his character, and interesting in themselves, a few are here introduced, in the manner they were noted down at the time by his kind attendant, and as nearly as possible in Mr. Simeon's own words.

"One morning, while the window was open, St. Mary's bells began to ring, as if preparing for a peal: he asked me to shut the window, as the noise of the bells would disturb him. I told him I thought they would not disturb him long; for that a few days back, when they were beginning to ring them, the churchwarden had kindly requested the ringers to desist, for fear of annoying him; and I believed in a few minutes they would cease ringing, which proved to be the case. At this circumstance he was much affected, and said: "This is amazingly kind—it is wonderful; whether you look at it on the part of the ringers, or of those who wished to have them ring, or of

those who have so kindly prevented them.' Then with much animation he asked: 'Who orders all this? who orders all this? tell me! tell me!'

"Some time after, he observed: 'If this be the closing scene, it will be just what I have always desired: I shall die as I wished, in harness; for I preached the last time with as much energy as ever I did in my life, and with as much comfort to myself. I have always hoped I should not be like dear Mr. — in his last days.'

"At an early period of his illness, when we asked him if he would like to take medicine or wait, he used to say: 'Why do you ask me what I like? I am the Lord's patient, I cannot but like everything: don't say, Will you do this or that? but say, Here is this: you must take that; or, You are to do so: I like everything.' When we expressed our sorrow once that he had passed a wakeful night (and from the beginning of his illness he had scarcely had a good night), he replied with a remarkable expression of contentment on his venerable countenance: 'Never mind: he giveth his beloved sleep.' At another time he said: 'I shall never sleep until I fall asleep in the arms of Jesus Christ.' He often appeared grieved to give us the least trouble, particularly when sitting up with him at night: he would say, 'What a grievous thing it is that I should cause so much trouble for this poor body.' On one occasion when I had bathed his eyes, and asked him if they were relieved, he said, opening them and looking up to heaven: 'Soon they will behold all the glorified saints and angels around the throne of my God and my Saviour, who has loved me unto death, and given himself for me: then I shall see him, whom having not seen I love; in whom, though now I see him not, yet believing I rejoice with joy unspeakable and full of glory;' and turning his eyes towards me, he added: 'Of the reality of this I am as sure as if I were there this moment.'

"One day while his servants were at dinner, he wanted them to come and move him. I was going to call them, but when he remembered they were at dinner, he said in the kindest way: 'Never mind: it does not signify now: let them be, and don't disturb them: I like to wait for my servants: let me be served last; that is what I like best.' On asking if I could do anything for him, or if he wanted anything, he said very slowly and distinctly: 'Not anything: I want nothing: are you not surprised to hear with what composure I can say that? I seem to have nothing to do but to wait: there is now nothing but peace—the sweetest peace.'

"When his servant, Mrs C—, came into the room on one occasion to clean and arrange the fireplace, he said: 'When C— is going out, tell her to come to my bedside, and let me give her a last look: she must not speak, nor can I; for I am not equal to it.' When she came to his side, he looked at her most affectionately and said: 'God Almighty bless you, my dear C—: now go.' Both his servants left the room overwhelmed at this sight of their dear dying master, from whom they had received so many kindnesses. He then turned his eyes towards me as they were going out (he was himself much affected), and said: 'Dear, faithful servants! no one ever had more faithful and kind servants than I have had; and

THE CHURCH OF ENGLAND MAGAZINE.

to have such dear creatures to attend me, when I am such a poor wretch, and deserve nothing but perdition.' The tears trickled down his aged face the whole time he was uttering the above; and he appeared quite overwhelmed at a sense of the Lord's mercies to him."

There was a remarkable and rapid maturing of all the finer parts of his character from the very commencement of this illness, and a corresponding diminution, and ultimately a disappearance of those symptoms of haste and irritability which sometimes were visible in his days of health and vigour. He seemed now to breathe entirely an atmosphere of peace and love; and, enjoying such a sense of God's pardoning love himself, he longed to manifest an affectionate and forgiving spirit to all around. A striking instance of this occurred with reference to one of the fellows of his college, who had grieved him by frequent acts of discourtesy, and was now lying on his death-bed in acute suffering, and altogether in a state so wretched and distressing, as to deter his friends from visiting him. Daily did Mr. Simeon send to make inquiries after him, conveying at the same time some kind expression of his sympathy. This at length so wrought upon him, that he could not forbear observing: "Well, Simeon does not forget me, but sends every day to inquire after me, ill as he is."

During the last few days of his life his bodily sufferings were often excruciating, and his strength so impaired that his voice was scarcely audible. He then observed to his attendant: "Jesus Christ is my 'all in all' for my soul; and now you must be my all for my body: I cannot tell you any longer what I want, or ask for anything. I give my body into your charge: you must give me what you think necessary." Afterwards, when he revived a little, he remarked: "It is said, O death, where is thy sting?" Then looking at us as we stood around his bed, he asked, in his own peculiarly expressive manner: "Do you see any sting here?" We answered: "No, indeed, it is all taken away." He then said: "Does not this prove that my principles were not founded on fancies or enthusiasm, but that there is a reality in them, and I find them sufficient to support me in death?"

On Friday afternoon (Nov. 11), as we were standing by his side, lamenting his long-protracted sufferings (which from Wednesday had been at times exceedingly severe) he at length made an effort to lift his hands from the bed: on our assisting him to raise them, he extended them to us, one on each side (he was at this time unable to speak), and then for the last time placed them together in the attitude of devout prayer; after this he stretched them out to us once more, and so took, as it seemed to us, his final leave. His life was now fast ebbing away: he lay partially raised, his head drooping on one side, but supported by pillows, his eyes closed, and his hands stretched out motionless on the bed. Nothing could be more solemn and venerable than his whole appearance. As we were now afraid of disturbing him, we refrained from any further observations.

The last words I addressed to him were on this night, when I gently took his withered hand, and solemnly pronounced the benediction "The Lord

bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." He faintly answered: "Amen;" after which I heard him speak no more. During the night he was scarcely conscious of anything around, and, on being raised in the morning into the same position as before, he remained thus during the whole of Saturday, and continued apparently insensible to the last. About two o'clock on Sunday afternoon (Nov. 13), at the very time the bell of St. Mary's was tolling for the university sermon, which he was himself to have preached, after a momentary struggle, he entered into his eternal rest.

Thus graciously did God grant unto him his heart's desire—the most perfect peace, and a "full assurance of hope unto the end." And without weakness or wandering of mind during his severe sufferings, in which patience had indeed "its perfect work," abounding in love and thanksgiving, he was enabled to testify to the last of the mercy and faithfulness of his God; and so, having "fought a good fight, and kept the faith, he finished his course with joy."

The time of his decease was remarkable. There had been an unusual degree of interest excited about the sermons which he was to have delivered before the university this very month: the subject he had chosen (Col. ii. 17: "Which are a shadow of things to come; but the body is of Christ") was regarded by him as peculiarly important; and he had prepared the course nearly a year before with more than usual care; whilst frequently during the interval he had been thinking and speaking of their delivery with an anxiety more than ordinary. His removal, therefore, during this very month, and on the Lord's day, at the very hour when it had been hoped he would be standing before the university as their select preacher, greatly tended to deepen the feelings which universally prevailed.

On opening his will, an intimation was found of his desire respecting the place of his interment. "If I die out of college I am not careful where my body shall be buried; but if I die in Cambridge I should wish to be buried in my college chapel." Accordingly, preparation was made for laying his remains in the fellows' vault. Many of his clerical friends had expressed a strong desire to be present on the occasion, to offer this last tribute of their affection and respect. These, therefore, were informed of the day of the funeral; but no other persons were invited. It was our desire, in conformity with Mr. Simeon's wish, to conduct every thing with as little show as possible. Permission, indeed, had been kindly given by the provost of King's for the congregation of Trinity church to witness the interment of their beloved minister; and these were admitted privately into the ante-chapel. So general, however, was the desire of the members of the university to be present on the occasion, that the funeral unavoidably became one altogether of a public character. These circumstances are mentioned to show how spontaneous was that remarkable gathering of persons—heads of colleges and professors, and men of all classes and ages from every college in the university, who came to do honour to this man of God in his end.

On the day of the funeral (Saturday) all the shops in the principal part of the town were closed, though it was the market-day; and, what was an unusual mark of respect in the university, in almost every college the lectures were suspended. The morning was damp and cheerless, and the gloom around was suited to the feelings of sadness which pervaded that large assembly of mourners. At the appointed hour the funeral procession began to move from the college-hall, preceded by the choristers, scholars, and fellows, the provost walking immediately before the bier, and the pall being borne by the eight senior fellows. But the following letter, from one of the many distinguished persons present on the occasion, will best describe the scene:—

"You know King's great court and the noble chapel. The procession round the quadrangle, usual on the burial within the precincts of a college resident, was very striking. The persons who made up the procession, walking three or four abreast, nearly extended round the four sides of the quadrangle. On entering the west door of the chapel I was struck by the multitude of persons who filled the nave—men, women, and children, all, so far as I observed, in mourning, and very many giving proof that they were real mourners by their sighs and their tears. These I understood to be the hearers and parishioners of Mr. Simeon, who had been permitted to attend; and through this sorrowing crowd the procession moved on into the choir. The stall which I occupied allowed me a full view of the interior, and it was indeed a solemn sight: nor was it the least interesting circumstance, on an occasion where all was interesting, to see the young men of the university, as they stood, during the service, between the coffin and the communion-rails, all in mourning; and all, in appearance at least, feeling deeply the loss which had brought us together, and the solemnity of the service. The vault, in which the body was deposited, is near the west door of the building. Here, of course, the service concluded. The provost read most impressively; and, taking under review all the circumstances and accompaniments of the funeral—the affectionate respect for the departed, himself the Luther of Cambridge—the sorrowing multitudes, including several hundreds of university men; the tones of the organ, more solemn than ever I heard them—the magnificence of the building—I should think that no person who was present would ever fail, so long as he remembers any thing, to carry with him a powerful remembrance of that day.... Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honoured at his death. His very enemies, if any of them lived so long, seemed now to be at peace with him."

The funeral sermon at Trinity church, on the Sunday morning, was preached by Dr. Dealtry, the chancellor of Winchester*, from a text which had received a remarkable illustration in the events of the preceding day, "Them that honour me I will honour" (1 Sam. ii. 30). In the evening the archdeacon of Stafford, the ven. G. Hodson, preached in the same church on a subject no less appropriate to the occasion, "Elisha at the waters of Jordan" (2 Kings ii. 9-14). On the same day

* Now archdeacon of Surrey.

other marked testimonies of affectionate respect were delivered from various pulpits in Cambridge; and more particularly from that of St. Mary's, by two distinguished members of the university, who had formerly been associated with Mr. Simeon in the ministry at Trinity church. The sermon in the morning was preached by the rev. W. Mandell, fellow of Queen's college, from Heb. vi. 12; and that in the afternoon from 2 Kings ii. 9-12, entitled, "A zealous ministry the safeguard of a nation," was most impressively delivered to a crowded and deeply-attentive audience, by the select preacher for the month, the rev. J. Scholefield, regius professor of Greek.

The recollections of the bishop of Calcutta, subjoined to this narrative*, reader any observations here, on the life and character of Mr. Simeon, entirely superfluous. We cannot, however, refrain from inserting the following weighty and instructive remarks from the sermon of Dr. Dealtry. After adverting to the manner in which Mr. Simeon honoured God, he observes:—

"We would utterly disclaim all intention or desire to exalt the creature. Whatever there was of good in him, we ascribe to that power which St. Paul himself, when declaring that he had laboured more abundantly than all the apostles, mentions, as the great and all-mighty agent, 'Not I, but the grace of God which was with me.' Hence that faith which shone forth so brightly in the entire course of [Mr. Simeon], and which enabled him to 'overcome the world:' hence that love, which was the grand constraining principle in his mind; hence that work of faith and labour of love in which he was habitually employed, and which ceased only with the pulse of life. Our motive in dwelling on such subjects is not to exalt the man, but that we may learn wisdom by the lessons which they teach. In thus placing before our eyes the characters of those who were renowned in their generation as the servants of Christ, we have visible evidence of the reality and power of religion; we see what a treasure may be contained in these earthen vessels, and are disposed to thank God for this manifestation of his goodness, and are encouraged to repair to the fountain of grace, that we may ourselves be enabled to follow their good example.

"To detach from their names while living the respect to which they are so eminently entitled, or to withhold from their memories the feelings of affectionate veneration, would be a thing neither desirable in itself, nor practicable if attempted. We are bound to esteem them very highly in love for their works' sake; and, bearing in mind that it was God who wrought in them both to will and to do of his good pleasure, our contemplations will lead us, with increased devotion and confidence, to him, who is the author of every good and perfect gift. We glorify God in them."

After enumerating various instances in which God was pleased to put remarkable honour on Mr. Simeon, Dr. Dealtry proceeds:—

"His known piety and most disinterested and generous disposition, led others to join with him in good works, which the zeal of an individual could never have accomplished: God gave to him, remarkably, the hearts of those who had the means of beneficence; and the provision which he was

* We hope hereafter to insert these recollections.—Ed.

thus enabled to make for the propagation of religion, both in this country and in the farthest regions of the globe, may justly be held out as a signal fulfilment of the declaration, 'Them that honour me I will honour.'

"His old age was greatly honoured; his hoary head was, in every respect, a crown of glory. The sort of hostility which met him in his earlier years had gradually subsided and died away; his great labours, his valuable publications, and his known benevolence, converted the adversary himself into a friend; so admirably was fulfilled to him the statement of Solomon, 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' Viewing him in the latter period of his life, when his 'praise was in all the churches,' when he was respected, and honoured, and beloved, in a degree rarely equalled; recollecting, also, the respect shown to him by the highest authorities in the university, in appointing him, notwithstanding his great age, to testify to them from their own pulpit, as on many former occasions so during this very month, and on this very day, the 'gospel of the grace of God'—how little, even at the commencement of the present century, could we have anticipated such tokens of regard! Whence, then, this astonishing change, as compared with the history of his early days? He honoured God; and therefore God honoured him, honoured him before men, honoured him in the very scene of his arduous labours, honoured him by the public testimony of those whose testimony is above all impeachment.

"In adverting, finally, to that event, which especially brings to the test the strength and purity of Christian principle, when the flesh and the heart are failing, here also was he eminently honoured, being able to show that God was now the strength of his heart, and to look forward in the certain hope that he would be his portion for ever. The narrative of his last illness exhibits the same deep humility, the same strong faith, the same gentleness and patience and entire devotedness to the will of God, the same simplicity of religious character, and the same love for others, which were all so conspicuous in his previous life. We observe here not only the death-bed of a Christian, but of this individual Christian; the setting of that great light with whose beams we have been so long and so well acquainted."

We must now bring our narrative to a close. For many years previous to this period, Mr. Simeon had been desirous of leaving to his parishioners some token of his regard, which might "benefit them after his death." A memorandum to the following effect was found in his will:—

"It is my desire that an edition of the sermon which I preached before the university, on that text, 1 Cor. ii. 2, be printed; and that a copy of it be presented to every family in Trinity parish, as a memorial of my pastoral regards, and as the means of impressing their minds with the importance of the doctrine which I preached to them during the whole course of my ministry."

His monument, which is placed in the chancel of Trinity church, directly opposite to the tablets of his beloved Martyn and Thomason, was erected by the congregation, and bears this short but expressive inscription, suggested by himself:—

In memory of
THE REV. CHARLES SIMEON, M.A.,
Senior Fellow of King's College,
And fifty-four years vicar of this parish;

Who,

Whether as the ground of his own hopes,
Or as the subject of all his ministrations,

Determined

To know nothing but

"JESUS CHRIST, AND HIM CRUCIFIED."

1 Cor. ii. 2.

Born Sept. 24, 1759. Died Nov. 13, 1836.

THE REASON ASSIGNED BY OUR BLESSED LORD WHY WE SHOULD TAKE HEED AND BEWARE OF COVETOUSNESS:

A Sermon,

BY THE REV. WILLIAM FIRTH, B.D.,

One of the City Lecturers, Oxford.

LUKE XII. 15.

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

THE occasion on which our blessed Lord said to the people, "Take heed, and beware of covetousness," was this: Christ had been addressing his disciples in the hearing of the multitude. In the midst of his discourse one of the company said unto him: "Master, speak to my brother, that he divide the inheritance with me." The answer was such as gave him to understand that he entirely mistook the purpose for which Jesus came into the world. It was not to settle disputes about property, but to save souls. The man's excessive eagerness about such matters showed how little he had profited by the solemn discourse in which the Lord Jesus had just been saying: "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." The man's mind was so taken up with his present business, that the thought or fear of being denied by Christ before the angels of God had little weight with him. All his thought

was how to secure the money: all his fear was lest he should lose his share in the property. Whether his claim was a just one or no, we are not told; but, if it was, he might at least have had some regard for the benefit of others, to whom Jesus was speaking for the good of their souls: he might have avoided giving this interruption for their sakes, if not for his own. But an eager desire for money makes a man regardless of any body's interest but his own.

I purpose making another remark or two upon the occasion of our blessed Lord's giving the caution—the twice-repeated caution—before I proceed to the reason assigned by him. Our Lord reproved the man not for his excessive eagerness for this world, but for his ignorance in bringing the dispute in question before the wrong court of judicature. "Man, who made me a judge or a divider over you?" This is one of the usual effects of avarice. It makes a man blind to every other consideration but one; so blind that, in the pursuit of that one object, he takes the wrong course: he misses his aim. The reproof of the man's covetousness is contained in the caution, "Take heed, and beware," addressed not to him, but to the rest. Covetousness had already prevailed over him so far as to render him insensible to the most solemn and impressive words that could be spoken. The words, "Take heed, and beware," were addressed to the multitude upon the occasion of the man's interruption, followed by a parable, the usual form in which our Lord delivered his instruction to those who were not yet believers. "Take heed, and beware" may profit before covetousness has begun to have its power, but not afterwards. A solemn consideration this, which should lead every one of us to consider whether we are under the influence of this hateful and most ruinous of all vices; for, if we are, we may hear preaching to no purpose, we may even "receive the grace of God in vain." It is that vice from which those are most in danger who have most of this world's goods. And it is very remarkable that, where the providence of God is displayed in all his goodness and beneficences, as it is, if ever, in a time of harvest, when the fields are loaded with the divine bounty, there man's hard-hearted selfishness, the constant attendant, the usual effect of covetousness, does most signally and lamentably appear. This is shown by the parable delivered by our Saviour to the multitude on this occasion (the golden crops perhaps at that time waving in their sight): "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have

no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." After the parable, Christ proceeded with his discourse, which had been interrupted, addressing himself to his disciples in the hearing of the multitude. "And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body than raiment." The cursed effects of covetousness, as they had seen in the example then before them, and as they were taught in the parable just delivered, were such, that it would be better for his disciples to have nothing to do with getting money, lest they should be seized with desire of getting more. It would be the happiness, the peculiar happiness of those whom he was then addressing—the happiness of his disciples—that, whilst engaged in the work on which he was sending them, they would be providentially supplied by his heavenly Father: as the tenants of the air or the flowers of the field, so they would be taken care of.

I come now to the caution addressed to us all, and the reason for it: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Let us proceed at once to the reason—the reason which our blessed Lord gives—for the caution. The ill effects of avarice our Lord does not assign as the reasons: they may be enlarged upon by others, as they are in the epistles, or as they are by us in our sermons. With Christ one reason is sufficient. It is to this effect: "What shall it profit a man if he gain the whole world, and lose his own soul?" Covetousness, which grows upon a man with his gettings, would not be satisfied with the whole world; and, in gaining the whole world, the soul would certainly be lost; because, in gaining a part of it, nothing is more common than for people to lose their own souls. Well, therefore, might our blessed Lord say, "Take heed, and beware:" your soul, your precious soul is in danger from the first moment that you give way to a covetous spirit. A covetous spirit makes its approach so insidiously, and, having gained

admittance, meets with such encouragement within, that the only way to be secure is to have your eyes open, and to be armed at all points: "Take heed, and beware."

If gold and silver could purchase one moment's respite when death approaches, or bribe the Judge when the soul comes before the bar for eternal judgment, you would be heaping up to some purpose. But, as it can do neither, it is utter folly to prefer the smaller interest before one infinitely greater: the man who does so is indeed a fool in the estimation of the wise God. For, "what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God? I will teach you by the hand of God: that which is with the Almighty will I not conceal. Behold, all ye yourselves have seen it; why, then, are ye thus altogether vain? This is the portion of a wicked man with God: though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it; but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man shall lie down, and not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters: a tempest stealeth him away in the night." "Man's life consisteth not in abundance;" therefore, folly characterizes the proceedings of all those who pursue wealth with greater eagerness and industry than is manifested by God's people in the pursuit of better things. Money being the object, obstacles are not regarded. Nothing can surpass the ardour or velocity with which men are engaged in the pursuit in these days. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen. He putteth forth his hand upon the rock: he overturneth the mountains by the roots: he cutteth out rivers among the rocks; and his eye seeketh every precious thing: he bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire: the gold and the crystal cannot equal it; and the exchange of it shall not be for jewels or fine gold. No

mention shall be made of corals or of pearls; for the price of wisdom is above rubies."

The reason, then, assigned by our Saviour why we should "take heed and beware of covetousness" is, because a "man's life consisteth not in the abundance of the things which he possesseth." A man's life consisteth in things suited to his nature, as having a soul that is to live for ever, in loving God, in being spiritually-minded, in being nourished by the words of Christ; "for they are spirit, and they are life."

A man's present life does not consist in abundance; as was shown when Elijah drank of the brook, and had bread and flesh brought him in the morning, and bread and flesh brought him in the evening; and when Jesus, "though he was rich, for our sakes became poor." But the life which is to come, the life of the soul has no greater enemy than covetousness, which always increases with what a man gets.

The evils of covetousness are so numerous that we can only notice a few. A man when he becomes covetous becomes profane, a despiser of spiritual things: he grieves the Spirit: he has no appetite for the bread of life: he becomes one of those whom God abhorreth: he immediately ranks with those who are "lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." Such are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof.

Can a covetous person be poor in spirit? can he be meek? can he hunger and thirst after righteousness? can he be pure in heart? It is mentioned in Jeremiah as the vice of his time, and that which rendered him hopeless of doing good. "To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken. Behold, the word of the Lord is unto them a reproach: they have no delight in it. And why? because they were covetous. Therefore their houses were to be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord; for from the least of them unto the greatest of them every one is given to covetousness."

The having much is not incompatible with our happiness and welfare, spiritual or temporal, as is proved by the rich in this world

being charged not to be high-minded, not to trust "in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Neither is the having much essential to our happiness and welfare, spiritual or temporal. Job was as good a man when he became poor as when he was rich. And Paul, fond of learning, was not so happy or wise when he sat at the feet of Gamaliel, as when afterwards he had learned, in whatsoever state he was, "therewith to be content;" when he knew "both how to be abased and how to abound;" when everywhere and in all things he was instructed "both to be full and to be hungry, both to abound and to suffer need."

But the desire to have much can scarcely be without danger to our happiness both here and hereafter. For no man can set limits to this desire, or say to the covetous spirit: "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." No man can say, when he becomes covetous, that he shall not become an Achan or a Nabal, or a Gehazi, an Ahab, or a Felix; of whom it is said, that "he hoped that money should have been given him of Paul," wherefore he sent for him the oftener. His trembling at Paul's preaching, when he reasoned of righteousness, temperance, and judgment to come, was attended by no better effect, because avarice had pre-occupied the avenues through which a lasting conviction penetrating might have been followed by a change of heart.

There is, blessed be God, a cure even for this worst distemper of the soul, if the Lord undertake it: "For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth; and he went on frowardly in the way of his heart: I have seen his ways, and will heal him."

THE DESTRUCTION OF JERUSALEM*.

FROM ancient prophecy, and the solemn predictions of our Saviour to the men of that day, the inhabitants of Judea and Jerusalem received solemn warning that the holy city was no longer the chosen place of the Most High. The sceptre had already departed from Judah, and signs in the heavens and in the earth foretold that her day of doom was at hand.

It is difficult for the reader to realize the terrible state of the doomed city, garrisoned by rival factions, filled with the most deadly animosity against each other, and displaying the most merciless cruelty in their dealings with the wretched inhabitants, whom the chances of war or necessity had suddenly shut in within the beleaguered walls of Jerusalem. Clear as had been the latter

predictions of its approaching fate, the Jews still clung to their own flattering interpretation of ancient prophecy; and, as the storm gathered around them, and the darkening horizon deepened in ominous gloom, they looked the more confidently for the promised Prince and Deliverer, "he that should come," and lead again the soldiers of Judah to glorious triumph. They knew not that the Prince had already come, that the rejected of the nation was he!

At the very time when the army of Titus encamped before the devoted city, a vast multitude was collected within its walls: the celebration of the passover had assembled Jews from all parts of the world. The Israelites of the Euphrates, and those of Greece and Italy, had representatives there: the sacred ceremonies of the temple were proceeding, when suddenly the trumpet of the Levites announced that the army of the Amalekites was advancing from the side of Emmaus and Jericho, "and that the time was come when Israel would have to rise as one man." All were animated by the desire of defending Jerusalem and the temple: the doctors and Pharisees stirred up a credulous zeal, by promises of a conquering Messiah, whose arm of might would sweep away their enemies. Every soul was filled with a warlike fanaticism; "a thousand hearts" seemed to swell in every bosom; God might yet avenge the wrongs of his people by their own valour.

The very presence, however, of this excited multitude, cooped up within the walls, was unfavourable for defence. A great part of the provisions—the granaries around the temple—had been wantonly wasted or burnt by Simon. The rains had plentifully supplied the wells and cisterns; but the fact could not be concealed, that the corn which would have to be distributed during popular tumults, and the small quantity of sheep and oxen, would hardly suffice for two months' consumption. Yet the anticipation of such desperate straits unnerved not their hearts; and Titus had speedily a proof of the desperate resolution with which the people were actuated. He had advanced from Acantho-Naulona, at the head of a cohort of cavalry, to reconnoitre the military positions. After being suffered to go round nearly the whole walls unmolested, one of the watchmen upon the tower Psephina, shaking his garment as a signal, a sudden and vigorous sally was made, and the Roman general found himself surrounded by enemies, in a narrow defile, with only a few men beside him: his escape was almost miraculous, for he had barely time to draw his sword, and cut his way through the closing ranks of the Jewish warriors. A few days afterwards, the tenth legion was attacked in its own camp, as it was beginning to dig the ditches, and raise some fortifications: the unarmed and surprised soldiers were driven back, and would have sustained much loss, if Titus had not advanced with timely aid.

Even the presence of the Roman foe was unproductive of union among the different factions. The 14th of April was the morning of the passover. When Eleazar had opened the avenues of his court to the great concourse that came for the purpose of offering sacrifice, John of Gischala introduced some of his band, with swords concealed under their cloaks, who fell on the followers of Eleazar, slaying them and many of the multitude,

* From "The Roman War in Judea," in Nelson's British Library.

filled the court of the priests with bloodshed, and took possession of the place. By this impious stratagem the three factions were now reduced to two, for all Eleazar's men were either slain or had joined John, who could now contend to more advantage with Simon. The latter renewed his hostilities with greater vigour, occupying the temple, some of its outskirts, and the valley of Cedron. Yet the two factions would combine in sallies against the Romans: after which, in their madness, they again drew swords on each other, as if to defeat all the advantage which might have flowed from their previous valour. Meanwhile the Romans were rapidly advancing nearer to the walls. Titus had early given orders that all the woods and houses in the neighbourhood should be destroyed: the rabbins deplored these superb buildings, and the gardens planted with cypresses and sycamores, where the doctors taught the law to their numerous disciples. In the space of a few days, with great labour and pains, these were levelled; and the materials were carefully reserved for platforms, or the construction of engines of war. When the engines were ready, Titus moved them towards the wall; and, the distance having been measured, the signal for their operation was given by a tribune of the twelfth legion.

Josephus has given us an idea of the terrible effect of these destructive engines. "Each legion had several of these fearful instruments in front of its tents, which carried death and destruction into the city of Judah: the stones they hurled were of the weight of a talent, and were carried two furlongs and farther, and struck even those who thought themselves secure behind the walls. To save themselves as much as possible from the effects of such projectiles, the Jews placed some watchmen on the towers, to give them notice when the engine was let go; and, when they saw these enormous square stones of a dazzling brightness, they cried out, 'Israel, the stone cometh!' upon which the besieged threw themselves down upon the ground, and the others guarding themselves, the stone fell down, and did them but slight harm. The Romans, discovering this stratagem, blackened the stones as they were brought from the mount of Olives; and thus the sentinels, not being able to distinguish them in time, whole ranks were levelled at a blow."

Some days afterwards, the battering-ram began to play in three different places. The hollow sounds from the tottering wall mingled with the fearful whizzing of the darts and stones. A blinding sand overspread the horizon, and the rays of the sun could scarcely penetrate through the clouds of dust which rose from the plain and within the city. In the midst of this dismal gloom, the burning shafts and torches which the Jews flung to set fire to the Roman machines, looked like the vivid flashes of lightning, which for a moment dispel the darkness of the storm. At uncertain periods the Israelites rushed out of the city to surprise the camp. In these furious sorties religious enthusiasm on the one hand, and sturdy discipline on the other, produced tremendous conflicts, and the Romans and Jews, alternately victorious, strewed the ground with the bodies of their slain. The Roman legions, with their towers and machines, made terrible havoc among the defenders. The least stones they threw were nearly an hun-

dred-weight, were cast from the distance of 250 paces, and fell with immense force. Titus had reared these towers fifty feet high, on a lofty terrace, and one of them falling at midnight, alarmed the whole Roman camp, who immediately flew to arms; but the misfortune was soon rectified. The towers, being cased with iron, could not be set fire to by the Jews, who were at length compelled to retire out of the range of the missiles, so that the battering-rams played uninterruptedly upon the outer wall, the tremendous engine Nico thundering day and night, till the wall began to rock. A breach was speedily made, by which the Romans entered, on the 28th of April, the Jews retiring behind the second wall. A fortnight had now elapsed from the commencement of the siege.

John defended the temple and the castle of Antonia, Simon the rest of the city. Titus marched close to the second wall, and plied the battering-rams so furiously, that one of the towers towards the north began to totter. The defenders made a signal of surrender to the Romans, and at the same time acquainted Simon with their desperate situation. Titus discovered the stratagem: the engines proceeded; the Jews in the tower set it on fire, and it perished in the flames. The falling of this tower admitted the Romans within the second wall five days after they had gained the first; and Titus, wishing to save the city, and by his clemency induce the citizens to surrender, would not suffer any part of the walls or streets to be demolished. The courage of the insurgents was stimulated by what they considered only a sign of weakness; threatening all with death who meditated surrender, they made a furious attack upon the Romans. Some fought on the houses, some from the walls; some along the narrow streets; others, sallying from the upper gates, fell on the camp behind. The Jews poured out upon the Romans, darting from every lane and alley: the narrowness of the breach cut off the retreat of the legionaries. At last, Titus, by planting archers at the end of the streets and lanes, checked the advance of the assailants, and was enabled to draw off his men. But, by a renewed attack, the Romans regained the walls in four days, when Titus adopted the precaution of throwing down the whole of the northern part, and of placing a strong garrison in the southern towers.

Titus now suspended his operations for four days, trusting that the famine which already raged in the city might cause the Jews to surrender. Hunger bred pestilence; but these combined evils seemed only to augment the passions of the robbers and zealots, who, having wasted so much provisions in their wantonness and in mutual hostility, now preyed upon the people with unexampled ferocity. Numbers of Jews endeavoured to escape, selling their property to any one who would purchase it: some swallowed their money, lest they should be plundered. Titus allowed these refugees a passage through his camp; but Simon and John placed guards to prevent any from escaping, and the penalty of the attempt was death. The robbers broke open the houses of the city in search of food; they scourged those who asserted they had none; and, if they afterwards found any little atom, subjected them to still greater torture for the deception. If any one appeared in good health, or kept his house shut up,

he was suspected of having provisions: his house was broken open, the occupants beaten without regard to age or sex, the children dashed against the walls, and the family tortured to give up their concealed store. The rich were dragged before the tyrants, and, under pretence of treason, executed. "I should," says Josephus, "undertake an impossible task, were I to enter into a detail of all the cruelties of these impious wretches: it will be sufficient to say, that I do not think that since the creation any city ever suffered such dreadful calamities, or abounded with men so fertile in all kinds of wickedness."

To strike terror into the Jews, and convince them of the hopelessness of resistance, Titus caused his army to defile, fully equipped, around the city. He had formerly sent Josephus with a summons, which the Jews had only answered with mockeries and execrations. He was now sent a second time, and exhorted them not to court certain destruction, by persisting in a hopeless defence. The Jews began to discharge arrows at Josephus; but his speech induced many to seek refuge in the Roman camp. Titus, determined upon close blockade, caused the city to be surrounded with a strong wall, which, though five miles in circumference, only occupied ten days in the construction, though it was strengthened by thirteen towers. They were thus cut off from all hope of succour or provision from abroad, and they could no longer escape his anger by flight. The Jews made various attempts to set fire to the banks and engines, and against the Antonia; and on one occasion succeeded in involving the whole in flames, so that wood had to be brought from a great distance for its re-erection. A recent writer has strikingly represented, in a condensed form, the misery of the besieged. "The horrors that ensued are beyond description. Even before this time the misery of famine had begun to be experienced. In the extremities of hunger many ventured out of the city to gather herbs. Strict orders were given by Titus that such individuals should be seized upon, and an example made of them, to the terror of the besieged. Those who were found with arms were crucified, sometimes to the number of 500 in a day; and the soldiers used to expose them in mockery to those upon the walls, nailed in different positions. At last wood was wanting to place the bodies upon, and room on which to erect the crosses. When the wall was completed, there was no longer the possibility, at any risk, of finding sustenance from without, and the ravages of hunger became inconceivably great. Whole families perished. Houses were filled with dead women and children; the streets with aged men. The young had not strength to bury the dead. Many died in the attempt to give burial to others, and many retired to the tombs to wait for death. There were no more tears seen, nor cries heard. They sat with dry eyes, and mouths drawn up into a bitter smile. A deep silence was spread over the city, forming a horrible kind of night. The only noise was from those who were engaged in the work of plunder, whose mirth it was to try their swords upon the bodies of the dead; but, if any one begged them to put an end to their misery, they would not kill them. The dying turned their eyes to the temple, as if to complain to God that these wicked men were suffered to live. Every thing was eaten;

their girdles, the straps of their sandals, the remains of old hay, the refuse of the dunghill." A horrible occurrence displayed the depth of dreadful meaning in our Saviour's words: "Behold the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck." And the words of Moses were fulfilled: "The tender and delicate, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward her husband, and towards her son, and towards her daughter, and towards the young one that cometh out from between her feet, and towards the children that she shall bear; for she shall eat them for want of all things secretly in the siege, and straitness wherewith thine enemy shall distress thee within thy gates." A woman of noble birth, Mary, the daughter of Eleazar, had been plundered of her money by the robbers, and had no sustenance left. For three days she had wanted food, and her limbs became paralyzed. In delirium, she snatched her infant from her breast. "O miserable infant," she cried, "in what a time hast thou come into the world; I am dying with hunger; and, if thou art spared, what will come of thee? Slavery or death by the soldier's sword. Come, then, my burning body shall be thy sepulchre." She plunged the dagger to its heart with a maniac smile: she cooked it, ate part, and put the rest aside. The smell of food quickly drew the robbers; with dreadful threats they ordered her to give up what she had been feasting upon. She replied with appalling indifference that she had carefully reserved a portion for her friends, and uncovered the remains of her child. The savage men stood speechless, when she cried out with a shrill voice, "Eat, for I have eaten; be ye not more delicate than a woman, more tender-hearted than a mother; or, if ye will not touch this food of which I have eaten half already, leave me the rest." The men retired, pale, and trembling with horror: the appalling tale spread through the city, and reached the Roman camp.

THE MISSION OF THE PROPAGANDA TO THE ISLES OF THE PACIFIC*.

A DECREE of the propaganda of June, 1833, confirmed by Leo XII., confided to the Society of Picpus, a society connected with three other congregations in France, and the extensive association for the propagation of the faith at Lyons, the task of bringing under the power of popery all the isles of the Pacific ocean. In consequence of this decree, three priests of the society of Picpus, accompanied by an Irish catechist, together with an apostolic prefect, were in the same year appointed to this enterprise. On the 13th of May, 1834, the prefect, two of the priests, and the catechist, reached Valparaiso; whence the priests, and the catechist Colombian Murphy, sailed soon after for Gambier's Islands, on their way to Otaheite, "in the hope" as they observe, "that those whom heresy had seduced, and placed under the yoke of iron, would submit voluntarily to the soft yoke of the Saviour, and embrace the catholic doctrine."

* From "Anecdotes of the Church of Rome in the Nineteenth Century." London: H. S. Baynes. 1847.

One of the priests, Stephen Rouchouse, originally designated to Polynesia, remained in Europe, and was, in December, 1833, consecrated at Rome bishop of Nilopolis, *in partibus*, and appointed vicar apostolic to Eastern Oceanica. Accompanied by six other labourers, the bishop sailed from Havre at the close of 1834, and reached the small Island of Akena, which he designates "the door of all Polynesia," in the month of May following. Steps were now taken towards more extended operations; and the catechist Murphy, disguised as a carpenter, was sent by way of Otaheite to the Sandwich Islands, with a view of preparing the way for the introduction of popery. He staid at Otaheite two months. On the 20th of November, 1836, Laval and Caret, two of the priests, arrived off Tairabu, an unfrequented part of the island, remote from the port, stating to the chief of the place, who requested them to re-embark, as it was contrary to a law of the island for persons to land without permission, that they had arrived on a visit to the queen. The queen wrote to the priests, stating that they could not be allowed to remain. Refusing to obey her orders, they entered a small house, and, when their vessel was ready to depart, barricaded the doors. The officers charged with the execution of the orders went on the 11th of December, and, after repeatedly requiring them to depart, they entered and conducted them, without violence, to the shore, whence a canoe conveyed them to the vessel. Their effects were afterwards taken on board, and the whole was accomplished without the least injury to their persons, or the slightest damage to any article of their property. They returned to Gambier's Islands on the 31st of December, 1836.

Another attempt to land two priests was unsuccessfully made in 1837. One of these, Caret, departed for France to interest the government in their wrongs. From France he proceeded to Rome; and, having received assurances of deep interest in the proceedings of the mission, he came again to Paris, where he was well received by the king and the queen; and, carrying from the pope a gilt bronze image of the virgin, and from the king of the French a sword of honour, as presents to the king of Gambier's islands, he sailed in May, 1838, for the Pacific.

Acting on the statements of the priest Caret, and the supporters of the propaganda, and anxious to attach the [Roman] catholic clergy more firmly to its interests, the French government forwarded its instructions to the naval officers in the Pacific; and captain Dupetit Thouars sailed forthwith for Otaheite, to demand reparation for the injury pretended to have been sustained by the two priests who had not been allowed to remain on the island. He arrived at Otaheite on the 27th of August, and on the 30th demanded of the queen reparation, alike exorbitant and humiliating, for the injury alleged to have been received by the French priests, simply because they had not been allowed to settle at Otaheite, in violation of an existing law, with the requirements of which they were acquainted before they made any arrangements for proceeding to the islands, and to which all other persons had been obliged to submit.

Captain Dupetit Thouars returned to France in 1839; and, in testimony of the approval of his conduct in the Pacific, was raised to the rank of

an admiral. In 1842 he returned to Otaheite with new desigus. On the 8th of September he wrote to the queen and chiefs, complaining of the violation of a treaty and ill-treatment of the French; and requiring, within forty-eight hours, the deposit of 10,000 Spanish dollars, as a guarantee for future good conduct, or the surrender of the fort and other establishments, to be occupied by troops with which he came furnished, till satisfaction should be given for the wrongs pretended to have been suffered. A provisional committee, consisting of three Frenchmen, under the title of royal commissioners, was formed, of which an early agent in the plot against the Otaheitians, M. Morenhout, was appointed president.

On the 1st of November, 1843, admiral Dupetit Thouars arrived again at Otaheite, with captain Bruat, governor of the Marquesas and commissioner to queen Pomare. Two days after his arrival, the admiral addressed a letter of complaint to the queen, chiefly with regard to the flag, which, as the emblem of her sovereignty, she had hoisted over her own dwelling, declaring it to be a violation of the treaty, and demanding that it should be taken down. As the queen maintained that the hoisting of the flag was no infringement of the treaty, and refused to take it down, the admiral, on Sunday, Nov. 4th, issued his order for desposing the queen and taking absolute possession of the island; which was accomplished on the following day, when the British consul lowered his flag, stating that he was not accredited to a French colony. The sovereignty, under the name of a "protectorate," remains in all the odiousness of the violence and treachery which marked its assumption.

The events thus briefly noticed show that the calamity which has fallen so heavily upon the Otaheitians originated in the envy and intolerance of popery, which could behold, in the astonishing change that has taken place among this once heathen people, only the work of heretics to be counteracted and destroyed. "Our hearts are distressed," writes one of the priests, "in approaching Otaheite: the inhabitants of this isle groan under the yoke of heresy." And "the august Mary," adds another, "whom the church calls the destructress of all heresies, knows well how to annihilate that at Otaheite."

These events in Otaheite, though affecting a remote and comparatively insignificant community, afford instructive lessons. They show, in the strongly-marked and unaltered character of popery, that Christian charity is as alien as ever from its nature; that it cannot tolerate, even in the most isolated portion of the globe, the existence of the protestant religion; and that, wherever this appears, its earliest and most energetic efforts are employed for its annihilation. They show, also, that disguise and deception are as eagerly used now as during the most corrupt periods of its history. The first teacher of popery landed at Otaheite under the disguise of a carpenter; and some of the earliest converts in the Pacific were surreptitiously baptized. M. Bataillon, one of the priests, describing his own proceedings, under date May, 1839, states: "In order to experience no difficulty in administering baptism, even in the presence of the mother, I act in the following manner: I have always with me one bottle of

scented water, and another of plain water. I pour at first some drops of the former on the head of the child, under pretext of soothing it; and, whilst the mother pleases herself in softly spreading it with her hand, I change the bottles, and shed the water which regenerates, without their suspecting what I have done."

These events convey also a lesson of fearful import, in the unquestionable evidence they supply that, where popery can, it is as ready and as reckless in employing the weapons of worldly power as in the period of its fiercest persecution. At the call of popery to avenge an insult which it pretended had been offered to its agents, and to secure its introduction, the civilized world has seen the disciplined power of France arrayed against an unarmed, undisciplined people, more especially against a defenceless woman, whose very helplessness ought to have secured for her the sympathy and support of a gallant and generous nation.

The intelligence which has recently been received, of the restoration of the queen, but little affects the narrative and remarks of our respected authority. It is stated that, among other conditions to be observed, the governor is to have exclusive control over Europeans in the islands; therefore, over missionaries. Here follows a specimen of M. Bruat's magnanimous policy: "The governor attended her to the place where the people were assembled, and delivered the following words through his interpreter, by which the queen was publicly admitted to resume her rank in the government of the protectorate: 'All you who are here assembled, I announce to you with satisfaction that peace is henceforth established in a solid manner, and that the country is again about to have prosperity. Queen Pomare is arrived: she has entirely submitted to the government of the protectorate, as it is now established. I make known to you then, in the name of king Louis Philippe, that I re-establish her in her rights and authority, which she will henceforth exercise in all parts of the kingdom, as queen recognized by the government of the protectorate'" (From the despatch of governor Bruat, dated Papeiti, Feb. 7, 1847).

The Cabinet.

THE BELIEVER'S BEING CONFORMED TO CHRIST'S DEATH.—All they who do really come to Jesus Christ, as they come to him as their Saviour to be clothed with him and made righteous by him, so they come likewise to him as their Sanctifier, to be made new and holy by him, to die and live with him, to "follow the Lamb wheresoever he goes," through the hardest sufferings and death itself. And this spiritual suffering and dying with him is the universal way of all his followers: they are all martyrs thus in the crucifying of sinful flesh, and so dying for him and with him. And they may well go cheerfully through. Though it bear the unpleasant name of death, yet, as the other death is (which makes it so little terrible, yea, so often to appear so very desirable to them), so is this, the way to a far more excellent and happy life; so that

they may pass through it gladly, both for the company and the end of it. It is with Christ that they go into his death, as unto life in his life. Though a believer might be free from these terms, he would not. No, surely. Could he be content with that easy life of sin instead of the divine life of Christ? No, he will do thus, and "not accept of deliverance, that he may obtain" (as the apostle speaks of the martyrs) "a better resurrection" (Heb. xi. 35). Think on it again, you to whom your sins are dear still, and this life sweet; you are yet far from Christ and his life.—*Abp. Leighton.*

THE MESSAGE FROM GOD.—There is a message from God, a message from the King of kings, offering free forgiveness to rebels, deliverance to the captives, and salvation to the lost; and all that the herald of mercy asks is a "hearing." "Hear, and your souls shall live." "He that hath ears to hear, let him hear." Blessed invitation to all those who have tried in vain all the boasted resources of the world; who have sought for peace everywhere, and have found it nowhere! Blessed are they that know the joyful sound, and, when they are ready to sink under a sense of sin unforgiven, listen to the voice which proclaims a Saviour's love and power! It is a word which may well arrest the attention of every child of man, and stop the downward fatal course of sorrow, sin, and ruin. And it is a matter which deeply concerns all. It relates to the salvation of souls; and what is a man profited if he gain the whole world and lose his own soul? It is not only as an invitation, that all are invited to hear: it is awful as a warning: all must give their ear to the message, or they are lost. The conduct and indifference of multitudes of nominal Christians would lead us to think that they looked upon religion as an open question, as a matter entirely separate from any vital interests. But there is not a human being in the world to whom the message of God does not involve the question of life and death. All are involved in one common ruin of original transgression: all are under condemnation on account of actual sin against God both in thought, word, and deed: all are estranged from God, and partakers of a fallen and corrupt nature: all need to be born again: all need to be pardoned through the atoning blood of Christ, justified by his righteousness: all need help from his Spirit before they can have acceptance with God, and either a title or a meetness for an inheritance among all them who are sanctified by faith that is in Christ Jesus.—*Rev. J. B. Cartwright.*

Poetry.

WHENCE COME THESE HOLY THOUGHTS?

BY CAROLINE J. YORKE.

(For the Church of England Magazine.)

WHENCE flash these holy thoughts,
Like sunlight on the mind,
Making us lowly, contrite, meek,
Thankful, and glad, and kind?

O spring they forth from the books we read ?
Spring they forth from the words we hear ?
Nay, then were they powerless indeed,
And scoffers need not fear.

They come from Christ, thy Lord :
His messengers they are :
They come to lead thee forth to him
As the magi's guiding star.
There is no might in the books we read,
No strength in the words we hear ;
But the Spirit of God by these doth plead,
The Lord thy God is near !

They come from Christ, thy Lord,
To lead thee forth to him :
They come to make his glory known,
In whom trust seraphim.
O we have no power to compass ought,
And our hopes in ruin end ;
But he who gives each holy thought
Waits near to be our friend.

Whence come these holy thoughts ?
From him whose name is Love ;
From him who still remembers us,
Though now enthroned above ;
From him who became a poor man here,
That we might be rich and great,
And be free from doubt, and care, and fear,
Even in our low estate.

They come from Christ, thy Lord :
"Make smooth his paths," say they :
Light from the Sun of Righteousness
Is streaming on thy way.
And, O, whilst thou hast the light, press on,
On in the glorious track ;
But despise it not, lest it begone,
And thou go weeping back.

Thou art on holy ground :
Put off thy shoes of earth,
Lest thou should'st leave these glorious paths
Ere springs the blessing forth.
O, these are earnest of better things :
Thou hearest thy Saviour's voice ;
And the heart, that to the Saviour clings,
Shall in his strength rejoice.

"Lord Jesus, give me grace !"
Cry to thy Saviour thus :
"Finish the work of love," say thou,
"Thou hast begun in us."
There is no one can save us, Lord, but thou :
None other can help or shield.
O prompt, then, the prayers of thy children now,
Who would be saved and healed."

Miscellaneous.

MADRID.—I witnessed what was denominated a religious procession, although nothing can well be more impious and profane. This took place on a particular festival, annually observed ; and the multi-

tude on this occasion was immense. At a fixed hour various effigies of our Saviour, as large as life, were exhibited, dressed as if it were in the performance of some one of those acts related of him, especially in the garden of Gethsemane, which was represented by boughs of trees ; and a cup was hung before the figures, which were represented in a kneeling posture, bound to a pillar and scourged, the blood running copiously down the back ; and ultimately they were fixed upon the cross with nails that were driven into the hands and feet. The scenes of these various places were erected on large boards, and carried on men's shoulders in the presence of the people, who stood still and uncovered as they passed, as if under the influence of feelings raised to the highest pitch of devotion by this piece of mockery. The procession moved round a square in front of the palace, where all the royal family came forward to a balcony, and knelt as it passed. After which, it proceeded along the principal streets, attended by music, and choristers chaunting anthems, with a vast multitude following ; and tapestry and carpets, by way of ornaments, were hung over in front of most of the windows*. On its departure twelve of the most robust old men in the city were conducted to the palace, who took off their shoes and stockings and put their feet in a font, which were washed by Ferdinand, after the example of our Lord, and in imitation of the apostles. After this they sat down at table, attended by his majesty, as a further proof of his humility : there was a bountiful supply of provisions ; and each was presented with a piece of cloth, as a donation. These I observed afterwards sold, like any other goods or merchandize, to persons who were at hand in order to purchase them. On the whole, in this country, religion is attended with so much pomp, parade, and ceremony in the adoration of images, that one would be inclined to suspect the Redeemer himself is forgotten, although the only name under heaven by which mankind can be saved ; while the virgin seems to be the supreme goddess of the Spanish nation, and the sole mediator between God and man. Such is the jealousy of the Spaniards as to any inroads on their religion, that an express prohibition extends to the English erecting, in Spain, any chapel or church, public or private, to worship the God of their fathers, and especially announced in a "Gazette" July 16, 1812. They are also prohibited from interment in catholic cemeteries, and directed to form their own burying-grounds, provided they are surrounded by walls.—*Dr. Rae Wilson's Travels through Spain.*

* At Bogota, in the province of Colombia, at the head of a similar procession, are chariots dragged by men. In one of these, king David is represented with the head of Goliath in his hand ; in another, Esther ; and a third, Mordecai.

London : Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave Maria Lane, St. Paul's ; and to be had, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROGERSON, 24, NORFOLK STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 665.—SEPTEMBER 25, 1847.



(The Millet.)

FLOWERS.

No. XXI.

MILLET.

MILLET (Lat. *milium*) is said to derive its name from *mille*, a thousand, indicating its amazing fruitfulness. It is reckoned by Pliny the most
VOL. XXIII.

fertile of all grain, one grain of it having produced three Roman sextaries; that is, about three pints.

In the Linnean system it is ranked as a species of panicum, which is a genus of the *triandria digynia* class of plants: in the natural system it ranks under the fourth order, *gramina*. The calyx is bivalved and uniflorous. The corolla is very short; and the stigmata are in the form of a

pencil. The seed is single and roundish, but somewhat flattened.

Millet is cooling, drying, and binding. It has served to make bread under a dearth of better corn. Indeed, in Arabia Felix, the meal of this plant kneaded into bread with camel's milk, oil, or butter, is an ordinary food for the common people. In Italy, says Bauhine, loaves are made of millet, which are yellow, and are eaten hot, being preferred for their sweetness; but, when this bread is grown hard, it becomes quite black. Millet, however, is more in request for cakes and puddings than for bread.

This grain is mentioned in scripture in a remarkable passage: "Take thou also unto thee wheat and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make bread thereof, according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof" (Ezek. iv. 9). This charge was given to the prophet in order to represent the siege of Jerusalem, and the straits to which the city would be reduced. His bread was to be of mixed materials, unpalatable, and of scanty measure, to denote the difficulty with which food would be procured in that day of God's just judgment on his rebellious people. "When we consider," says a valuable commentator on this text, "with what evils sin has filled the earth, we should all prepare for the worst: we know not how soon we may be forced to eat our refuse food by measure, and to drink our short allowance of water with astonishment, and be glad of the meanest substance which we now loathe and throw away."

THE DESTRUCTION OF JERUSALEM.

No. II.

THE mortality in Jerusalem may be inferred from the statement of Manneus, the son of Lazarus, who deserted to the Roman camp. He acknowledged to Titus, that, since the Romans had encamped around Jerusalem, from the 14th of April to the 1st of July, 115,880 dead bodies had been carried through one gate of the city, where he was stationed, besides those whom their own relations buried. The number of dead bodies carried through the gates was afterwards stated, by some deserters, to have been 600,000: the amount of those disposed of otherwise could not be estimated: the corpses became so numerous that they could no longer be carried out, but were thrown together in heaps. The meagre and ghost-like combatants were obliged to make their way to the walls over mouldering bodies, which emitted an insupportable stench.

The banks for the siege of the Antonia were now completed. The soldiers of John in vain attempted to set fire to the works. The towers were advanced to the walls; and the battering rams began to play. Next night a portion of the wall fell: the Jews had constructed a second wall within, but it appeared to be of easy access over the ruins of the first. The Romans were repulsed in the first attempt at escalade. Two days afterwards, the guards of the banks marched up to the tower in perfect silence and in the ninth hour of

the night, slew the Jewish sentinels, and sounded trumpets; when the guards, supposing the whole Roman army upon them, took to flight. Titus brought up the rest of his forces and rushed on after the Jews into the temple. An obstinate battle was fought, which lasted from three o'clock at night to the following noon. The narrow passages were crowded with dead; and, amidst shouts and the greatest confusion, the combatants had to scramble over heaps of bodies and of armour to get at each other. Titus was at last obliged to recal his men, after having gained possession of the Antonia.

Having ordered the fortress of Antonia to be raised, the Roman general made a last attempt to save the temple from destruction. He heard that the daily sacrifice had ceased from the want of persons to offer it; and he endeavoured to work upon the religious feelings of the Jews. Josephus was sent with a proposal to John of free egress, if he would come forth and fight without the temple. John imprecated bitter curses upon him, as a base renegade. "He feared not the taking of the city; for it was the city of God." All the exhortations of Josephus were vain, though he went a second time with some of the priesthood, who had escaped. "The sacred gates still continued blocked up with balistas and catapults: the peaceful temple, with its marble courts and gilded pinnacles, assumed the appearance of a warlike citadel. Its courts were strowed with the bodies of the dead; while many, with swords reeking with the blood of the enemy, or of their own countrymen, rushed to and fro along the holy place, or even the holy of holies." Even the Roman shuddered at this profanation. Titus determined on a night attack: the flower of the troops were selected for the assault, under the immediate inspection of the general, who took his station in the tower of Antonia, that he might reward the bravest. A desperate conflict ensued: the Romans fought for eight hours without gaining ground.

The besiegers, having levelled part of the Antonia, and made a broad-way, brought their engines to bear upon the temple, and erected their embankments against four places of the outer court, the Jews making repeated sallies. Exhausted as they were by hunger and by constant watching, and overborne by numbers, they contested every inch of ground, attempting to stop the enemy's progress by the flames. They made a gap of nearly thirty feet, by setting on fire the portico between the Antonia and the temple; and the Romans, by firing the cloister, burned twenty feet more. The flames spread till only an open space was left between the Antonia and the temple.

But the Jews determined to revenge the capture of these holy precincts. Having filled the space between the beams and the roof with combustibles, they retired, as if in exhaustion. Many of the Romans mounted by ladders to the roof: fire was set to the train; and the assailants were surrounded by flames. Some flung themselves down headlong on the city, others among the enemy: they lay bruised to death or with broken limbs: many were burned alive, others fell on their own swords: escape was impossible; and the remainder died with arms in their hands.

The Romans had now gained the great court of the Gentiles: on the 8th of August the engines began to batter the eastern chambers of the inner court. "For six previous days the largest and most powerful of the battering-rams had played upon the wall: the enormous size and compactness of the stones had resisted all its efforts: other troops at the same time endeavoured to undermine the northern gate, but with no better success; nothing therefore remained but to fix the scaling-ladders and storm the cloisters. The Jews made no resistance to the mounting of the walls; but so soon as they reached the top, hurled them down headlong, or slew them before they could cover themselves with their shields. In some places they thrust down the ladders, loaded with armed men, who fell back, and were dashed to pieces on the pavement. Titus commanded fire to be set to the gates. No sooner had the blazing torches been applied, than the silver plates heated, the wood kindled, the whole flamed up and spread rapidly to the cloisters. Like wild beasts environed in a burning forest, the Jews saw the awful circle of fire hem them in on every side: their courage sank—they stood gasping, motionless, and helpless: not a hand endeavoured to quench the flames, or stop the silent progress of the conflagration. Yet still fierce thoughts of desperate vengeance were brooding in their hearts. Through the whole night and the next day, the fire went on consuming the whole range of cloisters. Titus at length gave orders that it should be extinguished, and the way through the gates levelled for the advance of the legionaries." The resistance of the Jews was not yet over: a great multitude next day sallied out, and were driven back into the temple by the Roman cavalry.

On the evening of the 10th of August, Titus had withdrawn into the Antonia, having fixed the following morning for a general assault. The heir to the imperial throne was suddenly roused from slumber by intelligence that the temple—the very building he was so solicitous to preserve as a memorial of conquest—was on fire. Some of the besieged had attacked the men who were employed in extinguishing the conflagration in the cloisters. The Romans not only drove them back, but, entering the precincts, forced a way to the temple-door. A soldier, having mounted on the shoulders of a comrade, threw a brand into a small gilded door on the north side of the chambers, in the outer building, and the flame at once broke out. The Jews, with loud exclamations of horror, drew their swords and rushed to the attack. Titus, who had meantime arrived, implored and commanded his followers to arrest the flames; but the soldiery regarded not, and only hurried forward the work of conflagration, each seizing a brand and hurling it into the interior of the edifice, intent only on slaughter and destruction. The Jews, who fell in thousands, lay heaped around the altar; and the steps of the temple were inundated with streams of blood. Titus finding it impossible to stay the ardour of his troops, entered, along with his officers, and surveyed with wonder the interior of the sacred edifice. A last effort was made to save the holy place, to which the flames had not yet penetrated; but the fury of the soldiery against the Jews, and their rage, kindled by a conflict that had roused all the stormy passions,

rendered this attempt abortive. A soldier having thrust a torch between the hinges of the door, the whole building was instantly in fire: the blinding smoke compelled retreat; and Titus and his officers retired.

"It was," says Mr. Milman, "an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill, which commanded the city, blazed like a volcano. One after another, the buildings fell in with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate-towers sent up tall columns of flame and smoke. The neighbouring hills were lighted up; and dark groups of people were seen watching, in horrible anxiety, the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery, as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sounds of falling timbers. The echoes of the mountains replied, or brought back the shrieks of the people on the heights: all along the walls resounded screams and wailings; men who were expiring with famine, rallied their remaining strength to utter a cry of anguish and desolation."

Age and sex were forgotten in the indiscriminate carnage that ensued. The legionaries surmounted on their way heaps of dead bodies, in order to carry on the work of extermination. John, at the head of some troops, availed himself of the confusion to escape, after many difficulties, into the upper city. Some of the priests upon the roof, wrenching off the gilded spikes with sockets of lead, employed them as missiles against the Romans. Afterwards these fled to a part of the wall about fourteen feet wide; and, when called on to surrender, two out of the number threw themselves, in preference, upon the mass of flames.

The whole treasure, composed of money, jewels, and costly robes, which the zealots had stored up, fell a sacrifice to the fire. Only a small part of the outer cloister remained, where a crowd of unarmed fugitives sought shelter: the Romans set fire to the building, and the whole were consumed.

Part of Jerusalem was yet unconquered; for the upper city still held out. A portion of it had been already burnt and plundered by such of the robbers as had forced their way through the Roman ranks after the capture of the temple. The terms of surrender offered by the Romans to Simon and John, at their own request, had been rejected; whereupon the legionaries proceeded to set Acra on fire. The lower city was in ashes; but a body of the insurgents, with the spoil, had sought refuge in the palace. On the 18th of August, Titus began to raise banks against the upper city; but their completion was delayed for a fortnight, by the difficulty of procuring timber. During this time great numbers surrendered themselves to the Romans as captives; among whom were some Edomites, and two priests, who, as a reward for their safety, discovered a private place in the wall of the temple, where were found two candlesticks, some tables, cups, and other vessels of

massy gold, with many precious stones, rich garments, and other costly articles. The machines were, meanwhile, playing against the walls. Some of the rebels crept into the subterranean vaults, and others withdrew into the castle, while a few made a weak attempt at defence. Their leaders attempted to drive the Romans from the breach, or to force a way through them; but, when the party was scattered, and some fugitives informed them that the eastern wall was already destroyed, and that the Romans were rushing in, they fell into a confused flight. Those who were in the towers attempted no defence, but fled to the valley of Siloam; and, being driven back by the guards near the Roman wall, sought a lurking-place in the subterranean vaults. The Romans, having possession of the wall, planted their standards on the towers, and entered the city without resistance. They massacred all the Jews whom they saw in the streets, and burned the houses to which they fled. Slaughter and conflagration marked the advance. In houses where they expected rich plunder, they found nothing but heaps of decaying bodies, families which had expired of hunger; and were forced to retreat from the loathsome sight and insufferable stench. Notwithstanding this, such multitudes were slain, that the streams of blood extinguished the fire; so that the conflagration did not become general till evening.

Titus, anxious to put an end to the slaughter, ordered that none but those found in arms should be slain. His soldiers slew the old and weak, but drove the young and strong to the temple, where they were confined in a court, and guarded by Fronto; who condemned the robbers and rebels to death, selected those of the handsomest form for the triumph, and sent the remainder who were above seventeen years of age to labour in the Egyptian mines. Many also were distributed among the theatres in the provinces. Shortly after the capture, 12,000 died from the effects of famine. Upon searching the subterranean vaults, the victorious army found more than 2,000 dead bodies of those who had either slain themselves, or perished from famine; besides many prisoners whom the chiefs had there confined. Among the survivors in this retreat was John, whose life was spared, though he was ever afterwards kept in chains. Many days afterwards, Simon also, worn out to the semblance of a spectre, gave himself up, and was reserved for the triumph of Titus. The Romans burned the remainder of the city, and demolished the walls, leaving only a fragment of the western part, and those of the highest towers, as a memorial of the former magnificence of the city, and as a residence for the tenth legion, who were left in garrison. The work of devastation was committed to Turnus Rufus. The number of captives taken during the whole siege amounted to 97,000; and there perished in the siege and conquest of Jerusalem alone more than one million. From this computation, many who died in the caves and wildernesses were excluded.

The forts of Herodion, Massada, and Machærus still resisted the Romans. Two of these made a long and vigorous defence, but Judea was entirely subdued before the end of the year 72. The land was exposed to sale, and the northern portion purchased chiefly by Syrians. The unhappy Jews throughout the empire were subjected to a capita-

tion-tax, for the restoration and adornment of the Roman capital.

During the war, if we may believe the statement of Josephus, the number of Jews slain amounted to 1,356,460; of prisoners, to 101,700; while no record can be found of many who fell in various skirmishes, besides the immense number who perished by massacre, by famine, and by pestilence.

The triumph at Rome, by which the victory of Titus was celebrated, was of a peculiarly splendid character. Besides the common exhibition of captured treasures, there were displayed among the spoils, the golden table, the seven-branched candlestick, and the book of the law, taken from the temple; while the observant glance of those who would peruse the records of the past, as exhibited in the fading memorials that have survived centuries of ruin and desolation, may detect upon the arch of Titus, in the "seven-hilled city," symbols illustrative of that conquest in which Jerusalem was laid waste—delineations of the furniture of the sanctuary, of the temple instruments, and the melancholy procession of captive Jews.

THE LAND OF CANAAN*.

PALESTINE is a mountainous country, the level tracts which it contains bearing but a small proportion to the entire extent of its surface. The main features in its formation are dependent upon two ranges of mountains, which extend from north to south along the coast of Syria, lying parallel to one another. The westernmost of these approaches for the most part close to the sea-shore, and bore among the ancients the name of Libanus, which is still preserved in the appellation of Jebel Libnân, given to that portion of it which lies immediately to the north of the 34th parallel. The eastern range, which lies about 20 miles further inland, was anciently distinguished as Anti-Libanus, and is now called Jebel esh-Shurky: these mountains form together the "Mount Lebanon" of the scriptures. The height of Libanus exceeds in general that of the eastern chain, and may, perhaps, in some places be as much as 9,000 feet above the level of the sea; but one summit in the range of Anti-Libanus attains a greater elevation than any other part of the entire system, and is probably the loftiest mountain in Syria: this is the scriptural Mount Hermon, now called Jebel esh-Sheikh. This is usually covered with snow throughout the year, and is probably not less than 10,000 feet in height.

The two ranges of Libanus and Anti-Libanus are conspicuously-marked features of the country immediately to the north of Palestine, but begin to lose their distinctive character about the latitude of Mount Hermon, to the south of which they diminish considerably in elevation, and spread out from east to west, forming an upland and hilly region, which is divided longitudinally by the valley of Jordan and its lakes.

Mount Carmel is the seaward termination of a range of hills which extends in a north-west and south-east direction: it constitutes the most striking

* From "The Chronological Scripture Atlas." London: Bagster and Sons. A very useful work. We are glad to recommend it.—Eds.

feature of the coast of Palestine, and probably attains a height of 1,200 feet, sloping gradually down to the shores of the sea, which washes its base.

Mount Tabor is an isolated hill of a conical form, lying to the westward of the south end of the lake of Tiberias, and is estimated to be about 1,000 feet in height above the adjacent plain.

The mountains of Gilboa (Jebel Fukú'a) are about 1,000 feet in height above the valley of the Jordan, to which they are adjacent.

The hills of Ebal and Gerizim, situated on either side of the valley of Shechem, attain a height of about 800 feet above the valley between them.

The mountain of Quarantana*, which lies to the north-west of the northern extremity of the Dead Sea, is higher than any other summit in the south part of Palestine, and rises precipitously to from 12 to 1,600 feet above the plain at its foot.

A plain, of varying breadth, extends along the greater part of the coast of Palestine, and attains its widest extent between the parallels of Joppa and Cæsarea, where it forms the plain of Sharon of the sacred writings. To the east of the range of hills which terminate in Carmel, and south of the latitude of Mount Tabor, is a plain or valley of considerable extent, called in the present day Merj Ibn 'Amir, and known to the ancients as the plain of Eadraelon: this reaches about 20 miles from east to west, and in its widest part is about 13 miles from north to south. The plain of Jordan is the valley in which that river, and the lakes with which it is connected, are situated. In its greatest extent this may be regarded as reaching from the source of the Jordan to the line of cliffs situated at some distance to the south of the lower extremity of the Dead Sea, a length of upwards of 160 miles, of which about 60 are occupied by the lake of Tiberias and the Dead Sea. Immediately to the south of the lake of Tiberias, the width of the valley of the Jordan is not more than from three to four miles; but, in its broadest part, about Jericho, it is 10 miles across. The hills form a distinctly-marked line on either side of this valley throughout its entire length, rising on the west side of the Dead Sea to about 1,600 feet, and on its east side to about 2,000 feet in height. In the early part of the patriarchal history, the last-named body of water was probably of much less extent than at present, so as to leave between its shores and the foot of the hills the plain or vale of Siddin, in which were the cities destroyed by the divine anger (Gen. xiv. 8, xix. 24, 25).

The only lakes of any magnitude which Palestine contains are those situated in the valley of the Jordan—three in number. The most northern of these, called in the scriptures the waters of Merom, and by the ancients lake Semehonitis, varies greatly in extent with different periods of the year, its waters spreading over a much larger space in the rainy than in the dry season: it is shallow, and skirted on the north by a marshy tract of considerable extent, a great part, if not the whole of which, is entirely under water during the rains.

* So called from a tradition that it represents the scene of forty days' temptation of our Saviour.

The lake of Tiberias, or sea of Galilee (the lake Chinnereth of the earlier scriptures), is about 14 miles long, and, in its widest part, seven miles broad, and covers an area of about 76 English square miles: its water is peculiarly distinguished as clear, soft, sweet, and refreshing to the taste. This lake abounds in fish, and is the resort of great numbers of birds. The hills rise in general steeply from its shores on either side of the lake, and attain on its eastern side a height of about 1,000 feet.

The Dead Sea is 45 miles from north to south, and about 10 miles in average breadth, and has a superficial area of about 360 English square miles. This lake is distinguished by the great specific gravity, and the intense saltiness of its water. The specific gravity is about 1.211 compared to distilled water as 1; a density greater than that of any other known body of water, and nearly 25 out of every 100 parts have been found by analysis to consist of particles of saline matter. A dense vapour sometimes rises from its surface, owing to the great heat of the surrounding air; and pieces of asphalt or bitumen are found floating on its waters, and are also collected in lumps on its western shores. From the excessive saltiness of its water, no fish can exist in this lake; and there is but little vegetation round its shores, except in the immediate neighbourhood of the springs of fresh water which occur at 'Ain Jidy (the ancient Engedi), and elsewhere. The depth of the Dead Sea has not been ascertained, but it is believed to be considerable, and recent observations have established the extraordinary fact that its surface is depressed more than 1,300 feet below the level of the Mediterranean. The lake of Tiberias is 84 feet below the same level, so that the whole valley of the Jordan is in reality a deep cleft or depression in the generally mountainous region in which it is situated, the lowest portion of which is occupied by the Dead Sea.

The Jordan is the only stream in Palestine of sufficient magnitude to be entitled to the appellation of river; most of the others are mere mountain torrents, the beds of which are dry during great part of the year, though they pour down a considerable volume of water in the rainy season. To the south of Mount Carmel not a single perennial stream enters the sea from the shores of Palestine.

The principal sources of the Jordan are two streams, one of which flows from a cave situated a little to the north of the modern village of Bânias (the ancient Cæsarea-Philippi): this cave was anciently dedicated to the worship of Pan, and hence bore the name of Panium: the stream which issues thence is distinguished as the greater Jordan. The other is formed by two springs which issue from the foot of a small hill called Tell el-Kady, and unite immediately below, forming the lesser Jordan. The junction of the streams from Bânias and from Tell el-Kady forms the river Jordan, which thence flows through the lakes of Huléh and Tiberias into the Dead Sea. Its entire length, from the source at Panium to the Dead Sea, is about 115 miles. Between the lake of Tiberias and the Dead Sea the Jordan flows in a valley, which is depressed considerably below the level of the adjacent plain, in some places as much as 40 feet. This lower valley is from half to

three-quarters of a mile in breadth, and is covered with trees and luxuriant verdure, while the plain above is a parched desert. When at its lowest ebb, the river flows between steep banks of 13 or 14 feet in height, but, when swollen by the rains, rises to the level of the lower valley above-mentioned, and spreads over the adjacent parts. Its width and depth vary considerably with the season: in some places the breadth of the stream during the summer months does not exceed 50 feet, with a depth of five or six feet, while at other times it is as much as 140 feet in breadth, and from 10 to 12 feet in depth. The water of the Jordan is wholesome, cool, and nearly tasteless, though containing a very small portion of saline matter: it usually flows with a strong and rapid current.

The river Hieromax (Sheriat el-Mandhūr), which unites with the Jordan a few miles to the south of the lake of Tiberias, is a broad, deep, and rapid stream at some distance above the junction, nearly equal in importance to the main branch of the river. The river Jabbok flows at the bottom of a deep ravine, thickly wooded on the immediate banks of the stream.

The river Arnon is during the dry season of the year an insignificant torrent, flowing between steep and barren banks of great height, but becomes swollen to an impetuous stream with the rains of water and early spring, and the traces of its violence are observable in the huge blocks of stone rolled down by its waters from the higher ground.

The river Leontes, which enters the sea a short distance to the south of Tyre, is a deep and rapid stream, about 70 miles in total length.

The sources of the river Kisbon, as a perennial stream, are in some springs on the eastern side of the range of Mount Carmel, but in the rainy season it drains by far the greater portion of the plain of Eadraelon: at this period of the year it is a broad and rapid torrent, overflowing its banks, and sweeping before it fragments of stone and other materials brought down by its waters (comp. with Judges v. 21).

AN ADDRESS TO THE INHABITANTS OF PULHAM ST. MARY THE VIRGIN, AND PULHAM ST. MARY MAGDALEN*.

MY FRIENDS AND PARISHIONERS,

I send you this address for your serious and attentive perusal. I venture to hope it will meet with a kind reception from you; and I humbly pray that God's blessing and grace may descend upon it, as it enters your respective dwellings.

I. I shall address myself to those who, with me, conscientiously believe that the doctrines of our church are founded upon the word of God, and consider the book of common-prayer to be the authorized formulary of those doctrines, and of our public worship.

II. I shall address those who conscientiously dissent from our church, and worship Almighty God according to their own religious views and opinions.

* We have been obliged by the author with the address here printed. We conceive it very useful for ministers so to put on record their thoughts towards their flocks. We have pleasure in inserting such addresses.—Ed.

III. I shall address those who, unhappily, neglect public worship altogether. I will then offer a few remarks (and in a communication of this kind they must be few, however important the subject may be) on the education of your children. In conclusion, I shall give some reasons why I address you at this time and in this particular manner.

I. I address myself to the members of my own congregation. To you I can have nothing new to communicate; for, although circumstances may separate us from each other during the week, yet, health permitting, we do meet together on each returning sabbath in the Lord's house, to supplicate for mercy, and protection, and forgiveness of sins, from the same God and the same Redeemer. There we unite in the same prayers, and praises, and thanksgivings; and there, at stated periods, we kneel together at the Lord's table, to receive the most comfortable sacrament of the body and blood of Christ, in remembrance of him, and to show "the Lord's death till he come." (1 Cor. xi. 26). There, too, I endeavour, by God's help, to expound to you, from the pulpit, the holy scriptures, and from them, and them alone, to instruct you in your moral and religious duties. On all these occasions I cannot tell you how I am cheered to see your places fully occupied, and how distressed I am to see them empty. Alas! at the morning service you all know there is a sad deficiency of worshippers*, and that the sanctuary looks almost desolate and forsaken. And is not this distressing? Is it not a most ungrateful return to the Giver of every good gift, for the blessings and comforts of the week past? And is it not an alarming forgetfulness of all the mercies of redeeming love, thus to enter upon the week which is to come? I beseech each of you to reflect upon this, and to assist in removing this grievous stain upon our Christian character. God be praised, it is not thus at the afternoon service. There is then, generally speaking, an attentive and numerous congregation—numerous especially, as regards those sittings which are free and unappropriated. It is comforting to witness this, and a source of thankfulness that in both parishes there is so large a proportion of the churches set apart for the accommodation of those to whose dwellings private pews are not attached, and that they so gladly avail themselves of that accommodation. There is one other subject I must allude to, namely, the number of those who are partakers of the holy communion. I rejoice that there are so many; but, compared with the number of worshippers, it is much to be lamented that there are not more. I wish I knew how to remedy this evil: I have very often preached upon it from the pulpit, have reasoned privately with some of you upon the guilt of your absence, and have given to others what appear to me convincing publications to the same effect. Although my success has hitherto been very limited, yet I must persevere and not despair; and I take this opportunity of earnestly inviting all who have doubts and scruples, which keep them from the Lord's supper, to come to me and my respected friend and colleague, that we may endeavour to remove them, and, by God's

* I am sorry to say that the same complaint is applicable throughout this district, as regards the morning service on the sabbath-day.—W. L.

grace, prevail upon those who entertain them no longer to "separate themselves from their brethren who come to feed on the banquet of that most heavenly food" (communion service).

II. I address myself to you who conscientiously dissent from the church.

If you have seriously weighed in your minds that momentous question, "What must I do to be saved?" (Acts xvi. 30), although I deeply regret the difference of our views, yet I must give you credit for sincerity; and I hope in return you will give the same credit to those who think and believe with me. If we mutually do this without dissimulation, although "we cannot take sweet counsel together, and walk in the house of God as friends" (Ps. lv. 14), yet out of the house of God we may, and, as it appears to me, without the smallest sacrifice of any religious principle, do much to soften the rugged path of our earthly pilgrimage: we may do kind and friendly offices to one another by the way, whenever an opportunity presents itself, "forbearing one another in love" (Eph. iv. 2), and "forgiving one another, even as God, for Christ's sake, has promised to forgive us" (Eph. iv. 32). I have constantly endeared to pursue this course since I came amongst you; whether successfully or not, it is for you, and not for me to determine.

III. I now proceed to address those amongst you who neglect public worship altogether.

I approach this division of my subject with fear and trembling. As believers in a Supreme Being (for I will not shock you by doubting this for a single moment), it is a fact, scarcely to be credited, that you do not consider it a solemn duty, as well as the highest privilege, publicly to serve, and honour, and worship him, as the creatures of his almighty hand.

As Christians—for you must not forget that you bear your Saviour's sacred name (and O that Christ may be a Saviour to you, and to us all)—it is melancholy to think that you refuse, sabbath after sabbath, to join your fellow Christians in public worship, to call upon his holy name, and to offer the homage of your grateful hearts for the redemption of your souls by his precious blood-shedding upon the cross. And now I entreat you to bear with me whilst we examine together the excuses made for this. It is alleged by many, and perhaps by you, that there is much in the holy scriptures and the mysteries of our religion that you cannot understand, and therefore know not how to believe. That you do not come to church to hear these things explained to you, is too certain; and I must ask, Do you with your families at home, or in your private chamber, carefully study the word of God, and pray for his Holy Spirit to enable you to understand it? Do you meditate upon those holy mysteries to which I have just alluded, and with devout humility acknowledge them? Do you ever call to mind, and on your bended knees repeat that affecting supplication, "Lord I believe; help thou mine unbelief" (Mark ix. 24)? If you neglect to do all this, what become of your excuses? Are they not in deed and in truth a mockery of your almighty Creator? And are you not still "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12)?

Should your conscience compel you to make

this confession, I implore you to profit by it, and to remember, for your great and endless comfort, that passage from the Old Testament which says, "To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us" (Dan. ix. 9, 10). And again, a passage from the New Testament: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

With respect to education, the space here allotted me will compel me to be very brief, although the subject is closely connected with the best interests, not merely of our own immediate district, but the whole community. Notwithstanding the difficulties which seem to present themselves, I sincerely hope we may be able to avail ourselves of the offers made by government, and to secure a fair share of the money lately voted by the legislature for the improvement of the education of the people. But, to succeed in this, zealous and united exertions will be absolutely necessary. If my life is spared, mine shall not be wanting; and I anticipate, on this urgent occasion, the cordial co-operation of the landowners and occupiers in both parishes.

In conclusion, I will now state some of the reasons why I address you at this particular time, and in this particular manner.

You all know that for the last six weeks I have been confined to my chamber from a severe and most painful illness—an attack of gout. I have felt all this time that I was totally unable to exhort you from the pulpit, to visit you at your houses in case of sickness or otherwise, or to give you my advice, should you have thought fit to seek it in any matter either temporal or spiritual; and I must here add, that I am always made happy by such proofs of your confidence and regard.

Under these circumstances I frequently pondered in my mind how I could employ myself in your service. My anxiety was increased also by an occurrence, a most affecting one to me, during my confinement to my bed: by the great mercy of Almighty God I was permitted to complete the sixty-ninth anniversary of my birth. Could I forget in that hour that "the days of our age are three-score years and ten" (Ps. xc. 10), and that, according to the course of nature, I was entering upon the last year of my earthly life? I did not forget this; and it brought to my mind at the same time the impressive parable of the fruitless fig-tree, and especially that part of it which says, "Let it alone this year also; and, if it bear fruit, well; and, if not, then after that thou shalt cut it down" (Luke xiii. 8, 9).

In addition to these solemn reflections regarding myself, and others equally solemn regarding those who are nearest and dearest to me, my thoughts turned towards you; and, when freed from pain allowed me, I composed this address, which I now send for your acceptance. I beg you to receive it as a small token of my regard and pastoral care; and, should my humble prayer to Almighty God be granted, that his blessing and grace may descend upon it, my illness will indeed have been a most merciful visitation.

And now, "brethren, farewell. Be perfect, be

of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11).

Your faithful friend and pastor,
W. LEIGH.

The Rectory, Pulham, June 24th, 1847.

THE UNSCRIPTURAL CHARACTER OF EXTREME UNCTION AND AURICULAR CONFESSION:

A Sermon,

BY THE REV. HENRY RAIKES, M.A.,

Chancellor of Chester.

JAMES V. 14-16*.

"Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall heal the sick; and the Lord shall raise him up; and, if he have committed sins, they shall be forgiven him. Confess your faults one to another; and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

THE chapter from which the text is taken, and which has just been read as the second lesson for the evening service, has many claims on our attention, but chiefly this—that it includes passages on which two of the most remarkable traditions of men have been founded. I mean by these the doctrine of extreme unction, and of auricular confession, as held by the church of Rome; the unction, or anointing, which is administered to the members of that church at the hour of their departure; and the private confession of sins to the priest, which they hold to be essential to the forgiveness of the sinner by God.

I admit that each of these subjects deserves and requires a longer and more detailed consideration than it will now be in my power to give, and that it is difficult to do justice to such questions in one discourse. But it is still more difficult to hear the scriptures read, on which these traditions are founded, without pointing out the misapplication of the text, and cautioning you against receiving it; still more difficult to omit the opportunity thus presented, of guarding you against errors which have been revived, and rescued from the contempt to which they seemed consigned by universal agreement, and of showing you the fallacy of the reasoning on which they are grounded.

Knowing, as I do, the confidence with which these things are now asserted, and the boldness which invariably accompanies imposture, I feel that the opportunity is too precious to be lost; and I am anxious to prevent the injury that may be done to the incautious

and credulous, by showing how the text ought to be explained and understood.

This, then, is my object. May he, whose office it is to guide us into truth—may he, whose help is specially promised in answer to our prayers—may the Holy Spirit direct us in the inquiry, and lead us right, while we ask the blessing of his guidance in the name and for the sake of Christ!

The first part of the text is a remarkable instance of the way in which a simple truth may be turned into a formal observance, and man's perverse ingenuity may make things, which should have been for his health, an occasion of falling.

On referring to the passage, you will see that the apostle had been led to consider the state of the sick, of persons labouring under occasional illness, but specially under those sicknesses which at that period of the church were continually inflicted as judgments, which formed the discipline of the early church, and which, sent as chastisements, restrained the pride and presumption of the new converts. That sicknesses were then used for this purpose, and that Christians were taught to regard them in this manner, is evident from that passage in 1 Cor. xi., where the apostle, having noticed the irregularities into which the Corinthians had fallen with regard to the Lord's supper, adds, "For this cause many are weak and sickly among you, and many sleep. For, if we would judge ourselves, we should not be judged. But, when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

St. James, then, is speaking of sickness, and of sickness arising from this cause—of the case of those who had sinned a sin, not unto death; and he suggests a mode of treatment which was not only agreeable to common usage at the time, but which added to that usage a moral character, and made the cure of the disease a means of spiritual improvement.

All this was in harmony with what he had been previously saying. If you turn again to the chapter, you will see that, in the verse immediately preceding, he had been speaking of other trials, and had been showing the way in which Christians were to indulge their feelings. He says there: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." He knew that there would be such in every community—some that were afflicted, some that were merry; and he therefore shows that, whatever the emotion was which a Christian felt, it was to be directed to God, and to be sanctified by the direction. The affliction felt

* Preached Aug. 15.

was not to be that sorrow of the world which worketh death—the sorrow which broods in sullen silence over wrong or loss, and refuses to be comforted; but it was to be that godly sorrow, which turns to God for consolation, and relieves the heart from the burden which overwhelms it, by casting that burden upon God in prayer. The joy was not to be that carnal joy which intoxicates and deludes the worldly mind; but it was to be the joy of one who rejoiced in the Lord, and who delighted in glorifying God for the happiness received.

Such, therefore, had been the apostle's directions with regard to the emotions of the mind; and we see at once the sanctifying effect they were likely to produce, and the holy, heavenly character that was thus to be formed. From these affections of the mind, he turns next to those of the body—to sickness; and, regarding sickness as the gracious rod with which God visits his children, he provides means by which the chastisement might accomplish its end, and be sanctified in those who suffer. He says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Such was his direction. But, in order that you may understand its meaning, it is fit that I should mention here, that it was the custom among the Jews to anoint the bodies of the sick. It was thought, and we must suppose with reason, that the invalid was refreshed and comforted by this application; and, as the oil made use of was sweet, and probably perfumed, it was an agreeable and probably salutary process, and, as such, universally practised. The apostles themselves adopted the practice, when sent out by our Lord; for we read that "they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark vi. 13). In anointing the sick with oil, they made use of a common treatment; but, under their hands, that treatment became miraculous, and effected cures instead of relieving disease.

But the Jews were accustomed also to combine with the anointing certain superstitious practices. They had magic words, which they repeated, and to the power of which they ascribed the cure they wrought. In opposition to these, the apostle speaks of anointing, but of anointing in the name of the Lord; substituting, for every other word and every other power, that name which is above every name; and the use of which on this occasion indicated the faith of him who used it, and gave to Christ the glory which was due.

In the practice, then, thus prescribed, we see a simple, reasonable ordinance. A me-

dical usage, which had been found salutary, and conducive to the comfort of the patient, was adopted, and made the instrument of his recovery. The superstitions which had been grafted on it were removed; and, instead of them, a religious character of a purer nature was given to the ordinance. Prayer, united prayer, was to accompany its application: the promise of our blessed Lord, that where two or three should agree in what they asked in his name, was to be pleaded; and the sick were thus taught to look to Christ, and to Christ alone, as the means of their recovery.

Who could have imagined that what God had thus cleansed, should ever have been perverted by man, or turned to such an ordinance as that which we hear spoken of in the church of Rome as its substitute? Who can trace, in this simple apostolic recommendation, any resemblance with that tradition of men, which is called extreme unction? The apostle, you see, says, "Let this be done if any man is sick, and there is hope of his recovery. Tradition says, Let this be only done when man is dying, and there is no hope of his recovery. The apostle says, "Send for the elders of the church". Tradition says, Send for the priest. The apostle says, "Let these elders pray over him." Tradition says, Let the priest repeat certain forms, and he only. The apostle says, "Anointing him with oil," doing to him what you do to those whose senses are to be refreshed and whose spirits are to be cheered. Tradition says, Let the priest touch his eyes, his nose, his ears, his mouth, his hands, his feet with oil, in a way that has never been done before, and is not to be repeated. The apostle says, Let all this be done in the name of Christ. Tradition says, Let it be done in the name, and by the authority of, the church of Rome. The apostle adds, for the encouragement of those who do it, "The prayer of faith shall save the sick; and the Lord shall raise him up." Tradition says, The sick shall not recover. This service is the savour of death unto death, and shall only be administered when recovery is hopeless. The apostle says: "If he have committed sins, they shall be forgiven him." If the sickness has been the chastisement of the Lord, the consequence of some transgression, as in the case of the Corinthians, the man, who thus humbles himself under the mighty hand of God, shall find acceptance with God. The sin that occasioned the punishment shall be forgiven; the sickness shall be removed; and Christ shall raise him up. Tradition says: "God, by this holy unction, and by his mercy, shall forgive thee thy sins." It thus promises what man can never know, and gives to the

unction, to the act of anointing, what the apostle gives to Christ.

In the apostle's view, therefore, we have a process recommended, the end of which is the recovery of the sick. In man's ordinance we have a process to accompany his departure. In the apostle's precept we see repentance and faith in Christ obtaining the remission of temporal punishment. In man's tradition we see a mere outward act employed, as a means of obtaining eternal life. In the apostle's scheme we see the chastening of the Lord received in meekness, the sinner pardoned because converted, and testifying to the mercy he has received by the life he leads. In man's ordinance we see a service performed in which the sinner is merely passive; in which there is nothing to testify to his faith or his repentance; but in which a deceived soul seems to be feeding upon ashes; and man goes with a lie in his right hand to meet his Maker and his Judge.

Such is the case with that doctrine of extreme unction which the church of Rome has grounded on this passage; and you may judge for yourselves, my brethren, from what has here been stated, of the violence done to scripture in making it the foundation of such a doctrine, and of the difference between the apostolic usage and the Romish sacrament.

I pass to another subject, which, though connected with this in the apostle's mind, has been made the ground of another error of the same sort, and, like the former, has been converted into a sacrament, though destitute of all the characters of a sacrament.

The apostle continues: "Confess your faults one to another; and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Such is his rule; and, considering that the rule is addressed to the sick, that it is part of the course that they were directed to follow, it is impossible to conceive a rule better adapted to their case, or more likely to sanctify the affliction under which they laboured. It was possible that the sickness might be judicial. It might be, we have seen, a rebuke, a chastisement, ordered by God, and imposed by him. Under such circumstances, what could be more reasonable than that the sick should confess their sins, should humble themselves under the mighty hand of God, and seek for mercy by acknowledging their fault, and submitting to his will? The child, who is humbled by rebuke, confesses his fault, and feels that the acknowledgment of error is the first step to forgiveness. The man, who recognizes a father's hand in the chastisement that reaches him, must give the same evidence of a contrite

spirit. He must confess the justice of the blow, and admit he has deserved it; and he must glorify God before men, by an open acknowledgment of what he feels. Humbled by confession, the man will be fit for prayer; and we might also suppose that those who heard his confession, the elders of the church, either its ministers or its more aged and respected members, touched and softened, as they must be, by the humiliation and devotion that they witnessed, would be drawn to pray for him and with him. Who, indeed, would not hasten to the help of one who feels himself in danger? Who would not stretch out the hand to one who asks for succour? Nor can we doubt that those, who saw the sinner groaning under the weight and burden of his sins, would rejoice to pray for his deliverance, and would give the most effectual proof of their sympathy by uniting their supplications with his.

Such, then, was the apostle's rule; a reasonable service; a rule that commends itself by its obvious fitness to the circumstances of those for whom it is provided; a rule which, doubtless, was blessed to the good of many who used it; a practice which might be blessed to the good of many who should use it now; who should thus implore the blessing of God on the means employed for recovery; and who, instead of leaning wholly or chiefly on the skill of men, should recognize God as the Giver of life and death; and, while using those means that he has appointed, should look to him for their efficacy, and, with prayer and supplication with thanksgiving, should make their requests known unto God.

But now mark again the change that man has made in this simple reasonable ordinance. The scripture addresses the sick as labouring under some manifest token of God's displeasure, and says, "Confess your faults:" just as Joshua said unto Achan: "My son, give, I pray thee, glory to the Lord God of Israel; and make confession: tell me now what thou hast done, and hide it not from me." The church of Rome says to all: Confess your sins, and confess your sins to me: lay open to me the secrets of your heart, and give glory to me, by hiding nothing from me. Scripture says: "Confess your faults one to another." In the humility that becomes sinners, examine yourselves whether ye be in the faith; and, wherever you have erred, confess your error, and be humbled before God and man. If any man, then, has wronged another, if your conscience reminds you of unkind feelings which have been harboured, of unkind words spoken, or of unjust and dishonest dealings, confess what you have been guilty of. Consider yourselves as in

the sight of him to whom all your hearts are open, and from whom nothing is hid; and judge yourselves as ye will be judged of the Lord. Anticipate, therefore, the severity of his judgment by what you pass upon yourselves: seek for mercy while it may be found; and forgive others, that ye may be forgiven yourselves. In this way "confess your faults one to another," and prepare yourselves to receive as Christians the pardon which you seek for in Christ. This is the language of the apostle; but now what says tradition? It says, confess your sins to the priest: go to him alone; for it is he alone who is to hear them; for it is he alone who has power to absolve them. But, going to him, you need not confess your wrongs to others: whisper them into his ear—for it is with him alone you have to do—and you are safe. Having done that, maintain your standing in the world, and silence all misgivings of conscience by the assurance that you have done what was required. Let no one suspect that you have done wrong: let no one be softened by your expressions of humiliation; but, having relieved your heart by private confession, spare your feelings, and rejoice in your absolution.

The apostle adds: "Pray one for another, that ye may be healed." While you are all thus humbled together in mutual acknowledgment of the faults you have committed, pray for one another, that you may be healed. Go with these broken hearts and softened spirits: cast yourselves on that mercy which never fails; and doubt not that while you thus ask you will obtain, while you thus knock it will be opened to you.

Tradition says: Get the priest to pray for you. If he prays in sincerity, his prayer may be successful. Leave to him the work of reconciliation; and do not attempt to meddle with it yourself. Without him, your prayers, your sorrow for sin, your repentance are insufficient; but, if he absolves, all is done: you may rest on him and on his word, in the full assurance of hope, and believe that you are safe if he has told you that you are.

The apostle finally says: "The effectual fervent prayer of a righteous man availeth much." When prayer is made in this spirit of faith; when it is active, energetic, instant, earnest; when man prays in the confidence that God hears, and asks for what God has promised; when he comes in that state of heart and mind which finds acceptance with God, prayer is then no slight or trivial power. It is the key that opens heaven: it is the power that moves the hand that moves the world; and, while we know that all things are possible to them that believe, we cannot doubt that relief will be given in one way or

the other to those who thus pray believing. The sick shall be healed, or the sickness shall be blessed; and the soul shall feel the answer to prayer in itself in increasing comfort and joyful assurance, if it is not manifested in the body by the restoration of health.

But, while this is the language of scripture, and we are conscious of its truth, tradition says: Believe what the priest has uttered: do what he directs you: look on him as intrusted with the power of binding and loosing. If he is satisfied with your confession, be satisfied with yourself. If he dismisses you, go in peace: go for the present, and return to get a similar relief at the next occasion; but do not deceive yourself by thinking that anything you can do will avail you except through him.

Such, my brethren, such is the way in which the tradition of man has perverted the ordinance of God; and who, I might ask, would recognize the simple rule delivered by the apostle, the reasonable service which he prescribes, in the system of auricular confession which man has built upon it; which binds all to confess in one form and to one person; which narrows the way of access to God for the penitent; which compels the sinner to pour into the ears of a poor, frail being like himself, things that can only be known to God, and should only be told to God; and teaches him to look for the absolution which man may choose to pronounce, instead of resting on that forgiveness which God is pleased to offer, in his Son, to all who repent and believe in him?

Is it without reason, then, my brethren, that you are urged to stand fast in the liberty with which Christ has made you free, or to search the scriptures as the ground on which that liberty is built? If the scriptures had been generally read, these perversions of the truth could not have been admitted. If the scriptures had been generally read—read and understood of all the people—the reasonable service which the apostle recommended could not have been turned into those superstitious forms with which men deceive themselves to their ruin. Remember this; and the inference to be drawn from the facts we have been considering may be no unnecessary or unprofitable conclusion—that the only security for scriptural knowledge is possession of the whole scriptures, and application of the whole to the work of man's salvation. A limited use, a partial application even of the word of life, does but give to error a colour of truth which it would not otherwise possess; and renders falsehood more dangerous by combining it with what is true. Receive the bible, then, as your rule of faith. Search the

scriptures daily, to see whether these things be so; but do not be satisfied with anything less than the whole of that which you consider as your bible; and remember that spiritual things must be compared with spiritual, and the whole record of God's word must be taken into view, in order that you may know, "what is that good, and acceptable, and perfect will of God concerning you."

VISIT OF THE BISHOP OF MADRAS TO THE TEMPLE OF JUGGANATH*.

As this letter is dated from a place very remarkable in the history of Hindoo idolatry, it will probably be interesting to the society to hear something of the present state of Jugganath, so far as I have been able during my brief visit to ascertain it.

As approached from the sea, the celebrated temple of Jugganath is a striking object. I have seen larger pagodas, as, for instance, at Seringham near Trichinopoly, and at Madura; but there is something peculiar in the structure of this temple, which distinguishes it from all I have met with, either in Southern India or in Bengal. It consists of one very lofty dome, of a singular form, being, in fact, neither dome, nor tower, nor spire, surrounded by other buildings of different shape and height. All access to the interior is rigidly forbidden to Christians. The temple is said to be 800 years old.

The festival of the Ruth or Car is held in June; and latterly the concourse of visitors has varied from 80,000 to 100,000; 75 per cent. of whom, it is calculated, are women.

The car is still dragged forth; but no compulsion is used, except that most powerful compulsion of religious fanaticism, to induce the votaries to draw it; and the practice, once, though in remote times, so common, of persons casting themselves down before it to be crushed to death under the huge wheels, has long been utterly unknown.

The pilgrim-tax, now, I am most thankful to say, discontinued, varied from three rupees to ten rupees, according to the rank of the individual pilgrim. The poorest class were not taxed at all.

The idol (a most hideous and ridiculous monster, if the pictures sold of it at Jugganath be correct), which is shut up in the temple, and therefore inaccessible to Christians, is made of wood; and the deity is supposed to be enclosed in some substance, the nature of which I could not ascertain, deposited within the cavity of the idol's breast. From time to time (formerly, I believe, once in twelve years) the idol was renewed; that is, the old idol was destroyed, and replaced by a new one; on which occasion, that, whatever it may be, which is imagined to contain the deity, is removed by a Brahmin from the old, and placed within the breast of the new idol; and it is a legendary belief that the Brahmin thus employed always dies within the course of a year.

The following is the result of my inquiries respecting the extent of the former and present con-

nexion of the British government with the temple of Jugganath. My statement of facts is, to the best of my belief, accurate; and I am myself persuaded of the justice of the inference I have drawn from these facts.

It is well known that the pilgrim-tax was abolished by the British government in 1840: since its abolition it does not appear that any official record has been kept of the number of pilgrims; but the statement on this head, which I have already given, may, I believe, be depended upon. The rate of mortality among the pilgrims, as stated from time to time in various publications, is, however, greatly exaggerated. The number of pilgrims, and of deaths among them, during the Ruth festival of 1843, is asserted to have been considerably above the usual average; and the latter did not exceed 700. But surely this is sufficiently shocking; and I am persuaded that, if an accurate account could be kept, and were published, of the number of lives sacrificed yearly to the barbarous and absurd superstition of pilgrimages to the various places held holy by the Hindoos, we should be startled and horrified at the amount of these self-immolated victims.

The tax being now happily abrogated from which we derived for many years a polluted revenue, the only question still to be adjusted is, whether the British government is bound by any treaty, or any moral obligation, to continue in perpetuity the donation still granted towards the support of the temple of Jugganath.

It appears that the tax existed since the seventeenth century, and was imposed, therefore, by the Moguls, and continued by the Mahrattas; and there is reason to conclude that the religious warfare carried on between the Hindoos and Moguls, during the early times of the government of the latter, was at last set at rest by the institution of this tax.

But the money-payment or donation was granted by the Mahrattas, who made themselves masters of Orissa, between the years 1743 and 1755.

When the British took possession of the province in 1803, they allowed things to remain as they found them. An alleged deficiency in the assets for the maintenance of the temple (an amount varying every year) had been paid by the Mahrattas, and was therefore continued by the British. It seems, however, to be quite contrary to fact that any engagement to make these payments in perpetuity was ever entered into by the British government: the circumstances of the officers of the temple being unable to produce proof of any such engagement, and of the absence of all historical or official record of any, constitute evidence in favour of this opinion which cannot be easily set aside.

It is, indeed, asserted by the Brahmins that a pledge for its continuance was given by colonel Harcourt, who commanded the British forces when they took possession of Jugganath; but they have no document to produce in evidence of this asserted compact; and the fair and reasonable inference is, that that officer simply gave them a general assurance that they should not be molested in the exercise of their religion.

Nevertheless, from a careful consideration of such facts as I have been able to acquaint myself with, I am led to the conclusion that an engage-

* From "Missions to the Heathen," No. 15. London: Gospel Propagation Society.

ment to pay the donation is implied by the governor-general having from time to time sanctioned such payment, and, therefore, that the British government would not now be morally justified in withholding the donation without giving the natives an equivalent.

And I think it equally clear that, for the honour of the Christian name in India, the sooner this is done the better. It is evident that the payment of an annual sum by the government towards the maintenance of the temple must be interpreted by the people as a government-support of their idolatry; and, as it seems equally evident that the government cannot honourably repudiate a claim which it has recognized in point of fact since the British took possession of the place, it is surely its duty, on the principles of good faith and integrity, to make over lands of sufficient value to cover the average amount of the donation hitherto made; and then to declare that, while it thus conscientiously fulfils what appears to have been recognized by itself (or rather what it had led the natives to conclude that it had recognized) as a political engagement, it makes this new and final arrangement because a Christian government can no longer submit to even the appearance of contributing funds to the support of an idolatrous worship.

This, as it seems to me, would in future fully exculpate Great Britain from all supposed countenance of the horrible idolatry of Jugganath; an imputation which ought never to be allowed to cleave to a Christian government, when capable of removal.

We walked round the precincts of the pagoda, and looked in at the open gates, one of which was built as a votive offering by Runjeet Sing; but we could see nothing within the walls, and little without them, except innumerable bulls and cows, some of them magnificent animals, the property and pampered favourites of the god; and numerous shouting and dancing Byragees, their bodies smeared all over with cow-dung, who pass the night under huge umbrellas stuck into the ground, and offer to the eye a miserable exhibition of filth, impudence, and indecency.

And this place is, after Benares, the most sacred and interesting spot to the Hindoo, and to prostrate himself before its grim idol one of the highest acts of his religion!

What contrast, then, can be more striking than such a scene as this, and such a temple as this, and a quiet, orderly, and decent native Christian flock assembling themselves together under the watchful and loving eye of their minister, to "worship the Lord in the beauty of holiness" in his own house of prayer?

Again, therefore, I say most earnestly to the 11,000 parishes of England, if you desire to be the honoured instruments, under the teaching of the Holy Spirit, of rescuing the Hindoos from this senseless and beastly superstition, and of bringing them to the only Saviour, give us many more good missionaries for India.

I remain, as always,

Rev. and dear sir,

The society's devoted servant,

G. T. MADRAS.

To the rev. the secretary of the S. P. G.

AUTUMN*.

THE sun now enters the autumnal point, whence it begins to descend toward the south pole.

The aurora borealis—beautiful luminous meteors—now re-appear. "Is not God in the height of heaven?" inquired Eliphaz the Temanite; and confidently may we echo that inquiry,

"As sweep the shot-stars down the troubled sky,
While fiery hosts in heaven's wide circle play,
And bathe in lurid light the milky-way"

(THOMAS CAMPBELL);

as gorgeous standards, wrought by no mortal skill, float abroad in the Canadian darkness, and vast crescents change "into magnificent columns or pillars of resplendent light, which move in majestic grandeur from the horizon toward the zenith, until the whole firmament becomes splendidly irradiated" (R. Montgomery Martin); as the merry dancers (collections of short ray-like lights) dance every clear night over the Shetland islands, and polar darkness from August to May forms a theatre for the continued exhibitions of this most magnificent phenomena. It was on the 21st of September, in a clear frosty night, that Mr. A. De Capel Brooke first saw the aurora of polar regions, as described in his "Winter in Lapland." The heavens were perfectly illuminated. Pale lights flitted along with amazing velocity from the north-east to the south-west, their usual direction. They continued to rise at intervals behind the dark mountains. Mr. Brooke observed the aurora increase in frequency and splendour as the season advanced. It is most intense from November to March. Its first appearance was generally in irregular gleams, as if the reflection of a distant fire; then, rising to mid-heaven, it assumed every variety of form—streams of light, rays, crowns, domes, arches, &c. Sometimes, for hours together, an arch of inconceivable splendour spanned the wide heavens; and other observers tell us that this is seldom single, but two, three, four, or even five concentric arches are visible at once. Can anything be imagined more sublime? Then as to colour, Maupertuis observed at Huer Tornea, December 17, 1786, a light that made all the southern region of Orion seem as if dyed with blood, it was of so deep a red: it changed by degrees to all the tints of violet and blue, and formed itself into a dome, whose splendour was such that the bright light of the moon had no effect upon it. Thus is the deep gloom of a northern winter provided for. Thus, in the almost total absence of the sun, on the very darkness is written, in legible characters, an answer to the inquiry, "Is not God in the height of heaven?"

Autumn is the chief "rainy season." In the tropics the rain is extremely heavy; for the very simple reason that, were it not so, "the greater part would be absorbed, or evaporated, before it reached the ground" (Darwin). "Near the river Atabapo, in South America," Humboldt observes, "the sky is now constantly covered with clouds; and the sun, during whole days, appears but for a few minutes."

Autumn is the season of mists. They drizzle in

* From "The Phenomena of the Seasons," in "Nelson's British Library."

showers on the high hills of the north of England. "This is a lachrymose climate, evermore showering," observed sir Walter Scott to Washington Irving, when exposed to a mist-shower one day in September, 1816: "we Scottish people, however, are children of the mist, and must not mind a little whimpering of the clouds." The natives of the English metropolis may be said to be children of the yellow fog, that peculiar phenomenon which obliges the good citizens to light up gases and candles at noon-day; which confuses the vehicles of the great thoroughfares, and makes river-traffic perilous; which changes the natural outline and dimension of every object; saturates every thing in a dull yellow tint; confounds air, heaven, earth; blots out every diversity; stifles our respiration; and yet leaves us wondering how, after all, it does so little serious mischief; how London remains, in spite of it, one of the most healthful cities in the world.

Mr. Barrow, visiting Ireland, observes: "Nothing more astonished me, in proceeding from Donaghadee to this city (Belfast) than the extraordinary difference between the appearance of the country here, and that which I had left on the other side of the water. The long dry summer, as you know, had converted all the parks and green fields of England (and Scotland too had partaken of the same russet hue) into the colour and appearance of a turnpike-road; but, from the moment of landing in Ireland, such was the fresh, vivid, and brilliant verdure, that I was ready to exclaim, This truly is the emerald island!" Of course this marked difference springs from the more humid character of the Irish soil. At the same time, it is a difference which does not always exist. Sometimes August rains and a sunshiny September will restore to us a resemblance of spring verdure. And what can surpass the melancholy beauty, the solemn grandeur and picturesqueness of our woodlands, where the wind-god plays his moving harmonies, thrilling to one's inmost heart?

Every one associates with the fall of the leaf the period of human decay. We listen to the howling wind with sighing hearts, and trace in the scattered honours of the forest lords the vanishing of all those things in which we most trust. It is a just inference that "the heart of man is not thus finely touched but to fine issues:" we raise our thoughts above this ever-changing scene: "every unkind passion falls (or should fall) with the leaves that fall around us; and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them" (rev. A. Alison's "Discourse on Autumn").

The great poet of artificial life, Pope, had a discerning eye for the beauties of nature. "Do not talk of the decay of the year," he writes, in October, 1723, "the season is good when the people are so. It is the best time in the year for a painter: there is more variety of colours in the leaves: the prospects begin to open through the thinner woods over the valleys, and through the high canopies of trees to the higher arch of heaven: the dews of morning impearl every thorn, and scatter diamonds on the verdant mantle of the earth: the forests are fresh and wholesome—what would you have?" What, indeed! And yet we are told that in Brazil the forest vegetation, as beheld by Mr. Darwin at this season, "so completely surpasses in magnifi-

cence all that the European has ever beheld, that he knows not how to express his feelings;" whilst the flowering parasite plants are truly marvellous. "We found the road so shut up, that it was necessary that a man should go a-head with a sword, to cut away the creepers;" and their beauty appears to equal their profusion.

The autumn scenery of the south of Europe has some peculiar charms. The grapes that produce the wine of Xeres (sherry), in the south of Spain, are plucked, on average years, about the 9th of September. "The vine-fields of Xeres lie scattered; but, supposing them to be all concentrated, they might occupy about six miles square" (Ingalls).

The vintage-harvest of Italy is very abundant, and furnishes picturesque and happy scenes. Forsyth describes "men, women, children, asses," all variously engaged. "I remarked in the scene a prodigality and negligence which I never saw in France. The grapes dropped unheeded from the panniers; and hundred swere left unclipped on the vines."

In gardens in the rural districts of Normandy, and neighbouring departments, travellers speak with surprise and delight of the apple and pear trees, which form one continued avenue of more than sixty miles. The fruit begins to fall in the middle of August, and the harvest commences with October, when men, women, and children beat down the hanging fruit with long poles. It lies in great heaps till the middle of November, and then goes to the cider-press.

The migration of swallows and martins is often delayed till the same month. Myriads annually assemble about the banks of the Thames, and on the Hampshire coast, preparing for their arduous flight by "exercising their wings, or putting themselves in proper training:" the flocks whirl aloft in the air, at such a height that they look like swarms of bees. Our other summer visitants depart with less parade and excitement. They are all gone by the end of October.

Audubon gives a striking picture of the migration of the passenger-pigeons of America: "As the period of their arrival approached, their flocks anxiously prepared to receive them [on the banks of the Green River, in Kentucky]. The sun was lost to our view; yet not a pigeon had arrived: everything was ready; and all eyes were gazing on the clear sky, which appeared in glimpses amidst the tall trees. Suddenly there burst forth a general cry of 'Here they come!' The noise which they made, though yet distant, reminded me of a hard gale at sea passing through the rigging of a close-reefed vessel. As the birds arrived, and passed over me, I felt a current of air that surprised me. Thousands were soon knocked down by the polemen. The birds continued to pour in. The fires were lighted, and a magnificent as well as wonderful and almost terrifying sight presented itself. It was a scene of uproar and confusion. * * * Towards the approach of day the noise in some measure subsided: long before objects were distinguishable, the pigeons began to move off in a direction quite different from that in which they had arrived the evening before; and at sunrise all that were able to fly had disappeared. The howlings of the wolves now reached our ears; and the foxes, lynxes, cou-

gars, bears, racoons, opossums, and polecats, were seen sneaking off; while eagles and hawks, of different species, accompanied by a crowd of vultures, came to supplant them, and enjoy their share of the spoil."

The Cabinet.

INFANT BAPTISM AND THE USE OF SPONSORS*.

—The Christian church, like every other community, has its own laws. To these every member is bound to yield obedience. Baptists regard the Christian church as a community into which each member has voluntarily entered after he has arrived at years of discretion, and has understood the nature of the obligation into which he was entering. They consequently reject infant baptism, and with it the use of sponsors. As this question comes in its proper place in the catechism, I shall only briefly touch upon it here. The Christian church is not a new institution, but a continuance of the Abrahamic covenant: "Christ hath redeemed us from the curse of the law... that the blessing of Abraham might come on the Gentiles" (Gal. iii. 13, 14): we "are Abraham's seed" (ver. 29): the promise is "to us and to our children" (Acts ii. 39): "our children are holy" (1 Cor. vii. 14). It is idle to talk of the children here meaning those who have grown up to years of discretion, because then it is not as to our children that the promise is made, but in their own individual capacity. Farther, the apostle considers our children, as such, as members of the Christian church: "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 1-3). How could they obey in the Lord, if they were not in the Lord? How could they lay hold on the promised blessing of a command, if they were not under the covenant which gave that command and promise? Fathers are commanded to bring up their children in the nurture and admonition of the Lord: *ακροεστε αυτα εν παιδεια και νουθεσια Κυριου*, nourish them in the education and admonition of the Lord). They were to be brought up as in the Lord's school. They were, therefore, of the Lord's church; for nourishment implies life, and education a means of instruction. Accordingly, the apostle having first spoken of the Christian church as a baptized community (Col. ii. 12), includes the children amongst its members (Col. iii. 20). He does not say, "Grown-up children, obey your parents in all things;" but, "Children, obey your parents in all things." Now, as we apply this command to the heart and conscience of a child from the opening years of infancy, so we recognize the infant as a member of that community to which it was given. Infant membership in the church of God is not, therefore, a privilege lost in the Christian dispensation. That which cheered the heart of the Abrahamic parent is preserved as a blessed inheritance to the Christian parent. The cheerless

exclusion by the baptist of his little ones from the fold of Christ, has no warrant in the gospel of him who never appeared more lovely than when he took the little ones in his arms, and blessed them, and said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven," the church of Christ (Mark x. 14). If, then, infants be members of the Christian community, they are bound by its obligations, as well as heirs to its privileges. In entering upon such an obligation they do so by their sureties. This principle we find acted upon in the Abrahamic, which we have St. Paul's authority for calling the Christian, covenant. The little ones, as well as the parents, entered into covenant with God (Gen. xvii. 14), and made promises to him, by which they were made heirs to Abrahamic blessings, and responsible to Abrahamic obligations (Deut. xxix. 11, &c.). It was the adult members of the community who personally made those promises for the children, by which those children were established to be a people to the Lord. Of that company the apostle says, they were "our fathers" (1 Cor. x. 1); "our examples" (ver. 6, *τυποι*, figures, exact patterns); they were baptized (men, women, and children) unto Moses, and, as such, were our examples (ver. 1). Groundless, then, is the objection that one person has no right to make a promise for another in matters connected with a perpetual community. The principle of sponsorship in baptism is, therefore, an undeniable one, since there is infant membership in Christ's church. I have now only to glance at one other feature of our sponsorship before I come to the third part: this is the prohibition of parents being sponsors. An obvious reason for this is, to provide additional care that the child shall be brought up in the nurture and admonition of the Lord. He has thus five instead of two spiritual guardians; and the church reminds all her members that we are members one of another, that we do not attend to her children simply from the ties of nature, but also from the added ones of divine grace and mutual Christian brotherhood. This brings me to consider the purpose and duties of sponsors. They are the child's representatives. It is a common error to suppose that the sponsors make in their own persons the baptismal promises. They have already done so at their own baptism: at the child's baptism they simply stand in his place, and do not in any respect make that promise for themselves. They are witnesses that the child has made the baptismal vow; and they undertake to remind him of it. "It is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you." Would to God that sponsors felt more deeply the weight and the privileges of such an office. It is indeed a privilege to have a share in preparing a soul for a blessed immortality. To shrink from such an office from an unwillingness to take the trouble, is to refuse to perform the duties of our mutual membership as Christians. To do so from supposing that we are not good or wise enough to fulfil its duties, is to acknowledge that we are not ourselves walking as becomes

* From an "Exposition of the Church Catechism," by the Rev. Joseph Baylee, B.A., in "The Prophetic Herald" for April 1846.

Christians, and that the grace of Christ is not sufficient for us. A very wise regulation is, that sponsors must themselves be communicants (canon xxix.); for those living in a disregard of, or disobedient to, the dying command of Christ, are not suitable persons to be entrusted with the care of others.

Poetry.

LAYS OF A PILGRIM.

No. XXVII.

(For the Church of England Magazine.)

By MRS. H. W. RICHTER.

"Are they not all ministering spirits?"

SPIRITS, who round life's devious path of care
Do evermore on viewless pinions glide;
Bright watchers of the skies, on the still air
Ye come, the pilgrim's lonely way beside.
In myriad hosts, on heaven's high embassy,
To this our "haunted planet" ye are bound:
The messengers of love, from age to age,
Still near the contrite mourner ever found.
In elder times, beneath the palm's soft shade,
Or branching oak, ye to the patriarch's eye
Burst on the view, in mortal form array'd,
Velling immortal power and majesty.
Afar, in Judah's solitary wild,
Elijah rais'd to heaven his plaintive cry.
By persecuting foes from man exiled,
The weary prophet only wished to die.
But, as he lay beneath the whispering tree,
Ethereal guards hung o'er his slumbers deep;
For, lingering near that leafy canopy,
What lonely watcher does a vigil keep?
So when, oppress'd with pain or weariness,
The wish, the impatient wish, within us springs
To reach heaven's calm and lasting blessedness,
Be near us, spirits of the shadowy wings!
And touch our fevered souls with your soft balm,
Shedding resigned submission on the heart,
In faith to wait the hour when, still and calm,
We may leave earth, and in your joys have part.

SONNET.

No. VI.

(For the Church of England Magazine.)

"Casting all your care upon him; for he careth for you."

How apt we are our bosoms to perplex
About futurities, with prying nice,
As if life's actual ills did not suffice,
And thus in vain our foolish selves to vex!
True wisdom for events but lightly recks:
Them leaving in his hands, with whom it lies
To guide the "world and all her destinies;"
Whom light too dazzling for man's vision decks.
To him would I commit myself and mine;
On him, as on her centre, poise my soul;
As much about the morrow to divine
Solicitous, as is the busy mole
What the great world around it may design:
To please him my sufficient care, and sole.

J. D. H.

Miscellaneous.

CAMELS. — In reference to these quadrupeds, formed by the wisdom of God for the use of man, they have no horns, or fore-teeth in the upper jaw, six or eight in the lower, broad, and standing outward; their neck and legs slender, ears short, and tail covered with a fine fur they cast in spring. They are in appearance grave, and so drilled as to march in a direct line, and halt a short time during journeys at particular fountains, from which time and distance are calculated. The sight at some of these resting-places is interesting, from the crowds seen on their knees, in a kind of methodical order, with their keepers sitting cross-legged under trees, for shelter from heat. They never partake of any thing until the camels are supplied with such provisions as are necessary. The time of day is mostly calculated by the length of the shadow of the camel, particularly about sun-set. They also constitute a great part of the wealth of an Arab; nay, are considered to constitute his whole treasure. In his eyes, their number is held in higher estimation than even bags of money; and they entered into that calculation which had been made of the wealth of Job (Job i. 3, Ezra ii. 67). These people, by whom they are considered sacred, emphatically call them "their ships." It is supposed that the patriarch, in speaking of his time upon earth hastening like "swift ships" (Job ix. 26), had these animals in view. Their singular usefulness, and capability of transporting enormous piles of merchandize to a vast distance, at the rate of forty miles a day, along most dreary deserts, is as surprising as their great patience under such ponderous burdens, which often amount to eight hundred weight. They are graceful in form; their neck approaching in some degree to the front part of a vessel; eyes keen, and feet lined with a lump of flesh, being only adapted for a dry, level, sandy soil. They proceed at a steady pace. It is extraordinary that these animals are supposed to smell water at the distance of a mile; and that patience they exercise in sustaining hunger, thirst, and incessant toil, under a burning sun, is also striking. Without the help they afford, these dreary regions never could be traversed by man. Should it occur that his camels are cut off by accident in the course of these journeys, the loss is irreparable to the traveller, and must inevitably be followed by the loss of his own life. Notwithstanding they may in general be considered submissive and inoffensive, yet they long retain a sense of injury, and watch an opportunity of being revenged. On this account I perceived it was always found necessary to keep their jaws firmly muzzled by a chain or rope, by which they are led, to prevent an attack from their teeth. On halting at places to rest, they are made to kneel down, as of old (Gen. xxiv. 11), by being gently touched on the fore-legs; and two of them are frequently tied, to prevent them from rising.—*Dr. Rae Wilson's Travels in the East.*

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 666.—SEPTEMBER 30, 1847.



(The Syrian Wolf.)

SKETCHES FROM NATURAL HISTORY.

No. LXV.

THE SYRIAN WOLF.

THE wolf is a well-known ferocious animal. In many points it resembles the dog; and the internal structure is said to be exactly similar. Its coat however is coarser, and its general appearance more gaunt.

The wolf is wary, has a quick ear, a penetrating eye, and a keen scent. When very hungry it will attack children, women, and even men. When it has once tasted human flesh, it seems to give it

VOL. XXIII.

the preference, and will attack the shepherd rather than the flock. The female has young once in a year, in number from three to nine.

The colour of the wolf varies with the climate. In Palestine it is usually a pale grey, with a cast of yellow. Some in Germany are yellow; in Russia, white. In Canada they are black, and at the Cape of Good Hope grey striped with black.

According to Buffon, "there is nothing of worth belonging to this animal except the skin. His flesh is nauseous to every other animal; and the wolf alone willingly eats the wolf."

But a more particular description of this animal

need not here be given, as in No. 540 a lengthened account of it was inserted. As, however, it is so frequently mentioned in scripture, a notice of the Syrian variety may not prove unacceptable to the reader. The first time any mention of it occurs is in Gen. xlix. 27. "Most commentators agree in referring the comparison of Benjamin to a wolf, to the fierce and unjust contest in which this tribe engaged with the others, and in which, after two victories, it was almost exterminated (Judges xix. and xx.). After this, although the tribe gave the first king to Israel, in the person of Saul, it never was of much consequence, and was ultimately absorbed into the tribe of Judah". Other passages where the wolf is mentioned are: Isa. xi. 6, lxxv. 25; Jer. v. 6; Ezek. xxii. 27; Habak. i. 8; Zeph. iii. 3; Matt. vii. 15, x. 16; Luke x. 3; John x. 12; Acts xx. 20.

JESUS CHRIST OUR EXAMPLE.

No. V.

IN reading St. Paul's epistles, it is scarcely possible not to be struck with the fervour of his love for the Saviour. This love seems to have been the very breath of his life, that by which and for which he lived, the one great thought of his existence. The bitterest sufferings, nay, even death itself, could not separate him from it. If he appeared as a fool, it was for Christ's sake: if he was judged beside himself, it was the love of Christ that constrained him. He could do all things through his strength, and took joyfully the loss of every earthly advantage, "counting it but dung that he might win Christ." And such love as his, in a greater or less degree, pervaded the early church, whose taste, it has been beautifully said, was "to believe, to suffer, and to love." How is it with us of the present day? Where is the ardent affection which breathes in the writings of the primitive Christians? Above all, where are those acts which shine in them so gloriously, and which are the best evidences of love? Writers of all parties unite in lamenting the coldness and deadness which now prevail; and, turning from the church at large to our own more private sphere of observation, do we not find, with perhaps one or two happy exceptions, the same failure in this foundation of all Christian graces? But let us narrow the circle still further: let us search into our own hearts, and most of us will, I think, be startled to find how few even of our best actions proceed from real, genuine love. When we do right, is it not rather from habit, from a general feeling of conscientiousness, or, at the best, from a fear of God's displeasure, than from a motive of love? It is a fearful consideration when we reflect that in scripture love is made the very basis of our religion, that St. Paul's glowing language merely describes the affection which should be felt by every Christian for the Saviour:—

"Would'st thou the life of souls discern?
Nor human wisdom nor divine
Helps thee, by ought beside to learn;
Love is life's only sign."

* "Pictorial Bible." The new edition of this valuable work, from which we have frequently quoted, is still proceeding.—Ed.

The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ the Lord,
As man embrac'd, as God ador'd."

And now, what is the cause of our having lost those ardent feelings of attachment which glowed in the bosoms of Christians of other ages? One great writer, remarkable for his knowledge of the human heart, has attributed it to the multiplication of our earthly comforts; that our gifts themselves have estranged our ungrateful hearts from their divine Giver. And this, alas! will appear too true when we consider how much more warm and earnest seems the love of the pious poor. Their sense of daily and hourly dependence, and their want of those things which procure worldly enjoyment, turn their thoughts and affections more naturally and ardently to their absent Saviour. But I cannot think this the only or the chief reason for their greater love. Let us watch their simple and beautiful expressions with regard to our blessed Lord, and mark the vividness of their conceptions of him, the depth of their sympathy with his privations and sufferings, the living picture they evidently form of him in their minds. Is it not that all that is related of him is so real to them that they bring him before them as he was when he walked on earth; that in imagination they see him with their own eyes and hear him with their own ears? And, while I have seen them bow their heads with reverence at the mention of his sacred name, and pray to him with undoubting faith as their omnipotent God, they have spoken of him in a manner which might have appeared too familiar and irreverent in the more refined and educated. But happy are they in their simplicity—thrice happy in being thus permitted to live, as it were, again with their Saviour on earth, to watch his divine countenance, to listen to his gracious words.

And shall we not endeavour to catch a portion of their spirit? If we would do so, we must, like them, follow him as a man; we must enter into the minute records of his daily life, studying the lovely picture given of him by the evangelists, as a painter would the lines of a countenance he is desirous to copy. Thus may we, too, be able to say with the zealous apostle, "To me to live is Christ."

The portion of scripture I have selected for our present meditation is one that peculiarly shows the human affections of our Lord, namely, the affecting account of his behaviour on the sickness and death of Lazarus, as recorded by St. John. The narrative being long, I shall not, as usual, begin by transcribing the whole, but comment on the various parts as I proceed.

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick."

The brother and sisters, thus honoured by the friendship of Jesus, were not among those who followed his wandering steps: they dwelt at home in Bethany, and were accustomed to receive him in their house. We know from scripture that one great object in our Lord's selection of the

apostles to be his intimate companions was, that they might be thus prepared to communicate to others his heavenly doctrine; but it does not appear that such motives actuated him in his choice of the family of Bethany: they may be called in a peculiar manner his private friends. We can imagine him retiring to them after his day of ceaseless labour, to refresh himself with their kindness and affection, and to benefit them by his divine conversation and example. At first sight we are apt to be startled that he, who so loved the whole world that he came to lay down his life to save it, should thus select one family to honour with his friendship. But the holiest hearts are always the most tender; and this is vividly exemplified in the infinite tenderness of the Son of God. Love is a feeling ever finding objects for itself: those who truly love God must likewise love all their fellow-creatures; and in the bosoms where dwells this general love will be always found the warmest attachment to individuals. We have the great example of our Lord for thus selecting objects, and cultivating for them the delightful emotions of friendship. They may be of different dispositions, as we know was the case with the two sisters. We may have friends equally loved, whether they resemble the warm-hearted, active Martha, or the gentle, contemplative Mary. And we should doubt ourselves, doubt our advance in the divine life, if we do not find our aptitude to love increase rather than diminish, and our individual attachments grow continually, if not more intense, at least more pure and disinterested. The natural effect of the love of God is to expand and warm the heart; and, if our hearts do not thus expand and warm, we want the best evidence of the Spirit of love dwelling in us. When we find coldness and indifference stealing on us towards those for whom we have once felt affection, let us struggle against such feelings, trying to dwell on their good qualities, recalling former tender remembrances, and, above all, earnestly praying for their welfare, and that our love for them may continue, even if we should, unhappily, lose theirs. We must remember that love is essential to our spiritual existence, and, as such, to be most carefully cultivated. It is like a delicate flower, which, if suffered to droop from the want of light or warmth, can scarcely be again revived. How sweetly condescending and familiar must have been the friendship of Jesus! The sisters, as we find from the succeeding history, were fully conscious of the infinite superiority, and, even in some measure, of the divine character of their godlike friend; yet was there no fear in their love: all was simple trust and confidence: "They sent unto him, saying, Lord, behold, he whom thou lovest is sick." They well knew no words of persuasion were needful: Jesus simply required to be informed of their trouble, to come to their relief. There had been no reserve, no drawing back in his attachment. What an amiable picture may we form of him from this story of Lazarus!

Much has been said of the idolatry of human attachments; and the oft-quoted warning of St. John, "Little children, keep yourselves from idols," shows the possibility of erring on this point; but the whole tenor of the life and writings of this beloved disciple clearly shows

that he would not here caution us against the deepest and strongest earthly affection, provided that it be in subordination to that supreme love of God which is alone capable of filling and satisfying the heart. Was ever friendship so tender as that of the Son of man? No; for it breathes the very fulness of God; and yet let us mark its subjection to the Father's glory. When Jesus heard that he whom he loved was sick, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." The glory of his heavenly Father held the first place in his holy mind. Though we know, from what follows, how deeply he was moved by the sorrows of these beloved ones, yet, as the cause of that sorrow would bring glory to God, he was willing that they should submit to it. Let us not then fear to open our hearts to the warmest emotions of friendship; but, if we feel in ourselves a proneness to make an idol of any human being, instead of endeavouring to love that being less, let us seek to love God more. Let our earthly attachments, instead of drawing us from God, lead us closer to him. Our friend is another self; another for whom we have to supplicate daily and hourly mercies; another for whom we have to return continual thanks. Whatever is pleasing in him, whatever makes him precious to us, comes from our Almighty Benefactor: his very tenderness for us proceeds from God: it is one of his choicest earthly gifts.

Again, the real permanent good of his friends was nearer to the heart of the Saviour than their present ease; for it is said, "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." What an expressive "therefore" this is! Because he loved them, he allowed them to suffer: because they were so dear to him, he desired that they should reap the inestimable benefit of the lesson about to be taught them. What an example is this for us! Are we not sometimes tempted to speak words of comfort, when in our hearts we know such comfort to be misapplied? We hear, perhaps, our friends condemning themselves for faults of which we are conscious they are guilty; and, in our eagerness to soothe, we palliate and gloss over sins, for which it is good for them to mourn. At another time we repeat praises when we are aware such repetition may be injurious. In these, and many other instances which might be given, our misconduct proceeds, not from the excess of our affection, but from its selfishness. We cannot bear to see a cloud on the face we love: we long for a smile from those cherished lips: we prefer the momentary ease and gratification of our friend to his future, it may be his everlasting, welfare. Such was not the love of Jesus. May ours become pure and unselfish like his!

But our Lord delayed his relief only so long as was necessary to promote his Father's glory and the real interests of his friends. "Then after that, saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light

of this world. But if a man walk in the night he stumbleth, because there is no light in him."

Notwithstanding our Lord's exquisite gentleness, what majesty and decision appear in all his movements! His way always lay straight before him, because his will was in perfect accordance with that of his heavenly Father. Thus has he left for our guidance a path of shining light. His example, no less than his voice, speaks to us: "If you are single-minded, if your one sole purpose is to glorify God, and to walk in the light of his commandments, you cannot stumble. It is only the path of self-seeking and self-pleasing that is intricate. Let your eyes look right on, and your eyelids straight before you; then will your way be plain and simple, though it may be oftentimes rugged and full of trouble to the body. But be of good cheer, walk in my steps, and you shall have that peace which passeth all understanding, that peace which I alone can give." It is this sweet peace, this unruffled composure of mind, which we should all strive to attain, and which can be attained only by following our Lord's footsteps, and walking, whatever it may cost us, in the daylight of God's will. Those who do this lead, as it were, a sort of charmed life, which the storms of this troublesome world are unable to penetrate; like, as we sometimes see, a charming child living its life of joy in the midst of domestic broils and anxieties, basking in its own happiness.

"Such is the bliss of souls serene
When they have sworn and steadfast mean,
Counting the cost, in all to espy
Their God—in all themselves decry."

When our blessed Saviour had thus shown to his disciples the spring of all his actions, "after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Our friend!" As if he wished, even in friendship, to have but one common interest with his affectionate followers. The spirit which would desire to monopolize the love even of the dearest on earth is wholly opposed to that which filled the generous bosom of the Son of man. "Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Few things are more irritating than a dulness of apprehension, or what we generally designate stupidity, in those whom we have been labouring to instruct. The apostles had been long the constant companions of our Lord: they were well used to his figurative mode of speaking: in their own scriptures death is continually denominated sleep; and a very little reflection would have convinced them of the extreme improbability of their Master going into the midst of his enemies purposely to rouse Lazarus from that sleep, which their own sense pointed out as the means most likely to conduce to his recovery. We wonder at their unreflecting words; but much rather may we wonder at and admire his inimitable patience, his unfailing gentleness; and not only wonder at and admire, but we should endeavour to imitate them. Few things have struck me so much in the life of the great and good Wilberforce as that anecdote, told by a friend

who was present one day, when he was hurriedly looking for a paper, for which a royal duke was waiting in his carriage below. In the midst of his perplexing search, a sudden shout was heard from the children in the nursery, sufficient to disturb every previous thought. Instead of the impatient exclamation his friend could not help expecting, "What a comfort it is," said the father, "in the midst of one's perplexities, to hear those dear children's voices, and to know that they are well!" I have quoted from memory, but the substance of my story is correct; and I give it as an instance of the calm bearing, and freedom from irritation, which I would inculcate. We know how in bodily complaints the physician endeavours to take the patient unawares, in order to ascertain the real extent of his disease; and so do our unguarded moments best discover the state of our minds. It has been truly said, that, to a certain extent, our immediate actions are not in our own power; but our habits certainly are: if we would avoid hasty words, we must habitually watch against impatient thoughts. Instead of rebuking the dulness of his apostles, our Saviour, with beautiful meekness, not only informed them plainly that Lazarus was dead, but added, "And I am glad, for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him." Another motive is here revealed for Jesus not going immediately to the relief of his afflicted friends, namely, the benefit of his disciples. He forgot not, in his love for one individual, the interests and welfare of another. His divine heart embraced not only the entire circle of those around him, but the whole world: it was infinite as his nature. And in our measure we should endeavour to imitate his conduct, never allowing our anxiety and affection for one person, however dear, to render us unmindful of the claims of others.

When our Saviour had thus declared his intention of walking in the path of duty, though that path led him into the midst of his relentless enemies, "Thomas said unto his fellow-disciples, Let us also go, that we may die with him." Thus had he and his companions caught a portion of their Master's devotedness. "The spirit was willing;" though, in a time of great distress, they too surely experienced the truth of Christ's divine words that "the flesh is weak."

Bethany, we are then told, was situated about fifteen furlongs, scarcely more than two of our miles, from Jerusalem; "and many of the Jews came to Martha and Mary, to comfort them concerning their brother." Lazarus had lain in the grave four days before the arrival of their powerful and beloved Friend. What a time of suspense and anxious watching for these afflicted ones! Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house." How expressively are the different characters of the two sisters depicted in these few words! Our imagination pictures to itself the ardent Martha, watching intently for the coming of her Lord, with her ears open to the first sound of his footsteps, communicating her hopes to those around her; while the gentle and tender Mary, confiding equally in his love and power, sits absorbed in silent and sorrowful contemplation, calmly awaiting his arrival. "Then said Martha

unto Jesus, Lord, if thou hadst been here my brother had not died. But I know that, even now, whatsoever thou wilt ask of God, God will give it thee." This is an exemplification of a remark in a former paper, that those who approached nearest to Jesus as a man, who were the most favoured with his love and confidence, were also the first and most ready to recognize his divine character. Martha knew the Saviour's power, and, even now that her brother is dead, intimates her belief that he may be restored. But Christ would lead her on to fuller knowledge, and therefore continues the conversation with the assurance "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Thus gently did Jesus bring such conviction to her mind, as was evidenced in her reply: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." Our blessed Lord took advantage of every opportunity of doing good. Though about to perform this stupendous miracle in the presence of many witnesses, he yet bestowed as much pains on the instruction of one humble individual, as if her profit had been his great object. Let us, too, watch like him for occasions of benefiting others, and permit no circumstances, however engrossing, to divert us from what should be the leading aim of our life, the bringing glory to God by every word and action.

When Martha had made her memorable declaration, "she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." She sat still and silent in the house, while surrounded by those friends, who, however affectionate and kind, were yet unable to enter into the feelings of her tender, sensitive heart. But no sooner did she hear of the arrival of her divine Friend—of him at whose feet she had sat, imbibing instruction from his gracious lips—than she rose up hastily to meet him; and, when she saw him, falling down before him, all the feelings of her pent-up heart gushed forth, and she repeated the same touching exclamation as her sister had previously uttered: "Lord, if thou hadst been here, my brother had not died." And now we may notice the discriminating love of the Saviour. Mary required not, like her weaker sister, to have her faith called forth; instead, therefore, of conversing with her, as with Martha, he gave way to the strong emotions of his sympathizing heart: "When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto

him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!" "Jesus wept!" Precious drops of sympathy! for surely such they were. He could not weep the loss of Lazarus, whom he was about immediately to restore to life; but it is expressly said, "When Jesus saw her weeping, and the Jews also weeping, he groaned in his spirit, and was troubled." It was the sight of their woe which moved the Son of God to this expression of no ordinary sorrow. True, he was on the point of turning their mourning into joy; but what tender heart does not feel distress for the pain or grief of loved ones, even when conscious that that pain or grief will soon pass away? The exquisite sensibility of Jesus was aroused by the sight of woe in every human being; how deeply then would he feel the affliction of these his chosen and devoted friends! He felt for, and he felt with them. He mingled his tears with theirs; and such sympathy must have been balm to their wounded hearts. How truly did he realize the description of God given in the Old Testament: "In all their afflictions he was afflicted"! And, though it may be somewhat deviating from the line I have marked out for myself, of regarding Jesus as man, the pattern of our daily life, I cannot resist pointing out the unspeakable comfort we must derive from the remembrance that the deeply sympathizing Being, who wept at the grave of Lazarus, is our Lord and our God! A dying child pointed out this verse, "Jesus wept," as the best exemplification of the truth that "God is love." To return to my more immediate purpose, of deriving instruction from our Lord's example, we may learn from him that the true way of comforting the mourning and the bereaved is to mourn with them, to open our hearts to the sweet impulse of sympathy. A cold and unmoved manner towards those who are in sorrow may, indeed, drive tears from the eyes; but it will set the heart weeping: it is the very opposite to that which should mark the followers of Christ. Let us then endeavour to acquire tenderness of manner by cultivating tenderness of feeling; not that morbid tenderness, which may be more properly denominated selfishness, and which, wrapped up in its own sensations, is unheeding of the sensations of others, but that warm-hearted and generous tenderness which shines forth in our Lord and Saviour.

While the natural inference of some of the Jews who followed Mary was that the tears of Jesus proceeded from his great love for Lazarus, others said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Jesus, instead of vindicating himself, "again groaning, cometh to the grave. It was a cave; and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days." The burst of emotion which had followed the meeting of Jesus with Mary, and that which would naturally agitate her at the sight of her brother's grave, seems again to have obscured Martha's belief in the almighty power of her Friend; but he, in his infinite compassion, instead of reproving her, gently reminded her of their former conversation: "Said I not unto thee, that,

if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." Our Saviour's heart was ever in a posture of devotion. Communion between him and his heavenly Father was always going on; but it was for the good of those around him that this communion should be sometimes exhibited to them. There were no lights and shades in the perfect character of Jesus: every feature was full of brightness, and blended into one harmonious whole: the glory of God, and the good of man, formed his united and sole aim, the one inseparably connected with the other.

When the Lord had ended his thanksgiving, "he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Thus simply does the evangelist relate the working of this wonderful miracle.

And here, having already, I fear, allowed my interesting subject to carry me to too great a length, I will, for the present, leave the happy united family of Bethany, hoping at some future time to return to their history. I earnestly pray that by continual meditation on the records of our blessed Redeemer's most holy life, his graces may become imprinted on our hearts, and that, while our love for him shall grow daily more deep and fervent, reigning supreme within us, our earthly attachments may, like his, be distinguished by their tenderness, gentleness, disinterestedness, forbearance, and sympathy, proving that they are indeed the offspring of his divine Spirit. May our path through life resemble his, "shining more and more unto the perfect day." H.

THE TRUSTING AND LOVING CHARACTER OF CHILDREN*.

It is but a truism to assert that dependence is the great law of childhood's being. From the hour when it uncloses its eyes in its father's house, to the day on which it leaves it to assume the toils of manhood; from the first moment of its dawning intelligence to the completion of its routine of study; for its earthly support, for its progressive training; in unravelling the mysteries of its own existence, in deciphering the phenomena of the world around—it has been ordained by Providence that it shall lean upon the wisdom and the arm of others. And he who has ordained the law has implanted the principle to give effect to it. The child is trustful as it is weak—teachable as it is ignorant. It yields itself implicitly to the guiding voice: it wonders, but it does not doubt: it drinks in the truth, whose depths it cannot

fathom, but whose waters, it may be, are hereafter to well up from within, and give their colour and character to the whole of its after life. To teach the gospel, then, to such a child—to teach it, as I have observed, in all its fulness of present and blessed privilege, what is it but to seize on this golden hour of trustfulness, and win it for its heaven-appointed end? The child is feeling about for supports: you offer it one, present, unfailing, sure, whose unseen agencies encompass it on every side. It is living in a world of opening wonders; you have a tale to tell it which all the analogies of its existence predispose it to receive. A fallen world, outcast through sin; a Saviour God reconciling it to himself; a kingdom set up by him within the world, waging its daily contest with another kingdom there, the usurped one of Satan and of death; within his kingdom the Spirit of life to quicken, the holy book to teach; the very air peopled with intelligences, we know not what—evil angels indeed to hurt, but good angels to protect; and the little child the special object of their heavenly ministries, as they gaze now on the face of God above, now wing their way to earth on messages of peace and love; and then, himself, the good Shepherd of the fold, absent indeed from earth, that he may intercede for his people's sins, yet by an "ever-present absence" mingling with them still; "walking amidst the churches" (Rev. ii. 1, 2), taking note of the "works" of each; never so distant but that the youngest disciples, as they "journey" and "discourse" of him, may be "joined by him in the way;" never so far removed but that the pure heart (Matt. v. 8) of childhood may see him as he stands amongst them, tracing with the eye of faith the outline of his gracious form, or catching with the watchful ear the breathing of his loving voice: "Peace be unto you;" "Fear not, little flock;" "all this is a theme by whose side the pages of legendary lore, where childhood ever lingers, and, lingering, loves to believe must lose their interest; here is an anchorage for its trust, which, once made trial of, it will not hereafter desert for the shifting quicksands of the world. To walk by faith, and not by sight, will be the habit of its ripening years; and, taught thus early to look beyond the "arm of flesh," amidst the gathering storms of life, it will know what this meaneth, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; he shall not see when heat cometh; he shall not be careful in the year of drought, neither shall he cease from yielding fruit (Jer. xvii. 7, 8).

But the child loves as well as trusts.

It would seem to have been ordained that love shall be to the moral world, what the magnetic power is to the material one—the great attractive principle that draws all kindred natures to itself. It is by the force of this law that childhood so necessarily learns to love. The lullaby of its cradled infancy, the caresses of its opening childhood, the mother's gentle voice, the father's watchful eye, the guiding hand of sister or of brother, with each and every one the ready ear for its little tale of woes; all these are but so many manifestations of the heavenly principle, which preserves in our homes a trace, however faint, of the paradise we have lost. And so it is that, as they are put forth, day by day, silently,

* From "The Education of the Heart in Childhood:" a sermon preached at the visitation of the archdeacon of Derby, by the rev. H. J. Ellison, M.A., vicar of Edensor. London: Hatchards, 1847.

scarcely felt, by no effort of a conscious will, but by the progressive attraction of a hidden law, there has grown up within the child an answering principle of love for love. It clings to the outstretched hand, it flies to the bidden task; and, when at length some danger threatens the charmed circle, when a father's honour is impugned, or a brother's life is at stake, then it is that it feels how deep in its heart of hearts the love of family has struck its roots; with the child first, as afterwards amidst the distractions of life with the man, the lines of its tenderest interests will be ever seen converging to one point, the sympathies of its home.

But to the Christian child these things should be but types of the great spiritual realities amidst which it lives. You have to tell it of another Father, in heaven, whose eye of love is fixed upon it; of another brother there, whose hand is stretched out to lead it into paths of pleasantness and peace. You can speak of this eye as one that "never slumbers," of this hand as one that never fails. You can show it that in him a "great family" is gathered together in "heaven and earth" (Eph. iii. 15); "God, the Judge of all;" "Jesus the Mediator of the new covenant," the "innumerable company of angels;" the spirits of just men made perfect" (Heb. xii. 22-24). You can bid it observe, that all of beauty that it sees in nature, and all of bounty that it hears of in grace, are the gifts of its loving Father to the redeemed brethren of his elder Son; and that as a member of that family they are gifts to him; "that all things are Christ's, and Christ is his" (1 Cor. iii. 23), as a member of that family. For it is not surely, as some would say, that this parentage he has yet to gain, this brotherhood he has yet to seek. This were to throw back the blessing of his unconscious infancy, when he was "brought" to Christ, and "suffered" to be brought and "blessed" by him. This were to stamp his confidence as presumption, and his earliest lesson as a cheat, when he was taught to kneel and pray to him, "Our Father, which art in heaven." It is not that he has it yet to seek, it is that he has it yet to trust in and to feel. It is that he has to take hold of the hand of that elder Brother, and go in and out to his Father's presence. It is that he has to hear of the voice of love, till he grows accustomed to its tones. It is that he has to grow up among us in the perception of his heaven-born privileges; the King his Father, himself the king's son, eternal happiness for his inheritance, heaven for his home. He has, in truth, but to realize his true position, that so, having consorted with princes, he may have no taste for the vulgar haunts of sin; having his conversation in heaven, he may live "in the world, but not of it;" called to a kingdom, he may walk worthy of his calling, and only be careful "that no man takes his crown" (Rev. iii. 11). And then, as you tell him of these things, you tell him of one condition that is named for his continuance in the family, "My son, give me thy heart" (Prov. xxiii. 26). Will he refuse the condition? Receiving the glad tidings, as we have seen he will be so prone to do, in his trusting heart, will he repudiate them from his loving one? Not if it be true of the heavenly, as of the earthly relationship,

that "we love him" whom a daily experience teaches us "has first loved us;" not if it be true that the spell of his hidden presence exercises a more mighty mastery than all the attractions of our carnal nature: "I, if I be lifted up from the earth, will draw all men unto me" (John xiii. 22).

The Cabinet.

THE NATURE OF BAPTISMAL REGENERATION*.

—Now, if baptism be a means appointed by our Lord himself for the obtaining remission of sins and the assistance of the Divine Spirit for the purifying our souls, it may well be said that by it we are put into a state of salvation, especially when we add that, being admitted into the Christian church by this solemn rite, we are at the same time admitted to the use of all the other means of salvation appointed by our Lord, in the due use of which we have ground to expect from him those measures of divine assistance which we continually stand in need of. And hence we may learn, by the way, to understand clearly those expressions in our office of baptism, which some have objected against for want of considering the true import of them. In the exhortation before baptism of infants, the congregation is admonished to call upon God, that he will grant to the "child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost." We afterwards pray that God would "wash and sanctify the child with the Holy Ghost, that he may receive remission of his sins by spiritual regeneration;" that God would "give his Holy Spirit to the child, that he may be born again;" that God would "sanctify the water to the mystical washing away of sin," and would "grant that the child to be baptized therein may receive the fulness of his grace, and ever remain in the number of his faithful and elect children." And, finally, after baptism, we give thanks to God, "that it hath pleased him to regenerate the infant with his Holy Spirit, to receive him for his own child by adoption, and to incorporate him into his holy church." In the office for baptizing adult persons, we pray for the same things in their behalf, and, after their being baptized, do pronounce that "they are now born again, and made heirs of everlasting salvation, and pray that they may continue God's servants, and attain his promises," &c. All this is perfectly agreeable to the account which I have already given, namely, that those who are regularly baptized are incorporated into the visible church of Christ, and thereby entitled to the pardon of their past sins, and received into the number of the children of God through Jesus Christ. And, as they are dedicated to the Holy Ghost, together with the Father and the Son, so they have a right to expect and depend upon his assistance, so long as they do not wilfully violate their baptismal covenant: they are born again, or

* From "A Discourse concerning Baptismal and Spiritual Regeneration," by Samuel Bradford, D.D., late bishop of Rochester (A.D. 1736-1781) pp. 13, 14 and 26, 27; being No. 39 on the list of the Society for Promoting Christian Knowledge.

regenerated into a new state, entered upon new relations, and obliged to lead new lives: they are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to direct and influence, all its members, which do not resist and refuse his conduct. This is "baptismal regeneration," and what will be attended also with "the renewing of the Holy Ghost, where there is no obstruction to his sacred influence.... But yet it is too evident, from divers passages in their (i. e., the apostles') writings, and experience has confirmed to us the same thing, that both in their times, and ever since, there have been many who have enjoyed "the washing of regeneration," whose tempers and manners have demonstrated that they were not also "renewed by the Holy Ghost." Simon Magus was a notorious instance to this purpose; who, though the text tells us that "he believed and was baptized," yet was soon after told by St. Peter that "he had neither part nor lot in that matter" (i. e., the gift of the Holy Ghost), forasmuch as "his heart was not right in the sight of God," and that he perceived that "he was in the gall of bitterness, and in the bond of iniquity" (Acts viii. 13, 21, 23). I take it for granted that I need not insist upon any proof of this matter, but only further observe that "baptismal regeneration," when separated from "the renewing of the Holy Ghost," must necessarily be ineffectual to the salvation of men's souls. St. Paul, in my text, joins them together, as concurring in the work of our salvation; and our Saviour, in the place before cited, makes the being "born of the Spirit," as well as of "water," necessary to "the entering into the kingdom of God." St. Peter in like manner, where he mentions "baptism" as "saving us," adds, to prevent all mistake, "not the putting away the filth of the flesh"—not that merely—"but the answer of a good conscience towards God" (1 Pet. iii. 21), that also is necessary to salvation, namely, when the baptized person's heart, and consequently his life, agree with his profession and obligation. What St. Paul says of the Jews may be repeated with respect to Christians also, with a little variation of the words: "He is not a Christian, which is one outwardly; neither is that regeneration" (namely, such as will be effectual to salvation) "which is outward in the flesh: but he is a Christian which is one inwardly; and regeneration is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

THE NECESSITY OF EMBRACING THE GOSPEL.—Let those who enjoy the blessing of a preached gospel value it and embrace it. It is the word of eternal life. It is the proclamation of that only name under heaven given among men, whereby they can be saved. You hear of a salvation which millions of the human race never heard: you hear with a distinctness and plainness which was denied to holy men and saints of God in past ages, who by faith rejoiced in the types and shadows and promises of what you see and enjoy in its substance and reality. You are blessed with a knowledge of the everlasting gospel, a knowledge in comparison of which all the learning of this world is

but folly. God here discovers to you that which all the wisdom of men could never find out, even the eternal destiny of man. He has opened out to you the realities of the unseen world. His word tells you how to be happy for ever, how to escape the damnation of hell. He has commanded his gospel to be continually preached, which tells you that Christ the Son of God died for you, as the only method by which your sins could be forgiven, your guilt atoned for, and your souls saved. Our Lord Jesus Christ has proclaimed this on the earth; and he has sent his ministers to repeat it continually. Every Lord's day, to say the very least, you meet together in the Lord's house, to praise and pray, and to hear the word of God. Surely we may say, "He that hath ears to hear, let him hear." You cannot treat such privileges with contempt: you cannot listen to such a message with indifference, without incurring severe condemnation. Every opportunity neglected must surely be recorded against you, as an aggravated insult to the Majesty of heaven; and every message to which you have turned a deaf ear must hereafter become a swift witness against you, when the rejected Saviour himself shall complain: "I have called, and ye refused: I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, and mock when your fear cometh" (Prov. i. 24-26). If you reject the word of God now, he will reject you according to that word in the great day. If you will not hear now when you may, the day will come when you would give worlds, if you had them, for a moment's longer proffered grace, which you rejected during a whole life.—*Rev. J. B. Cartwright.*

Poetry.

SONNET.

No. VII.

(For the Church of England Magazine.)

"Rejoicing in hope."

REJOICE, rejoice, ye people of the Lord!

Though the near view be dark with divers ills,
The sun is shining on the distant hills;

And soon the spreading radiance will be poured
O'er the whole scenery, till with one accord

All hearts shall bless the Saviour. So he wills,
Whose word, already nigh, all nations fills
The earnest of a world to him restored.

The shadows yet a little while may last,
And stormy blasts the straggling truth assail;

But not less surely shall the truth o'ercome.

So have we seen the welkin overcast

With clouds, that often threaten'd to prevail:

At length the sun broke forth, and lapp'd the gloom.

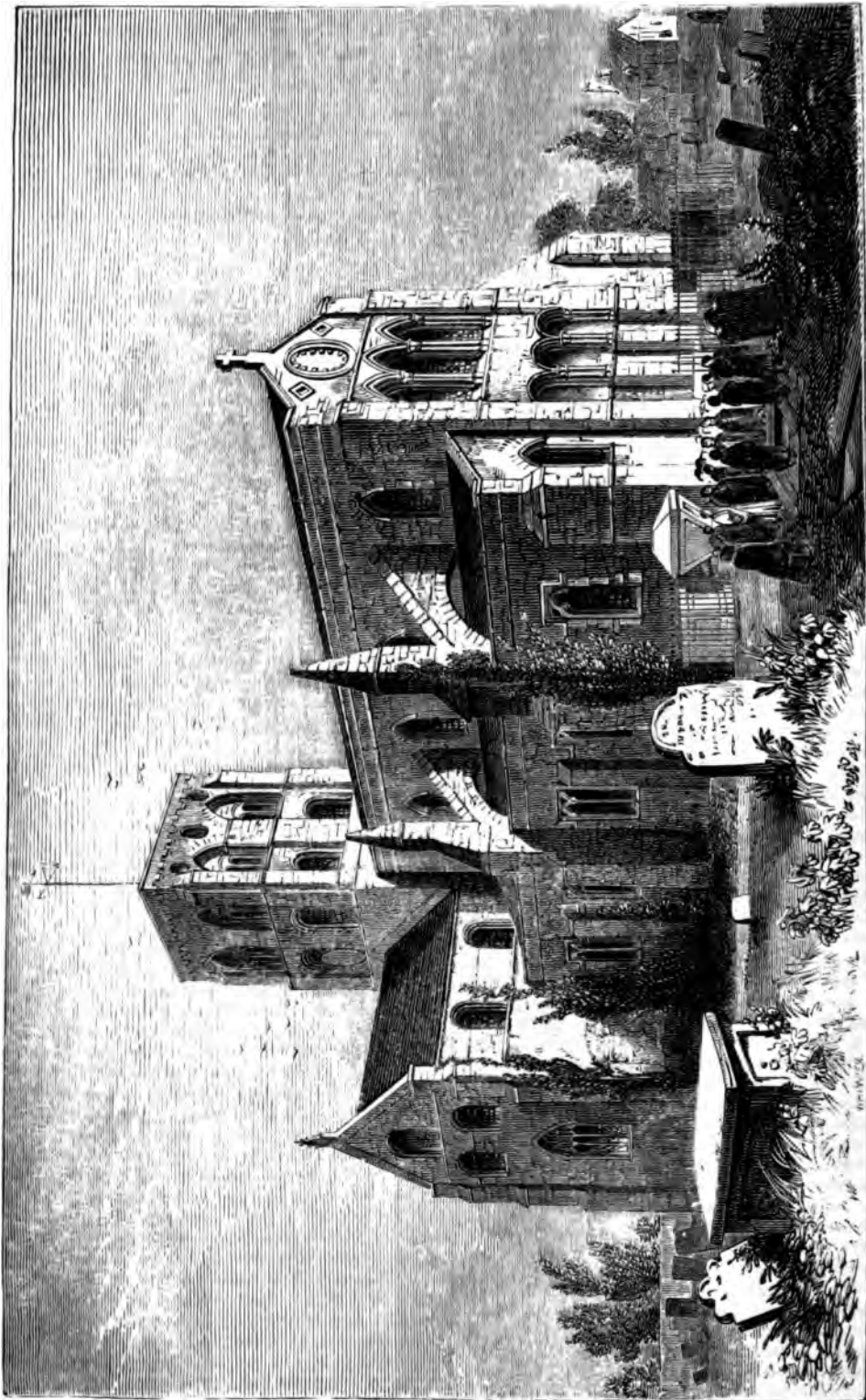
J. D. H.

London: Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON 24, NORFOLK-STREET STRAND LONDON.

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NEW ORLEANS, LOUISIANA

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 667.—OCTOBER 2, 1847.

SHOREHAM CHURCH.

New Shoreham is the smallest parish in the rape of Bramber, containing not more than 66 acres. It is 23 miles east of Chichester, 56 south-west of London, and 1 mile from the English Channel. It is seated on the river Adur, across which a suspension-bridge, similar to that at Hammersmith, has of late years been erected at the western entrance, shortening the distance from Worthing by about two miles. According to Camden the Adur was once navigable for large vessels as far as Bramber.

The parish of St. Mary, or New Shoreham, appears to have been included in that of St. Nicholas, now Old Shoreham, when the latter church was given by William de Braose to the foreign abbey of Saumur.

The church of New Shoreham is an exceedingly interesting specimen of Norman architecture. When it was "standing entire, it was a stately and spacious structure, extending in length from east to west about 210 feet, with a transept measuring 92 feet from north to south, and a tower rising from the centre of the cross 83 feet. The destruction of the nave has taken away one-half of the total length, spoiling the proportion of the building, and throwing the tower out of its proper position, as seen in a general view. It is not known at what time the church was thus mutilated....The nave had six arches on each side, supported by short and massy columns; but of these only two remain standing; and the aisles have been entirely swept away. The north and south arms of the transept are of plain architecture, with semicircular arches in the original windows; and the four great arches upon which the tower is built are also semicircular. The choir is of different character. The walls of this part rise considerably higher than those of the transept, and the upper windows have pointed heads. The original windows of the aisles have semicircular arches; but others, of the style of the fifteenth century, have been inserted in the south side. In

the eastern front the two forms of arches are placed together; three semicircular arches, with small windows corresponding to them, filling the lower story; three pointed windows giving light to the story above, and the gable being pierced by a circular window formed into a wheel by twelve little columns radiating from the centre, supporting as many small semicircular arches placed within the outward circle....The length of the choir is divided into five bays by pointed arches, springing from columns of moderate height; those on the south side having clustered shafts, whilst the opposite ones are alternately octagonal and cylindrical. The capitals of these columns are beautifully sculptured with ornamental foliage; and the outward mouldings of the arches are enriched with similar carving, disposed in a series of small branches waving round in a pattern of uncommon elegance. The second story is perforated with arches of varied shapes, but all pointed. The walls of the aisles are adorned entirely with semicircular arches, fretted with chevron mouldings. The south end of the transept has had a large window in the style of the fifteenth century inserted, and another stands over the western door....The tower partakes of the mixed style of the choir, having two stories of windows with semicircular arches, included in larger arches of the pointed shape. Above these arches are some circular ornaments, pierced in the walls, like very small wheel-shaped windows, three on each side of the tower. The roof of this tower is flat, and surrounded by a plain parapet supported by corbels" (Cartwright's "Parochial Topography of the Rape of Bramber").

Mutilated as this building now is, the architectural details within are still remarkable for richness and diversity. Considerable pains have been taken in repairing it. The windows have been refitted with Caen stone, and the ornaments of the columns cleared of the whitewash. Also, by the assistance of a grant, increased accommodation to the amount of 460 sittings has been provided for the poor.

In the aisle there are two brass figures of a man and woman, in loose gowns, without any inscription. They have been supposed to be those of a merchant and his wife of the time of Henry VI. or Edward IV.

The font is of Sussex marble, large, square, and standing on five pillars, having on two sides a circular arcade, on the other sides a zigzag ornament, of the early Norman style.

Anciently there was here a priory for Carmelites, or White Friars, founded by sir John Mowbray, knight. There was also a hospital, dedicated to St. James. No vestige of these now remains.

It was at Shoreham that Ælla the Saxon is said to have landed with fresh forces from Germany after the invasion by Hengist and Horsa. The Britons endeavoured to defend their country against this intruder; but Ælla was victorious, and formed one of those kingdoms commonly termed the Heptarchy—that of Sussex, over which he reigned. It was one of the smallest of these petty states, including Sussex and part of Surrey: it was also one of the weakest. Ælla was succeeded by his son Cissa, who is said to have reigned 76 years, and to have built Chichester. But this kingdom fell afterwards under the sovereignty of the kings of Wessex, who finally attained the dominion of all England. Sussex appears to have been generally the inlet to successful invasion. It was on this coast that William the Norman landed.

When we recall the history of those wars and devastations which have afflicted our forefathers, how deeply grateful should we be to him who has so long defended us, and permitted our country to repose in peace, undisturbed by the din of arms. Yet from the miseries heretofore endured much eventual good has arisen. The mixing of the different races that successively occupied Britain has contributed to form a people, if the phrase may be used, of better materials than if we had sprung from a single stock; and thus those peculiarities of what may be termed English character have been matured. These advantages are admirably illustrated by Alison in his excellent History of Europe.

PAPERS OF L. C.

No. IV.

TRAVELLING.—SOMERSETSHIRE.

It was an observation in a letter to a traveller, from one of her correspondents: "It is remarkable, I think, as you are so fond of travelling, that you have so much of it. It is seldom our circumstances favour the indulgence of our tastes." This remark set me thinking: perhaps such is the perversity of human nature, we say we have not the thing we should like, because we do not like what we have. In the very instance in question, any one would like the thought of travelling; but the traveller alone knows the incidental difficulties and attendant fatigue. I, for one, would try to pass over these; and well pleased shall I be, if the account of my travels may at any time afford a measure of amusement or profit to any other. Here am I then, after a

tossing night, quietly seated in the saloon of the steam-packet, waiting till the tide shall serve to carry us on our way to Bristol. Interesting to voyagers to obtain tidings during the hours of night. "What time? Where are we?" "One in the morning. In the heavy sea off St. David's in Pembrokeshire. No danger, though the vessel does toss about so tremendously." At morning-light who does not long for the deck again, to see how safe the noble vessel looks, as she triumphantly dances over the threatening-looking waves? One moment, nothing seen but the sky; the next, a long reach of waters, seen between the sails and masts. How safe she looks! Yes; and we are safe while kept by him who heard and answered the appeal, "Master, carest thou not that we perish?"

How pleasant to hear the well-known names of places visited in days of "and lang syne!" or, as the English song says,

"In the days when we went gipsying,
A long time ago."

Hurlstone Point, Porlock and its bay, Minehead—how natural the names sound! But the long line of distant country stretched before me in one faint and unvarying grey would have given little idea of the country known and admired in years past. The eye turned opposite to the nearer coast of South Wales, varied with meadows, villages, and in some parts projecting rocks. But southward again! For the ideas brought up by even that distant glance of Somersetshire dwelt on the mind; and I thought, why not retrace some of the excursions made there? why not recall some of the pleasures enjoyed there? Those who have travelled in distant lands are often applied to for a sight of their memoranda; and perhaps incidents in our own land would not have a less, though a different kind of interest.

My employment here may be likened to that of one who should find a rose sketched or outlined long since, and should undertake to finish it. The flower and the record, too, may derive a particular interest from the remembrance of friends who looked at the drawing, or shared in the excursion; for the thought arises, What changes have passed since then!

It was on a fine morning in the beautiful month of October that we saw a fine old mansion at N—e. We admired the lofty hall, with its beautifully-carved ceiling, and its numerous family portraits of those who, one after another, after dwelling in this mansion, or being nearly allied to its possessors, have gone down in the dust: their place on earth knoweth them no more; the eye that saw them sees them not; and those in whose memories they were enshrined are gone after them; and the stranger reads their names, and believes that once they lived and died; and this is all! All? No; there are other memorials of them in the little church just by: the inscription on a beautiful marble monument told us how the lady of the mansion died young and lovely and lamented. There are still other memorials: there is a book of remembrance written. If it is a solemn thought, What is the account given of all those whose semblances we have seen before us? how is the thought deepened in its solemnity when we ask the same question respecting ten

thousand times ten thousand and thousands of thousands! But what words in human language shall describe the thought, What is my account?

Similar feelings were awakened when we visited the mansion-house of St. A——s. This place had often changed its inhabitants, and for the last three years had been deserted. Now it was being arranged for the reception of a new master; but the improvements were as yet begun only within the house—without were evident marks of neglect. The paths, once so neatly kept, were overgrown with moss and groundsel, and young shoots of roses; the laurel-trees almost met overhead on each side the narrow walk; the mulberries had dropped on the ground, and no hand had gathered them up; the broom, not asking the care of the gardener, blossoming all the spring and all the summer and all the autumn, sent up its long spikes of golden blossoms through the dark shrubbery. We went on, now admiring the wild beauties near us, now looking opposite the mansion to the cluster of fine trees, on which the noon-day sun shed its bright rays. We looked through doors of painted glass into the grotto; the ground paved with pebbles, arranged in the most exact order; the sides and ceiling adorned with beautiful shells, some placed in rows, others formed into resemblances of roses and other flowers. Then we admired a cool shady alcove, made of the knotted roots and branches of trees, and furnished with seats inviting to rest and quiet. Then, being permitted to view the interior of the house, we saw the hall, with its usual decoration of family portraits, of several of which our guide gave us some little information. "Those three little dears that look so pretty," and she pointed to the portraits of two little girls in stiff silk dresses, and to that of their brother in his gold-laced dress, "those three were all carried out of the house in one month." A short and simple tale; but it brought visions, unlike the gay sunshine and the cheerful faces around me. I thought of the snow-white shroud, the narrow coffin, the train of mourners; the mother's anguish, as the muffled bell from the old church-tower echoed against the hill, over which those children had climbed in their youth and health and beauty. Yes;

"The world's a room of sickness, where each heart
Knows its own anguish and unrest:
The truest wisdom there, and noblest art,
Is his who skills of comfort best."

But this has almost made me forget what else we saw worth remembering in that mansion. Yet were there valuable things there, treasures of art and nature. There was a marble slab, which we stood long to admire: it was made of hundreds of specimens of different marbles, highly polished and curiously inlaid. There was a collection of rare fossils and minerals, and china vases of immense size, and richly-stored cabinets from distant lands. But the hand that had arranged them was cold; and the eye that had delighted in them was dim in death; and they had passed to other possessors, who, in like manner, must soon leave them. And, were there no treasures on earth more hard to leave than these, parting would be an easy thing. But there are treasures so intellectual, so wound about the heart, so bearing the very impress of religion, that the chief treasure

must indeed be in heaven before we can joyfully consent to leave the earthly one.

Among the recollections that crowded on my mind when Somersetshire was in view was that of a Sunday morning, when, long before the time for going to church, we set out to pay our visit to poor old Mary. There are those who can recall the hour, and trace in memory every step we went—up the steep, where we had so often paused to admire the beautiful butterflies playing over the purple-blossomed teasles; and along the field, from whence the eye commands a view of the Channel, and Wales beyond; through the little wood, sloping on our right to the brook, whose soothing murmur falls on the ear: the path through the wood was strewn with leaves; long wreaths of ivy twining round the knotted branches of the oaks; down the steep glades, as far as the eye could reach, ferns, and mosses, and tangled grass; between the trees many beautiful glimpses of distant country. But the most attractive object, and that which just then brought itself into notice, was the little church, with its bell distinctly heard. But first through one more field, and we received poor Mary's welcome to her solitary room, where she had been for the last seven years, without, at any season of the year, a blink of fire to gleam on the roughly-plastered walls; but just at this time the sun shone pleasantly through the square and oblong and diamond-shaped window panes, and fell on the little store of books in the window, from which, though she could no longer see to read herself, she delighted to hear others read, of a world where sin and sorrow shall never be felt or heard of any more. The Sun of Righteousness then shone upon her soul; and now, I doubt not, she proves that the Lord is her "everlasting light," and the days of her "mourning are ended."

I used to be told never to be ashamed to say, "I do not know;" and so I may at once confess that I inquired in vain as to the history of Washford abbey. When was it founded, and by whom? What aching head here sought retirement from a restless world? Who, self-deluded, thought to merit heaven by a round of formal devotion and carefully-enumerated prayers? Who, amid the gloom of papal darkness, looked with faith to the cross on Calvary, and was taught to pray to him who is a Spirit, in spirit and in truth? All these questions are unanswered now; no vestige of the former inhabitants, no murmured echoes of their matins or their vespers. All that remains of the abbey is now converted into out-houses belonging to an adjoining farm: bunches of fern are growing out of many crevices in the walls; and ivy, with green and clustered berries, is mantling the arches and turrets. We could distinguish what had been the great gate of entrance; and in another the row of beautiful gothic windows seemed to designate the place within as the chapel. We had tried in vain to decipher the letters over the arch through which we entered, and to fancy the meaning of the antique figures on each side. But one thing we could all understand—the carving in the centre presented an image of him who bore the cross and endured the shame: there are the outstretched arms, and the nail-pierced feet. Superstition may have bent in useless adoration before the image; but let the

traveller's heart ascend in sincere devotion to him who is here represented.

I might tell of many journeys between romantic hills, and through lanes where the trees met overhead, and made early darkness on those sweet autumnal evenings. But I would rather have one glance at the sea, "the ever, ever free." We gained the steep ascent to Minehead church; and then onwards, higher and higher, till the church seemed in a valley below us, and then over the short dewy grass on the North hill. It was bright sunshine; but the shadow of innumerable clouds played over the tranquil water, and over the sandy beach, and the extent of flat country near the sea. The clouds always cast shadows; but in general they are so mingled with the shadows from earthly objects that we do not discern them. And thus things above are always casting their impressions on us; but we cannot discern them, till our hearts present a calm and even surface on which to reflect them.

There is now, I believe, more than one church at Bridgewater; but some few years since there was only one: an elegant church, with a lofty spire, and richly-carved work within, of dark mahogany, and its altar-piece—the name of the artist is unknown; but the devotion of the beholder is warmed as he gazes on the picture. There is the cross, and the marks of blood upon it—blood extorted by the cruel nails that once fixed to the cross the Lord of the universe; and there he lies, pale and cold in death. There is Mary Magdalene, with the long sunny hair, with which she once wiped those blessed feet, after she had washed them with the tears of grief and love. There, too, is Mary, the mother of the blessed Saviour: she is pale as the corpse beside her; and her eyes are closed, as his are. But she is not dead, though the prophecy is fulfilled, and the sword has pierced through her own soul also. She is not dead, but she has fainted; and the beloved disciple, the holy John, he to whom it was said, "Behold thy mother!" is, as a son, supporting her and comforting her. And there is the other Mary: she stands close by the cross, her eyes glistening with tears, her arms outstretched in a transport of grief and wonder and adoration. Yes; adoration! For there is a gleam of light upon the cross, and there is a gleam of faith and hope in her tearful eye. Many a traveller has gazed here. Some, I know, have now reached the purchased glory, and understand the mystery they loved to look into while here. Thus woke the lyre of one of these; and he and his fellow-traveller both now see as they are seen, and know as they are known, beholding the "chief among ten thousand, and the altogether lovely":

O wondrous semblance of the Saviour's woe!
Thou breathing canvas! Let my tears o'erflow:
Let gratitude and grief possess my breast,
While I contemplate love in death's concealment.
Behold, did sorrow e'er resemble thine?
In the fierce day of wrath the hand divine
Hath sore distressed thee. Surely there was none
To tread the wine-press—this thy work alone.
But wherefore art thou stricken? O'er thy head
Why are the vials, fraught with vengeance, shed?
For our transgressions he is put to shame:
To bear our woes the meek Redeemer came."

L. C.

VESUVIUS AND ITS VICINITY*.

I HAVE now to relate to you the particulars of an excursion which I am sure will surprise, and, I hope, interest you.

We found, upon inquiry, that it was quite possible for even an invalid to visit Vesuvius, as chairs and bearers were provided for those who were not able to ascend unassisted. We therefore determined to avail ourselves of the first fine day that should offer, that we might not run the risk of disappointment, and accordingly left Naples at eight in the morning. We had a very pleasant ride to Resina, a village almost at the foot of the mountain. The road to this place runs round the bay, and is excellent, being paved with lava. We scarcely lost sight of the sea the whole way; and, as this part of the coast is a very favourite one for summer-houses and gardens, we had in view a constant succession of most delightful residences. The royal palace of Portici is passed just before reaching the village of Resina. Under these two places is buried the ancient town of Herculaneum, which we hope to visit at a future time.

Upon our arrival at Resina, our driver stopped at a little inn, where we were soon surrounded by a number of guides with their mules and asses; the latter for our conveyance over the fields of lava and cinders, which must be passed before the actual ascent of the mountain is commenced. We were at first almost deafened by the noise and clamour of the guides, but, after some time, made a bargain with one who possessed two asses. The latter, however, were very inferior animals; but we were obliged to be contented with them, as all the best had been hired before our arrival. At last we were mounted, and I am sure our cavalcade would have excited a smile could our dear friends in England have seen us. W—— led the way, as his beast of burden was a more willing labourer than the one I was so unfortunate as to possess. I followed with the guide walking beside me, the latter carrying a stout stick, which appeared likely to be in constant requisition to urge our poor animals forwards.

The early part of the journey was through the vineyards bearing the *Lachryma Christi*: the path itself is very rough, being full of large stones, cinders, and little hillocks of lava. As we gradually ascended, the view became more extensive, and the bay, with its beautiful expanse of sea and lovely shores, was spread out before us; but I could for some time pay no attention even to this attractive scene, so much was I interested in the objects immediately before me. A wide waste of lava surrounded us. "The broad streams of what once was fire stricken, as water into ice, to hardened cinders and blackened rock, but all broken and furrowed. Above this dolesome plain tower up abruptly the summits of the double mount Somma and Vesuvius, the latter wreathed in its own smoke." I never could have imagined such an awful scene of desolation as that which lay around, and it seemed almost impossible that the quiet mountain before us could have ejected such an enormous sea of lava. The path now became more steep as we approached the hermitage, and the winding way was so narrow that there was barely

* We extract this interesting account from a work we have before recommended, "Letters from the Continent to a beloved Parent;" by a Clergyman's Wife. London: Seeleys. 1846.—Ed.

room for two animals to pass. In consequence of this, W——, who went first in this voyage of discovery, was rather disagreeably situated when he overtook a gentleman whose refractory beast, instead of proceeding towards the mountain, was absolutely bent upon returning home before it had completed its usual task: as its rider was not inclined so to do, a resolute conflict took place, which rendered it precarious for any one to attempt to pass. The stranger proved an Englishman, and, after causing some considerable amusement by the scene, he overcame the determined will of his quadruped, and pursued his journey in peace.

When we arrived at the Hermitage, the monks who reside there pressed forward to offer us refreshment, consisting of the *Lachryma Christi* and some oranges. At a short distance was the place where we were to leave our animals until returning from the ascent. Here we found between twenty and thirty horses, mules, and asses, resting from their labours. A ragged set of men were also in attendance with a chair to carry up any person who might be unequal to the fatigue of climbing the rough sides of the mountain. Two *gens d'armes* were on the spot; and very necessary guardians I should imagine them to be among such lawless beings. After much vociferation and argument we made an agreement with the palanquin bearers; and in a few minutes W—— was elevated on their shoulders in his chair of state, on his way up the mountain. My guide fastened a leather strap around himself, and giving me hold of the two ends, desired me, with its help, and that of a stout stick he placed in my hands, to raise myself up the rugged ascent. We had proceeded in this way for a short distance, when W—— found that he dare no longer go on in the chair; and, on signifying his wish to descend to *terra firma*, his guides, who appeared to be accustomed to such a change of purpose, surrounded him, and one seized his cloak, another his stick, while no less than six or seven disposed themselves around so as to form a complete support, and thus dragged him up the mountain. We had many companions for our expedition; for, the weather having been stormy for some time, several persons besides ourselves had taken advantage of the fineness of the day.

Upon reaching the summit of the crater, how awful was the spectacle presented to us! We stood on the verge of a gloomy amphitheatre, from many parts of which issued smoke. The steep sides of the descending crater led to a sea of lava, in the centre of which arose a cone or chimney, from whence the fire, smoke, and stones were proceeding. As we sat and rested for some time, watching the changing phenomena of the volcano, several immense masses of stone were ejected, the noise accompanying them being like cannon, booming awfully on the ear. Our guides all said it was dangerous to attempt ascending the small cone; nevertheless a party of English accomplished it in our presence, but they were obliged to retreat precipitously, or they must have been injured by the fire and stones which fell where they had been standing. Even where we had taken up our station the heat was very great; and our guides cooked some eggs in the smoking lava close by. On many parts of the crater was a most beautiful appearance of delicate efflorescence: this we found

was the crystals of sulphur, which are continually being deposited on the points of the rocks. I collected some specimens of these, close by the place where we sat, of every varying hue, from the deepest orange to the most delicate yellow.

Our descent was made much more speedily than the ascent: W—— was again obliged to commit himself to the care of his *lazzaroni*, while my guide conducted me to a path quite in an opposite direction to the one by which we had ascended. It was composed of the finest cinders, which covered our feet and anoles, even being sometimes up to our knees; and we were both glad to find ourselves again at the bottom. It was rather a difficult matter to satisfy the bearers; and the *gens d'armes* put in their request for a bottle of wine. After some trouble, we succeeded in adjusting the various claims of the clamorous throng that surrounded us, and thankful were we when, having dismissed them, we were able to pursue our homeward route to Resina, where the carriage hired for the occasion was in waiting.

The fatigue experienced by us both was great; at first the effects upon my dear husband were alarming, but I am thankful to tell you that he is now perfectly recovered, and I hope will not sustain any serious inconvenience. We are looking forward with no little pleasure to the excursions we propose making to Pompeii and Herculaneum; and in my next letter I hope, my dear father, to be able to give some further account of Vesuvius. We have access, in the libraries here, to many most valuable works upon Naples and its neighbourhood, and I shall endeavour to collect from them any information that seems likely to interest you.

While the impression is still vividly before me of the aspect presented by a city of "time gone by," I will attempt, my dear father, to give you some idea of the scenes we have this day witnessed.

We quitted Naples at an early hour, and had a pleasant ride through the villages of Portici, Resina, and Torre del Greco, until we came to Torre del' Annunziata, which is about eleven miles from Naples, and one mile and a half from Pompeii, the place of our destination. We now drove through cross country roads, till, unexpectedly arriving at a gate, we were told we must descend from the carriage, as this was the principal entrance to the buried city, and no vehicle was allowed to proceed further. We took a guide with us, and entered by the old Roman road, or street of tombs. The latter present a most singular appearance, and some of the inscriptions still remain to inform us of the names of the ancient Romans whose ashes repose beneath. Most of the tombs are of marble, and some of them exhibit considerable beauty in the sculptures with which they are ornamented. The first house we entered is supposed to have belonged to one Diomedes: the bones of his family were found in the cellars of his dwelling, where they had fled in vain for refuge from the shower of ashes, which at last overwhelmed them. This habitation is considered the only perfect specimen of a suburban villa. A small garden adjoins it, which is enclosed within its walls: at the gate of the latter a skeleton was discovered, which was thought to have been that of the master himself. The houses of Pompeii are but

one story in height, and the rooms struck us as being very small—the bed-rooms even inconveniently so; but we may suppose the Pompeian, like the present Italian race, would live principally in the open air, and this consequently would not prove so inconvenient as in a colder climate. After passing through the city gate, we entered several of the houses, upon each side of the elevated pathway: several of those that had been shops bore evident marks of the purposes for which they had been used. Thus the *café* (as our guide termed it, though more properly the *thermopolium*, or shop for hot drinks) has still on the marble counter the marks left by the drinking cups. In a mill, or bakehouse, was an oven, which appeared as bright and ready for use as if, instead of having been buried nearly 2,000 years, it was recently fitted up. One house, that of the dramatic poet, I believe, has the walls still covered with beautiful frescoes, and its court is paved with marble mosaic. Even the common dwellings had their pavement formed of an inferior kind of mosaic, of a checked black and white pattern: in many instances a beautiful and regular figure is visible, and in one house a man stood ready with a sponge to wet a portion of the pavement, and show us how beautifully it was inlaid with precious marbles.

We now entered the forum, and, ascending some steps which conducted to the temple of Jupiter, we stood still to gaze on the impressive scene of desolation before us. Broken columns, overthrown temples, and ruined houses, tell but too plainly the extent of the devastation occasioned by the awful visitation. The excavations extend over a considerable space. I had imagined we should descend into Pompeii, as is the case when entering Herculaneum, but it is the reverse, and the effect is perhaps the more striking when the eye is able to take in at a glance the disinterred city of past ages, and the beautiful country around.

We were much interested in the baths, which give a vivid idea of the extent to which the luxury of bathing was carried by the ancient Romans. Those in Pompeii are divided into three distinct parts, two of which were occupied by sets of baths, and one devoted to the fire-places and servants of the establishment. In the *tepidarium*, or warm chamber, was found a brazier made entirely of bronze, with an iron lining. These things are still in constant use with the inhabitants of Italy, and are to be seen in every house during the winter season. From the *tepidarium* a doorway conducted to the *caldarium*, or vapour bath. The luxury which is apparent in these, as well as in the other public buildings of Pompeii, would be a matter of surprise were we not aware that the ancient Roman lived in public, and depended on the public for his amusement and pleasure. Mr. Sismondi remarks, that "a citizen of ancient Rome generally went abroad very early, and returned only for his evening repast. In short, he lived on the forum, at the bath, at the theatre, any where but at home, where he came only to eat and to sleep in a small room without a window, or with a very small one above his head close to the ceiling, scarcely any furniture, and no chimney." But to return to our visit to Pompeii. We were conducted to the public prison where the skeletons of two poor wretches were found with

the fetters still remaining upon them. The latter are now to be seen in the museum at Naples. The last place we visited was the amphitheatre, where the gladiatorial shows and other amusements were exhibited to the people. Even the dens of the wild beasts are still existing, and some of their bones were found when the area was excavated.

Among the many interesting things which have been brought to light, are the articles belonging to the toilette of the Roman ladies, loaves of bread in the state of charcoal, corn which appears as conglomerated black glossy grain, surgical instruments, and culinary utensils.

Workmen still continue to make excavations, but on so small a scale, that many years will elapse before all the treasures of this buried city are disinterred. Every object of interest found is immediately removed to the museum at Naples. We could have lingered the whole day amidst these ruins: the silence that reigned throughout the deserted streets and temples, the clear blue Italian sky above, and the mountain reposing in its unawakened power before us, united to form an impressive subject for meditation; but we had already staid too long, and were obliged to leave before we had half satisfied the deep interest we felt in all that related to Pompeii.

As we passed out at its gate, we paused at a little locanda to procure some refreshment. Here a poor woman came to inquire if W— were a physician, as her son was ill, and she thought the *forestiero* might be one.

It is astonishing, after having witnessed the fate of Pompeii and Herculaneum, that the inhabitants of this region should still continue to build and live over the very spot where formerly such a dreadful catastrophe occurred; but so it is; and when we ask the inhabitant of Resina if he is not afraid, his answer is: "No, that there is always time to escape, and there is not so much fear for his abode as for Naples, his village being built on lava, which cannot be so easily disturbed by earthquakes as the soil on which the capital stands."

When considering the fate of Pompeii and Herculaneum, as connected with the volcanic phenomena of this region, it will be interesting to look back to past ages, and mark the development that has been made at different periods of the existence of subterranean fire. The active volcanic region of Naples may be considered to extend from Vesuvius and the Phlegræan Fields to Procida and Ischia. Throughout this space minor manifestations of this mighty agency are continually taking place, but it is at Vesuvius that, since the Christian era, the most important have been exhibited.

Before that period, terrific outbreaks took place in Procida and Ischia, and so tremendous were the volcanic phenomena exhibited in the latter island, that they gave rise to the heathen fable of the giant Typhon, "from whose eyes and mouth fire proceeded, and who hurled stones to heaven with a loud and hollow noise." There are no less than twelve principal cones in this island, and it has been suggested from these extensive manifestations of internal fire, whether, in the ages during which Vesuvius was in a quiescent state, it did not serve "as a safety-valve to the whole *Terræ Labor*." At different times in the earlier ages

Greek colonists were compelled to abandon Ischia, from the eruptions and earthquakes which took place.

During this period, and until the year 63 of the Christian era, Vesuvius was apparently an extinct volcano. The sides of the mountain were covered with richly-cultivated fields, while the interior of the crater was clothed with vines. From 63 A.D. to 79 several shocks of earthquakes were experienced, giving the first symptom of reviving energies; and at last the awful eruption of 79 gave evidence that the volcanic fire, after a cessation of ages, had returned to its ancient sphere of action*.

* Fortunately for the interests of science we have a most accurate account from the pen of the younger Pliny, who describes, in his letters to Tacitus, the event which buried for ages several important Roman towns, and deprived him of a near relative. Pliny thus writes: "He (that is his uncle) was at that time, with the fleet under his command, at Misenum. My mother desired him to observe a cloud which appeared of a very unusual size and shape. He immediately arose, and went out upon an eminence, from whence he might more distinctly view this uncommon appearance. This extraordinary phenomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I pleased, to attend him. I rather chose to continue my studies. As he was coming out of the house, he received a note from Rectina, the wife of Bassus, who was in the utmost alarm at the imminent danger which threatened her; for her villa being situated at the foot of the mountain there was no way to escape but by sea; she earnestly entreated him, therefore, to come to her assistance. He ordered the galleys to put to sea, and went himself on board, with the intention of assisting not only Rectina but several others; for the villas stand extremely thick on that beautiful coast. When hastening to the spot from whence others fled with the greatest terror, he steered his direct course to the point of danger; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motions and figures of that dreadful scene. He was now so near the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ship, together with pumice stones and black pieces of burning rock; they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountains and obstructed all the shore. Here he stopped, to consider whether he should return back again, to which the pilot advising him, "Fortune," says he, "befriends the brave: carry me to Pompeianus." This person was then at Stabiae: my uncle found him in the greatest consternation. The more to dissipate his fears, he ordered, with an air of unconcern the baths to be got ready, and then sat down to supper with great cheerfulness. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out, it was thought proper therefore to awaken him (from a sleep into which he had fallen). He got up and consulted with his friends whether it would be most prudent to trust to the houses which now shook from side to side, with frequent and violent concussions, or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two. They went out then, having pillows tied upon their heads with napkins, and this was their only defence against the shower of stones that fell around them. It was now day everywhere else; but there, a deeper night prevailed than in the most obscure darkness, which however was in some degree dissipated by torches and other lights of various kinds. They thought proper to go down further upon the shore, to observe if they might safely put out to sea, but they found the waves still exceedingly high and boisterous. There my uncle having drunk a draught or two of cold water, threw himself down upon a cloth that was spread for him, when immediately the

After this dreadful resuscitation of the volcano, a continued series of smaller eruptions occurred for several succeeding centuries, and in 1036, during the seventh, the first stream of lava, of which we have any accredited account, burst forth. Another eruption occurred in 1047, another in 1138, after which there was a cessation of 168 years, till 1306.

Except a slight outbreak in 1500 there was again a pause till 1631, but during this interval there was such active volcanic action in Etna, as to give rise to the conclusion that it served as a vent for the lava, &c., which would otherwise have found a passage in other parts of Italy. At this time also a most singular event took place in the Phlegrean Fields. A new mountain which still bears the name of Monte Nuovo, was thrown up, in about twenty-four hours. From 1666, up to the present time, there has been a constant series of eruptions, at intervals, rarely exceeding ten years, and oftener occurring much more frequently. Those of 1776 and 1777 are described by an eye-witness, sir William Hamilton, in his splendid work on the "Campio Phlegreæ." The eruption of 1779 was also witnessed by him, and was remarkable for the beauty and grandeur of its phenomena†.

An interesting account of the eruption of 1793 has been given by Dr. Clarke, who happened then to be at Naples, and his observations made upon the spot, and at the time, give us a lively picture of the scene that must have been exhibited

flames, and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to rise. He raised himself up with the assistance of two of the servants and instantly fell down dead, suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and being frequently subject to a difficulty of breathing. As soon as it was light again, which was not until the third day after this melancholy accident, his body was found entire and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead." This interesting account continues with the observations the younger Pliny made from his safer but still very dangerous situation.

† "A month before, the volcano gave the usual warnings of an approaching paroxysm, by internal rumbling noises and frequent jets of smoke and red hot stones. On Aug. 5th it was in a state of violent agitation: white and sulphurous smoke issued continually from the crater, and lay piled up, cloud upon cloud, until a mass was accumulated four times the height and size of the mountain. Stones and ashes were also sent up to a height of 3,000 feet and upwards. A quantity of lava also took its passage down the side opposite to Somma." On the Sunday "at about nine o'clock there was a loud report which shook the houses of Portici and its neighbourhood to such a degree, as to alarm the inhabitants and drive them out into the streets, and, as I have since seen, many windows were broken and walls cracked by the concussion of the air. In an instant a fountain of fire, liquid and transparent, began to arise, and, gradually increasing, arrived at so amazing a height as to strike every one who beheld it with the most awful solemnity. I shall scarcely be credited when I assert that to the best of my judgment the height of this stupendous column of fire could not be less than three times that of Vesuvius itself, which rises 8,700 feet perpendicular above the level of the sea."—*Sir William Hamilton*.

‡ The eruption which then took place was a most destructive one. The town of Resina, which had been built over the buried city of Herculaneum, was completely overwhelmed. It is said that seven streams of lava issued at once from the mountain, destroying several villages that were situated at its base.

when the volcano was in active operations. In speaking of Vesuvius we must not consider its action as confined to the bare spot occupied by the mountain. No; this active volcano is but a vent for the mighty forces which are at work within the bowels of the earth, and which extend their influence over an area of many miles in circumference. Within the circuit of the Bay, at different and distinct parts, are divers manifestations of this wonderful power; thus we must regard the baths of Nero at Baia, the Stuffs of San Germano, the Solfaterra which is continually giving out smoke, the Grotto del Cane, at lake Agnano, the hot Thermal spring of the temple of Serapis, and the phenomena exhibited in the island of Ischia, as so many parts of one mighty whole, "which, did it not find a continuous vent from the open mouth of Vesuvius, would prove destruction to the entire country around."

When viewing the wonderful effects of a power

§ "It was in the month of February that I went with a party to the source of the lava for the first time, to ascertain the real state of the lava when it first proceeds from the volcano. I found the crater in a very active state, throwing out volleys of immense stones, transparent with vitrification, and such showers of ashes, involved in thick sulphurous clouds, as rendered any approach to it extremely dangerous. We ascended as near as possible, and then, crossing over to the lava, attempted to coast it up to its source. This we soon found was impossible, for an unfortunate wind blew all the smoke of the lava hot upon us, attended at the same time with such a thick mist of minute ashes from the crater, and such fumes of sulphur, that we were in danger of being suffocated. I found we must either leave our present spot or expect instant death; therefore covering my face with my hat, I rushed across the lava to the other side, having my boots only a little burnt, and my hands scorched. Having once more rallied my forces, I proceeded on, and in about half an hour gained the chasm through which the lava had opened itself a passage out of the mountain. To describe this sight is utterly beyond all human ability; my companions shared in the astonishment it produced. All I had seen of volcanic phenomena before did not lead me to expect such a spectacle as I then beheld. I had seen the vast rivers of lava that descended into the plains below, and carried ruin and desolation, but they resembled a vast heap of cinders, or the scoria of an iron-foundry, rolling swiftly along, and falling with a rattling noise over one another. Here a vast arched chasm presented itself in the side of the mountain, from which rushed, with the velocity of a flood, the clear vivid torrent of lava in perfect fusion and totally unconnected with any other matter that was not in a state of complete solution—flowing with the translucency of honey, and glowing with all the splendour of the sun." "Sept. 5.—Vesuvius continues to throw most superbly; the lava flows again: at sunset it assumed that Tyrian hue which it assumes some times, and which has a glow which defies all description. I had undressed myself, and was prepared to get into bed, when a violent shock from the mountain agitated the door of my room, so as to startle me not a little. I went into my sitting-room, and upon opening the window towards the mountain, I perceived all the top of the cone covered with red hot matter; at the same time such a roaring was heard as to make me expect something more than common. In an instant a column of lucid fire shot up in the air, and after ascending above half the height of the cone itself, fell in a glorious parabolic girandole, and covered nearly half the cone with fire. This was followed, after an interval of about thirty seconds, by a shock which agitated the doors and windows, and, indeed, the whole house, in a most violent manner; immediately after this shock the sound of the explosion reached us, louder than the greatest cannon, or the most terrible thunder, attended with a noise like the trampling of horses' feet, which of course was nothing more than the noise caused by the falling of so many enormous stones."—*Dr. R. Clarke.*

which could bury in a short space of time great cities, it assists us in forming a conception of its magnitude to see the effects often produced upon the volcano itself. At the principal eruptions, the whole form of the mountain is often changed. Sir W. Hamilton says, "10,000 men working for a century could not effect such an alteration as was produced by the hand of nature in a few hours during the eruption of 1794." Another astonishing change took place in the year 1822. From the end of the 18th century up to this time the crater had been filling up from the falling in of part of the cone, and from the lava which had boiled forth. It was in this state when the eruption of 1822 took place, and such was the force of the volcanic principle that the whole accumulated mass was thrown out, while upwards of 800 feet of the cone was blown away, reducing the height of the mountain from 4200 to 3400 feet.

Surely these wonderful manifestations of might and power, these rocks uplifted, cities buried, and new mountains formed, are calculated to strike awe into the mind of every spectator, and to raise his conceptions of the majesty and omnipotence of that Being who "laid the foundations of the earth;" who "looketh on the earth; and it trembleth. He toucheth the hills; and they smoke,".....

A minor subject for interesting speculation is the influence which the vicinity of these subterranean fires must have on the atmosphere around the spot where they develop themselves. Dr. Cox, the author of a useful little work on Naples, thus speaks upon the subject I have above mentioned. He says, that the influence exercised by the volcano upon the atmosphere of Naples "is a twofold one, arising, first, from intense subterranean heat and powerful exhalations; and, secondly, from the great electro-chemical influence which it exerts all around. During the period of quiescence there are constant deposits of earthy and metallic salts and oxides, within the limits of the crater, or in its immediate vicinity. The fixed substances that are found on the mountain, and which are constantly being deposited, are as follows: sulphur in crystals, sulphate of lime in various interesting forms, sulphate and sulphuret of copper, muriate of iron, sulphate of iron, red sulphuret of arsenic in ruby crystals, muriate of lead, muriate of copper. The volatile products are vapour of water, fumes of muriatic acid gas, sulphur in sublimation united with chlorine and sulphurous acid gas, both in fumes of very high temperature. All these exhalations are rising when the mountain is in a calm state; but who will venture to describe the products of an eruption!"

Before concluding this letter, I must allude to the manner in which the buried cities of Pompeii and Herculaneum were discovered. Their site was for years a subject of dispute amongst the learned. History had recorded their existence and awful fate, but every vestige of them had been so completely obliterated, that it was not until accident revealed some of their hidden treasures, that the question was determined as to their actual situation.

A peasant, while digging a well at Portici, found some fragments of marble. The prince

D'Elbeuf was informed of the circumstance, and, his curiosity being excited, purchased the spot, and soon the excavations he made brought to light some most valuable antiquities, amongst others a temple of beautiful marble and numerous statues and columns. The Neapolitan government heard of these discoveries, and with the true spirit of the unenlightened Italian dynasties of that period, "instead of satisfying the public curiosity, and doing itself immortal honour by purchasing the village and buildings below, it bought the ground, but, with characteristic stupidity, resolved to cover it with a palace. The excavations were, indeed, continued occasionally, but negligently, and rather for the purpose of profit than of liberal curiosity." Pompeii was not discovered till 1748, when some vine-dressers at work near the river Sarno, found some antiquities which led them to make excavations, and the result was that the buried city was disclosed.

SIN FINDING THE SINNER OUT:

A Sermon,

BY THE REV. J. JAKES,

Vicar of Bywell St. Andrew, Northumberland.

NUMB. xxxii. 23.

"Be sure your sin will find you out."

THE chapter from which this striking passage is taken contains some remarkable information respecting the conduct of two tribes of the Israelites, while on their journey to the land of Canaan. These tribes—viz., those of Reuben and Gad—had, of course, accompanied the other tribes through the desert, had shared with them in the danger of some battles, and were now encamped with them on the borders of the promised land. That part of the country which was east of the river Jordan (a stream running from north to south) was already subdued; but that on the other side of the river, which was by far the larger and more important tract of land, was still in the possession of the Canaanites; and this, therefore, still remained to be conquered. They had, consequently, not only to pass over Jordan, but many new difficulties to encounter and more battles to fight, before they could take the country for their own inheritance.

In these circumstances, and with this prospect before them, the two tribes already mentioned came to Moses, and begged the land already conquered for their own possession, desiring not to be taken over the river Jordan. "If," said they, "we have found grace in thy sight, let this land be given to thy servants for a possession: it is a land for cattle; and thy servants have cattle: bring us not over Jordan." Moses, who probably did not at first quite apprehend their meaning, seems from his reply to have been taken a

little by surprise: "Shall your brethren go to war, and shall ye sit here? Wherefore discourage ye the children of Israel from going over into the land which the Lord hath given them?" The two tribes, therefore, at once proceeded to explain their object and their intentions: "They came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will go ready armed before the children of Israel, until we have brought them into their place." Satisfied with this explanation, Moses no longer hesitates to grant their request; but gives them, at the same time, this serious warning—that, if they should recede from their engagement to aid the other tribes till the whole country was subdued, their sin in thus forsaking their brethren in the time of danger would recoil upon themselves, and bring its own punishment after it: "If ye will go ready armed over Jordan until the Lord have driven out his enemies, then shall ye return and be guiltless before the Lord; and this land shall be given to you, &c. But, if ye will not do so, then, behold, ye have sinned against the Lord; and be sure your sin will find you out."

Such is the connexion in which the words of the text are found, and such the occasion on which they were delivered by the prophet Moses. The passage is short but significant, and may with equal truth and propriety be addressed to all men as sinners, and that with regard to every sin which they commit. We shall, therefore, enlarge upon it in this view, and consider it as applying to ourselves. In doing which we shall—

I. Inquire what it is to be found out by sin.

II. Enforce the certainty of this finding out; and,

III. Illustrate the text by briefly adverting to the times and occasions when men are usually found out by sin.

And may the Divine Spirit assist our meditations, and impress upon our minds the important truths involved in the subject. We are, then, to

I. Inquire into the meaning of the text, or what is to be found out by sin.

The expression is singular as well as striking, and means—to be overtaken by convictions; to be troubled and alarmed, and brought under a sense of condemnation and danger, on account of sin. A man may be said to be thus found out when he feels the awful consequences of sin in his conscience, when his peace is disturbed by the recollection of his iniquities, when he feels the fatal sting of them in his soul. When a man's sins find

him out, convictions fasten as a worm upon his mind; and conscience, though before unheeded, or perhaps silenced and kept down by numberless worldly cares and pleasures, rises up, as it were, with renewed vigour and tormenting energy, and at length forces the sinner, with wretched Ahab, to exclaim, "Hast thou found me, O mine enemy?" The sinner is made alive to the evil of sin, sees its exceeding sinfulness, and finds his soul drawn into the danger of falling under its consequences in the next world. Oppressed with a sense of guilt, and filled with awful dread and apprehension, the man realizes in some degree, even in this world, in his disturbed conscience, the punishment threatened by the law; and views his sins, as it were, standing in battle-array before him, threatening him with death and ruin. The consequences of sin, which men contrive to keep out of sight in times of prosperity, are now brought near at hand: judgment stands in immediate view; and the eternal prison, with all its horrors, seems "moving from beneath" to meet the convicted spirit "at its coming" (Isa. xiv. 9).

The effects of sin, as they frequently overtake the sinner in this world, are generally serious and painful; but, considered in a more extended view, as reaching through eternity, and as having to do with our everlasting doom in the world of spirits, they must be unutterably awful. They are not only ruinous to a man's present peace, and injurious to the body, but pernicious, fearfully pernicious to the soul. Sin exposes the sinner to the "hot displeasure" of God, and brings him under his dreadful curse; and the Almighty has threatened to punish the guilty with everlasting destruction from his presence. Such are the consequences of sin; and to these consequences, awful as they are in prospect, and ruinous as they are in experience, a sinner feels himself exposed, and is really so, when his sins have found him out. If this occur only after the thread of life is cut, these terrible effects fall at once upon his unsheltered head, and all fears and apprehensions are instantly changed into dreadful, never-ending reality. Imagine for a moment the awful case of that man who, after having lived to himself, and taken his fill of sinful pleasures and indulgencies, is swept out of time into eternity with all his guilt upon his head, unchanged, unpardoned, and therefore unprepared for heaven! To what terrible consequences does his soul awake! he "lifts up his eyes, being in torments."

Yet, my brethren, is it not true that the sins of many only find them out at last when in these unhappy circumstances? Convictions

are stifled in the time of health, and religion is put off from day to day, from week to week, and from year to year, till at length death, perhaps unexpectedly, hurries them away with sin still lying at the door. What an awful thought! God grant that this may never be the case with any of us! But, if this then be to be found out by sin, if a man so found out be exposed to woe and misery like this, and if some men are only found out when their case is beyond remedy, what dreadful infatuation must it be to hear these things with apathy and unconcern, still resolved to risk our immortal souls! Let us ask, What are our convictions, and what our resolutions to-day? Shall we not strive to awake in time, and obtain forgiveness through the blood of a Saviour, rather than go on with awful daring in an evil course, till sin find us out, and we discover our guilt in the land of darkness and sorrow? O let us think of our sins while we are privileged to hear the sound of a Redeemer's name! Let us implore forgiveness while mercy exhibits to our view the atoning blood of the cross! Let us attend to the calls of religion while the door of acceptance is open, and while we have the promise that our sins shall be blotted out. For, if we resist these warnings and slight these offers of grace, if we thus trample under foot the blood of the atonement, then our multiplied iniquities, with their guilt aggravated and increased by the abuse of mercy, will bring after them, at the last, proportionate punishment, and involve us in deeper ruin.

I am to enforce—

II. The certainty of this finding out.

Now, the certainty that sin will find the sinner out, in other words, that the sinner will discover his own guilt at one time or another, will be evident from a few considerations. The text warns of the truth in those emphatic words at the beginning: "Be sure," said Moses to the two tribes, "your sin will find you out;" as if he had said, "Of this you may make yourselves certain; for, however prosperous you may be, and however well you may succeed in banishing the remembrance of your sin from your mind, nay, however lightly you may think of it, the deed is registered in heaven, and God will reckon with you for it." And the same language may be addressed to every sinner still. No particular period is mentioned; but, sooner or later, at one time or another, in this world or the next, sin will find him out, and fill his soul with terror and dismay.

Nor is the text the only passage of scripture which warns us of the certainty of these consequences of sin. It is involved in the doctrine of a future judgment, and implied in

every threatening of future punishment. It is expressly written: "Though hand join in hand, the wicked shall not go unpunished;" that "for every idle word that men shall speak," as well as for all "the deeds done in the body," "they shall give account at the day of judgment;" and that, if men are not made sensible of their guilt and danger in the present life, and led to "repentance towards God, and faith towards our Lord Jesus Christ," they will at least be made to feel the certainty of sin's effects by "the worm that dieth not" and "the fire that never will be quenched."

It is true, and no less melancholy than true, that men in general live and act as if these awful truths would never be realized, or at least as if there was some uncertainty as to their fulfilment. Alas! men in general are so taken up with worldly things, so occupied with business, or so engaged and intoxicated with what they call pleasure, that one might fancy they have forgotten their condition as the descendants of a fallen head, and are altogether heedless of a future world. In every congregation how many thoughtless creatures are there who, though they seem to listen every Sunday to the important lessons of religion, still continue to drink into the spirit of the world, and set God and his laws at defiance, under the pretence that we over-draw the picture, or that punishment is at a distance, and that possibly they may escape it! We too frequently forget our sins, and keep judgment out of sight; but let us remember that sin, trifling as it may appear in human estimation, is not unnoticed by the Judge of all, who writes down every transgression in his book. The merry-hearted, the flippant, and the gay, the proud, the thoughtless, and the giddy, as well as the drunkard, the liar, and the adulterer, shall all be brought to the bar of the omniscient God. He will set their sins in order before them; and then, if not before, sin will find them out in the just condemnation and punishment it will have entailed upon them. I trust there is no sinner in this place who ventures openly to make light of sin, to jest at serious admonition, and to despise the terrors of the last judgment. I would ask, Do you doubt the accuracy of this doctrine? Will any one here hesitate to admit the certainty of this finding out? My brethren, be assured it is no safe thing to sin against the Lord. The daring and impenitent sinner shall not eventually escape. "The word of the Lord standeth sure: the word of the Lord endureth for ever." "If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready."

We proceed, in the last place,

III. To illustrate the text, by adverting to the times and occasions when men are usually found out by sin.

From the observations that have been made with reference to the manner in which sin finds the sinner out, and the effects which follow in the sinner's mind, it is obvious that this awful discovery may take place in the present life. Judgment may, in some cases, seem to slumber for a while, and God may sometimes permit the incorrigibly wicked to escape through life, whilst they are obstinately "treasuring up wrath against the day of wrath;" but it is not always so; for God frequently, out of mercy, interposes to awake the sinner from his dream, and to stop him in his course, either with a view to his conversion and salvation, or for the purpose of preventing more accumulated guilt and more aggravated punishment. In the midst of judgment God thus often remembers mercy; and the Divine Spirit thus strives for good, till his influences are finally quenched by resistance, and the sinner becomes, in the view of Infinite Wisdom, impenetrable and irreclaimable.

Now observe:

1. Sin is sometimes made suddenly to overtake and find out the sinner by an unexpected stroke of Providence. The man goes on, perhaps, heedless of what is past, or under the delusive hope that no bad effects of former transgressions will ever reach him, pursuing his plans of pleasure, and appearing to all around gay, thoughtless, and happy, till an unlooked-for Providence brings up to remembrance and to light long-forgotten crimes and offences, not merely exciting a temporary blush upon the countenance, but piercing the soul with an arrow of conviction as "with a dart through his liver." A keen sense of guilt, and pangs of remorse, with loss of character, disgrace, and ruin, are not unfrequently produced by events and circumstances coming upon the sinner and taking him by surprise. One circumstance often calls up another to remembrance, or discovers events with which it is connected, involving crimes and guilt which have been long buried in concealment, and long time escaped detection. How singular and striking the case of the brethren of Joseph! Inhumanly as they had treated him in early life, they had contrived to forget their sin for years, increasing their families and appearing to prosper. But when, in the course of God's inscrutable providence, the famine had driven them to Egypt for corn, and Joseph, as lord of that land, had treated them as spies, and questioned their veracity, how did their former cruel conduct towards him return

with horror to their recollection, forcing them to cry out in the bitterness of their hearts, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us"! At that period of trouble sin found them out with terrible effect. And thus are sinners still frequently plunged into sudden distress by similar unforeseen events bringing up old sins to recollection, and producing remorse and conviction for former misdeeds. And well it is when such convictions are not stifled and extinguished, but rather suffered to work out a salutary change in the sinner's mind. If duly cherished, and attended to, they will be accompanied with gracious influence from on high, and thus lead to his conversion and salvation; which leads me to observe that,

2. Sin finds men out at the time of conversion. This change in the spiritual condition of a man includes repentance; and repentance begins with conviction, which is usually attended with sorrows and regrets, and, when directed by divine energy to the conscience, produces that "broken and contrite heart," so acceptable in the sight of God. Thus, all the people of God are found out by sin when first visited with the grace of repentance. So impossible is it for sinners wholly to escape pain and dread as the consequence of sin, that even those who will eventually be saved, being naturally "children of wrath even as others," must feel the anguish, more or less, of being so found out, in order to their recovery from ruin, and their restoration to peace and happiness. Theirs, however, is a blessed and happy case. Though overtaken by conviction, though plunged into temporary trouble and distress, and made alive to the condemnation of the law, yet they are not left to lie down in despair or perish in hopeless misery. Led by the same Divine Spirit who first planted conviction on the conscience, they are in due time drawn to the blood of the Lamb "which taketh away the sin of the world," in due time brought by faith to the refuge of the cross. Here they obtain remission and forgiveness, and find peace and rest to their souls. Then to these mourners in Zion is given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" then are they called "trees of righteousness, the planting of the Lord, that he may be glorified." Every real Christian has been brought under convictions, and has experienced more or less this godly sorrow on account of sin. It is necessary as that mental grief which works "repentance unto

salvation not to be repented of." It is requisite to show him his need of mercy. It teaches him the value of a Saviour, produces in him an anxious desire to participate in the blessings of redemption, urges him to look to the Son of God for grace and reconciliation, and keeps him restless and unhappy till he has fled to this hope set before him in the gospel. To be thus found out by sin is therefore necessary in order to salvation. If, dear brethren, you are never overtaken in this way by a sense of guilt, never led by grace to feel yourselves convicted and condemned sinners in the sight of God, if you are never made aware of your danger by sin, nor sensible "what an evil and bitter thing it is to sin against God," then, alas! you can never hate sin, nor turn away from it; you will never see the importance of flying to Christ to escape your danger, never believe in Christ to the saving of the soul. And, permit me to tell you, "there is none other name given under heaven among men, whereby we must be saved," but this name of Christ; nor is there any other way of obtaining an interest in his redemption than that marked out in the gospel, viz., by "repentance towards God, and faith in our Lord Jesus Christ." We may observe, further, or,

3. That sin fails not to find out the sinner, if not sooner, at least in the day of adversity, sickness, and death. Sometimes, as we have intimated, the dreadful discovery may happen to be avoided till the arrival of this awful period. At length, however, justice knocks at the door, and the sting of iniquity wounds like a scorpion. Afflictions are often employed to bring thoughtless sinners to reflection, when the regular means of grace, and even warnings of Providence, have proved ineffectual. When pain and sickness harass and oppress them; when death stares them in the face, and the prospect of the rich man's doom in the parable opens to the view, they then find that "the way of transgressors is hard;" they discover the heinousness of sin and the enormities of their past lives, and they begin to say with David, "Our iniquities have gone over our heads: as a heavy burden, they are too heavy for us: they stand staring and looking upon us. Thine arrows stick fast in us; and thy hand presseth sore upon us. O Lord, chasten us not in thine anger, nor vex us in thy sore displeasure." But, even if the hardened sinner should escape these terrors of a death-bed, should sudden dissolution or intervening delirium save him from the present consciousness of guilt and wretchedness, yet death itself will awake him at the last, and usher him into a world where that consciousness will return, never more to be suspended, and where the most tremen-

dous effects of sin will be realized in ceaseless anguish and unutterable woe.

"Then, O then, begins the tempest to the soul!"

Hurried to the bar of judgment, only to hear his anticipated doom pronounced, he is then consigned to the eternal prison, to receive for the deeds done in the body. Then—but why should I lead on your thoughts to the contemplation of so frightful a topic as the lost sinner's final doom? why shock your minds by attempting to depict the horrors of that pit, "whence the smoke of their torments ascends for ever and ever," where there are no waters of oblivion to quench the torturing flame? that region of perpetual darkness where hope never comes, and where only cries of despair are heard? Suffice it to observe, that, unspeakably awful as that doom will be, the bitterest ingredient in the soul's eternally bitter cup will be the recollection of his former guilt, the remembrance of grace and mercy slighted, which will never cease to sting, and the consciousness that now every opportunity, every chance of life and salvation is for ever gone. Then it will be admitted by the heretofore hardened transgressor that he is at length indeed found out by sin, that its consequences have at length reached him, and that, too late, he is made sensible of that solemn truth, which has rung in his ears a thousand times, and been a thousand times disbelieved or neglected—"the wages of sin is death," death eternal, that awful second death, which does not extinguish existence, but which constitutes the hopeless perdition of the wicked. But here let us draw the veil, and close the terrible scene.

In conclusion, allow me, my brethren, once more to remind you, that sooner or later, in one way or another, in this world or the next, we must all be found out by sin. Reflect on this truth, and then let me ask how and where you would wish the discovery to be made? You know the sad effects that will follow if this do not happen before you are removed into the world of spirits; and you have also been told what the consequence will be if sin overtake you in this world without leading you to repentance. Pray, therefore, that you may be awakened in time, and that, when so awakened, your convictions may be strengthened by the grace of the Holy Spirit, so as to produce in you that "godly sorrow which worketh repentance unto salvation," which in due time will be attended with true and lively faith in the blood of the Redeemer, thus terminating in your conversion from sin and dead works to serve the living and true God. Then, but not till then, will you be safe, and not only safe, but

happy; happy in the present enjoyment of that peace with God which passeth all understanding, resulting from reconciliation with him, through the Son of his love; and happy in the prospect of that peace, rest, and joy, which remain for the people of God in the kingdom prepared for them from the foundation of the world.

"EDOM SHALL BE LAID WASTE; AND THE CITY IN THE DEPTH OF THE ROCK SHALL BE A PERPETUAL DESOLATION." REMARKABLE FULFILMENT OF PROPHECY.

"It was the season of full moon: I went out to enjoy the fine effect produced by the shades amongst these high cliffs, and to contemplate this scene of departed grandeur in the stillness of night, which so well accorded with the desolate appearance. Nothing could exceed the beauty of the evening. The clear sky spangled with innumerable bright stars, whilst the light which rules the night cast its fine pale beams on the many temples, palaces, dwellings, and tombs that every rock and cliff presented. Their numbers, inexplicable situations, and apparent want of arrangement and system, rendered the scene indescribably interesting. I chose the theatre as one point of observation. It consists of thirty-eight rows of high steps, or stone benches, of which the uppermost is 152 paces in length. . . . There, alone, surrounded by tenantless cliffs, I tried to conjure up some of the many scenes which had been enacted there when the rocks resounded with the applauses of assembled thousands, and this deserted spot was crowded with the noble, the great, and the wealthy, brilliant with light, and gorgeous from the dresses of the spectators. The power and glory of Edom seemed as a dream which could not be credited" (lord Claude Hamilton).

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower falleth away; but"—if such are the reflections naturally presented to every intelligent mind by this scene of desolated grandeur, the Christian traveller beholds engraven upon it, "as with an iron pen," in characters no less legible—"the word of the Lord endureth for ever."

"I would," says another traveller, "that the sceptic could stand, as I did, amidst the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as one risen from the dead: though he would not believe Moses and the prophets, he beholds the handwriting of God himself in the desolation and eternal ruin around him*."

The country inhabited by the descendants of Esau, called Edom or Idumea, was situated to the south of Judea. It bordered on the east with Arabia Petraea, and extended southward to the eastern gulf of the Red Sea. Of this country

* "Incidents of Travels in Arabia Petraea, &c.;" by an American.

Petra was the magnificent metropolis. It is twice mentioned in the bible (2 Kings xiv. 7; Isa. xvi. 1), and frequently by profane authors. Its name, Selah, or Petra—in whatever language it occurs—signifies a rock; and this name appears to have been given it, not merely because it was overhung by rocky mountains, but because the houses were excavated in the rock. "Petra," says Dr. Vincent, before its ruins were discovered, "is the capital of Edom or Seir; the Idumea, or Arabia Petraea, of the Greeks, the Nabathea, considered both by geographers, historians, and poets, as the source of all the precious commodities of the east. The caravans in all ages, from Arabia, Persia, &c., appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction—to Egypt, Palestine, Gaza, Tyre, Damascus, &c. But the decree went forth, and that six hundred years at least before there was any diminution of its opulence, any turn of the tide of its commercial prosperity. "I have sworn by myself," saith the Lord, that Bozrah" (the strong, or fortified city) "shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. . . . Lo I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill! Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. . . . I will lay thy cities waste; and thou shalt be desolate. I will make thee perpetual desolation; and thy cities shall not return. Thus saith the Lord concerning Edom: I have made thee small among the heathen; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high."

And now let us mark the fulfilment. So "small" was Petra made among the heathen, that for many centuries its very site was unknown to Europeans. Recent discoveries have brought it to light; and the following are some brief notices from the pens of modern travellers.

"The ruins of the city," says captains Irby and Mangles, "here burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions. The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings" ("O thou that dwellest in the clefts of the rock," &c.), "presented altogether the most singular scene we ever beheld." They proceed to describe an oblong space, where stood the metropolis, deceived by its terribleness, now a waste of ruins, encircled on every side except the north-east by stupendous cliffs; and, on the borders of these, detached masses of rock, numerous and lofty, wrought into sepulchres; with their exterior cut from the living rock into the forms of towers, with pilasters, bands of frieze and entablature, wings, figures of animals, columns, &c.; likewise grottos, which are certainly not sepulchral; some excavated residences of large dimensions, in one of which is a single chamber, sixty feet in length and of a breadth proportioned, with other dwellings of inferior note; niches of thirty feet in

height, with altars for votive offerings, or with pyramids, columns, or obelisks; and, in short, "the rocks, hollowed out into innumerable chambers of different dimensions, whose entrances are variously, richly, and often fantastically, decorated with every imaginable form of architecture." Burckhardt speaks of "above two hundred and fifty sepulchres or excavations; of many mausoleums, (one in particular of colossal dimensions, in perfect preservation, and a work of immense labour, containing a chamber sixteen paces square and above twenty feet in height, with a colonnade in front thirty feet high, crowned with a pyramid highly ornamented, &c.; two large truncated pyramids; and a theatre, with all its benches, capable of containing about three thousand spectators—all cut out of the rock." "Nothing," says Lord Claude Hamilton, "can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted; and they look as if many more may pass over them without working any visible change." The immense number and splendour of the mausoleums and sepulchres alone give clear indications of ancient and long-continued royalty and courtly grandeur (see Gen. xxxvi.) "Great," says Burckhardt again, "must have been the opulence of a city which could dedicate such monuments to the memory of its rulers." But all have been cut off: they have no representative now: their unvisited sepulchres is their silent, sole memorial. "They shall call," it is said, "the nobles thereof to the kingdom; but there shall be no kingdom there; and all her princes shall be nothing."

History furnishes sufficient evidence that, although the Idumeans were subdued by the Nabathean Arabs, and, like all other nations, by the Roman arms, they did not cease to exist as a nation till long after the commencement of the Christian era. Strabo relates that after that period there reigned at Petra a king of the royal lineage, with whom a prince or procurator, de-nominated his brother, was associated in the government. And amidst the multiplicity of mausoleums and sepulchres, temples and palaces, there are edifices, the Roman and Grecian architecture of which decides that they were built long after the era of the prophets. In this particular again we see the fulfilment of the prophetic word: "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down. . . . I will make thee perpetual desolations; and thy cities shall not return; and thou shalt know that I am the Lord."

Even in lesser particulars, not one thing hath failed: "But the cormorant," we read, "and the bittern shall possess it: the owl also and the raven shall dwell in it. . . . It shall be an habitation for dragons, and a court for owls: . . . the screech-owl also shall rest there: . . . there shall the great owl make her nest. There shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate. . . . They shall possess it for ever: from generation to generation shall they dwell therein." The birds "katta," supposed to answer to the "cormo-

rant," fly about in such immense flocks, that the Arab boys, according to Burckhardt, often kill two or three at a time, merely by throwing a stick among them. Captain Mangles relates that, whilst himself and his companions were surveying the ruins of Petra, "the screaming of the eagles, hawks, and owls, who were soaring above their heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." Laborde, who followed them, and remained longer on the spot, relates also incidentally, and without allusion to the prophecy, that at night the screech-owl was heard above the rest. The cries and screamings of these wild animals are the only signs of recognition among the tenants of the capital of Edom; and thus are they gathered together, every one with her mate." "It shall be a habitation for dragons" (serpents): "I laid his heritage waste for the dragons of the wilderness." Volney relates that the Arabs, in general, avoid the cities of Idumea, on account of the enormous scorpions with which they swarmed. Laborde denominates some of the ruins of Petra *lizardes*, (lizarded, or "full of lizards"). "So plentiful," observes the rev. R. W. Cory, "are the scorpions in Petra, that, though it was cold and snowy, we found them under the stones, sometimes two under one stone; and I have no doubt," he adds, "that there are vast numbers of them in the summer-time, as well as serpents, which the natives say there are." "Thorns shall come up in her palaces. nettles and brambles in the fortresses thereof." Laborde speaks of some of the ruins in Petra as covered with brambles; and, in describing a Corinthian tomb, states the bramble or brier has reached its summit, pushes over the cornices, and hides the base of the columns." "The common English black-thorn and bramble," says Mr. Cory, "are very numerous in Petra; and a plant more prickly than either; and also regular old stinging-nettles." "The ground," says lord Claude Hamilton, speaking of the ruin of a palace, "is strewn with fragments of the roof, hewn stone, and portions of the cornices; amongst which, numbers of thistles, prickly plants, and nettles grow."

The more accurately the present aspect of the whole territory of Idumea is compared with the details of scripture history and the predictions of scripture prophecy, the more completely does it confirm the truthfulness of both. It contains abundant indications of former cultivation and fertility ("Thy dwelling shall be the fatness of the earth, and the dew of heaven from above"), indisputable traces of thickly-inhabited cities and villages; but all is now a desolate wilderness. "My sword shall come down upon Idumea, and upon the people of my curse, to judgment. From generation to generation it shall lie waste." Also, "Edom shall be a desolation: every one that goeth by shall be astonished, and shall hiss at all the plagues thereof.... No man shall abide there, neither shall a son of man dwell in it. Edom shall be a desolate wilderness.... When the whole earth rejoiceth, I will make thee desolate. Thou shalt be desolate, O Mount Seir and all Idumea, even all of it; and they shall know that I am the Lord."

"This country," said Volney, "has not been

visited by any traveller; but it well merits such an attention; for, from the report of the Arabs and the inhabitants of Gaza, who frequently go to Maan and Karak, there are, to the south-east of the lake Asphaltites (the Dead Sea), within three days' journey, upwards of thirty ruined towns absolutely deserted. The Arabs sometimes make use of them to fold their cattle in; but in general avoid them, on account of the enormous scorpions with which they swarm." From the borders of Edom captains Mangles and Irby speak of a boundless extent of desert view. "It might with truth," says Burckhardt, "be called Petraea, not only on account of its rocky mountains, but also of the elevated plain (Seir) already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture: in many places it is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides the Hady road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction also are many springs. At present all this country is desolate, and Maan (Teman) is the only inhabited place in it. "If grape-gatherers come to thee, would they not leave some gleanings of grapes? if thieves by night, they will destroy till they have enough; but I have made Esau bare." "In some parts of the valley," says Burckhardt, "the sand is very deep; and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand-hills; but the depth of sand precludes all vegetation of herbage."

Idumea was a kingdom previous to Israel: the dwelling of Esau was of the fatness of the earth and of the dew of heaven from above; and, if he was sometimes made to serve his brother, at other times he had dominion over him, and brake his yoke from off his neck. But now Israel is as distinct a people as ever, and Edom is heard of no more: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and I hated Esau, and laid his heritage waste for the dragons of the wilderness." At this very day is this prophecy fulfilled before our eyes.

The Cabinet.

THE LESSONS FROM THE APOCRYPHA*.—Some portions of the apocryphal books are also read, not "to establish any doctrine, but for example of life and instruction of manners" (art. vi.). It may be expedient for the minister to keep fully before the congregation this marked distinction laid down by the church between holy writ and all uninspired writings, however venerable, by saying before every apocryphal lesson, "Here beginneth the — chapter of the book of apocrypha, called the book of Ecclesiasticus," &c., or as the case may be. We cannot too carefully guard against the apocryphal writings being relied on for the establishment of any doctrine, especially in the present day, when prayers for the dead have been defended by a reference to those books... In the

* From "An Appeal to the Rubric; with suggestions for general uniformity." By the rev. Samuel Rowe, M.A., vicar of Crediton, Devon. Hatchard, 1841.

choice of lessons for the greater part of the saints' days, we may probably discover a practical illustration of that important principle of our church laid down in art. xxii. : "The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God." "Some of the Romanists," observes Shepherd, "had exalted the virgin mother above the Son of God. This perhaps was the reason why apocryphal lessons were assigned to the purification and annunciation of the blessed virgin. It was probably upon similar principles that the first lessons directed to be read on the greater part of the saints' days are taken from the apocrypha" (Shepherd's elucidation i. 178). The probability here alleged for the choice of lessons from the uncanonical scriptures is strongly countenanced, and circumstantial evidence afforded by the lessons themselves. They are chiefly selected from those books which, like Proverbs, turn so much upon instruction of manners (or morals), such as Ecclesiastical and Wisdom of Solomon. And, not being used to establish any doctrine, they would help to distinguish between the commemoration service for such righteous persons as, being only human, are to be had in remembrance simply as our examples, that we may be "followers of them who through faith and patience inherit the promises" (Heb. vi. 12), and that devout homage and adoration which we pay to the divine Redeemer, on those days appointed for the particular celebration of the acts and events of his most holy life, death, and resurrection, as very God of very God, though found in fashion as a man. If these reasons be well founded, this part of our liturgical regulations is full of instruction. Herein is intimated the deliberate opinion of the Anglican fathers, as to the marked distinction between the inspired word of scripture and all other writings whatever, as well as with regard to the essential difference between the services appointed for the commemoration of the saints of the Most High, and those ordained for the worship and adoration of the divine King of saints himself.

CONFIRMATION.—The laying on of the hand naturally expresses good will and good wishes in the person who doth it; and in the present case it is further intended, as you will find in one of the following prayers, to "certify those" to whom it is done "of God's favour and gracious goodness towards them;" of which goodness they will continually feel the effects, provided, which must always be understood that they preserve their title to his care, by a proper care themselves. This, it must be owned, is a truth; and we may as innocently signify it by this sign as by any other, or as by any words to the same purpose. Further efficacy we do not ascribe to it, nor would have you look on bishops as having or claiming a power in any case to confer blessings arbitrarily on whom they please, but only as petitioning God for that blessing from above which he alone can give, yet, we justly hope, will give the rather for the prayers of those whom he hath placed over his people,

unless your own unworthiness prove an impediment
—*A Sermon on Confirmation by abp. Secker; 188, on the list of the S. P. C. K.*

Poetry.

A HYMN FOR THE HARVEST-HOME OF 1847.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

O NATION, Christian nation,
Lift high the hymn of praise :
The God of our Salvation
Is love in all his ways.
He bleaseth us, and feedeth
Every creature of his hand,
To succour him that needeth,
And to gladden all the land !
Rejoice, ye happy people,
And peal the changing chime
From every belfried steeple
In symphony sublime :
Let cottage and let palace
Be thankful and rejoice,
And woods, and hills, and valleys,
Re-echo the glad voice.
From glen, and plain, and city,
Let gracious incense rise :
The Lord of life in pity
Hath heard his creature's cries ;
And, where in fierce oppressing
Stalk'd fever, fear, and dearth,
He pours a triple blessing
To fill and fatten earth !
Gaze round in deep emotion :
The rich and ripened grain
Is like a golden ocean
Bealmed upon the plain ;
And we, who late were weepers
Lest judgment should destroy,
Now sing, because the reapers
Are come again with joy !
O praise the hand that giveth,
And giveth evermore,
To every soul that liveth,
Abundance flowing o'er !
For every soul he filleth
With manna from above,
And over all distilleth
The unction of his love.
Then gather, Christians, gather,
To praise with heart and voice
The good Almighty Father,
Who biddeth you rejoice ;
For he hath turn'd the sadness
Of his children into mirth,
And we will sing with gladness
The harvest-home of earth !

London: Published for the Proprietors by EDWARDS HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be cured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 668.—OCTOBER 9, 187.



(The Syrian Goat.)

SKETCHES FROM NATURAL HISTORY.

No. LXVI.

THE SYRIAN GOAT.

In a former number (ccccxciii.) an account of the goat was inserted: it may not be uninteresting to the reader to see an illustration of the Syrian variety of this animal. It is particularly remarkable for its pendulous ears, which are not unfrequently one foot or more in length. The hair is long, fine, and of a glossy appearance. This has always been a considerable article of trade and manufacture. The horns, on the contrary, are short, generally not more than two inches and a-half in length. The quantity and excellence of the milk of this species of goat is particularly

noted. A reference seems to be made to this in Prov. xxviii. 27: "And thou shalt have goats' milk enough for thy food, the food of thy household, and the maintenance of thy maidens."

Dr. Clarke relates in his "Eastern Travels" a singular instance of the docility and dexterity of the goat. "Upon our road (he was between Jerusalem and Bethlehem) we met an Arab with a goat, which he led about the country for exhibition. He had taught this animal, while he accompanied its movements with a song, to mount upon little cylindrical blocks of wood, placed one above another, and in shape resembling the dice-boxes belonging to a backgammon table. In this manner the goat stood first on the top of one cylinder, then on the top of two, and afterwards

of three, four, five, and six, until it remained balanced upon the top of them all, elevated several feet from the ground, and with its four feet collected upon a single point, without throwing down the disjointed fabric on which it stood. The practice is very ancient. Nothing can show more strikingly the tenacious footing possessed by this quadruped upon the jutting points and crags of rocks; and the circumstance of its ability to remain thus poised may render its appearance less surprising, as it is sometimes seen in the Alps, and in all mountainous countries, with hardly any place for its feet, upon the sides, and by the brink of most tremendous precipices. The diameter of the cylinder on which its feet ultimately remained until the Arab had ended his ditty was only two inches; and the length of each cylinder was six inches."

MISSIONARY RECORDS.

No. XXVII.

"Various signs seem to indicate that the times are drawing nigh when the church, so long restrained by boundaries too narrow, will spread abroad among all the nations of the earth—when Israel, converted, will be restored to their ancient home, and the false prophet of the east and the high priest of the west will see their empires broken to pieces.... The Jews are turning their eyes towards the Holy Land. At Constantinople the Turk feels the ground tremble under his feet; and, as a missionary who had been at Jerusalem, and had there been intimate with some of the highest Mahometan families, has lately informed us, a rumour is spreading all over the east that Mahomedanism is about to fall; that Jesus Christ will soon come down and stand on the summit of the great mosque at Damascus, and will unite Judaism, Christianity, and Mahomedanism under the banner of one primitive religion. Such are the bodings of popular opinion."—*DR. MERLE D'AUBIGNÉ.*

ROMANISM IN AMERICA.—The church of Rome is making unwonted efforts to attain irresistible ascendancy in all parts of the new world. She is already possessed of it in South America and Mexico; and the extensive immigration of Irish and German Romanists into the United States is ripening rapidly her projects in that direction. The majority of the immigrants settle in the towns, where they are admitted to electoral rights; and they have already given a new face to the electoral bodies in these centres of provincial influence on all public affairs; nor is the day, probably, very far distant when the election of the members of the senate and congress, of the several states' legislatures, and of the civic authorities will be determined by the invisible agency of the papal sec. In many places the Romanists are the only portion of the population who are regularly armed and exercised as volunteers under their own officers. Ere long, therefore, it will be seen, in many of the most important sections of the United States—for instance, New Orleans, St. Louis, Cincinnati, Buffalo, and Detroit—that Rome is in a situation to exhibit her ascendancy not only by means of the sword, but through the voice of the municipal and legislative authorities. In such a state of things the messengers of the gospel will, we cannot doubt, be divested of their right of making its light known to the blinded adherents of the papacy. In the extensive line of country which includes the Oregon territory and Hudson's Bay, the church of Rome is labouring among the traders, settlers, and Indians with a degree of activity which may well stir up protestant societies to "go and do likewise." Again, Lower

Canada is a sort of centre for these great missionary efforts. An ecclesiastic of that province is the first bishop whom the pope has appointed for Wala-Wala, in the Oregon territory; and the same province is the nursery for a multitude of priests, who are sent out, from time to time, for the purpose of Romanizing the immense region to which we have alluded. The endowment which the church of Rome possesses in Lower Canada exceeds the territorial inheritance of many a crowned head in Europe; and she is now endeavouring to attain the restitution of the estates formerly held by the Jesuits, but for many years past ceded to the crown: they are said to amount to a tenth part of the whole area of eastern Canada—we mean that portion of it which was once under the French sceptre.

RUSSIA.—"The 52 eparchates and 12 vicariates of the Greek church number 45,348,082 adherents, exclusive of the military. Throughout the empire there are 35,087 Greek churches, and 10,729 chapels and houses of prayer, with 14 asylums for the sick, and 530 poor-houses attached to them. The clergy, both regular and secular, amount to 144,298 persons. Of the seceders from the Greek faith of former days, 11,049 have returned to it; and 3,240 Romanists, 14,479 protestants, 2,188 Jews, 988 Mahometans, and 1,438 heathens have of late years embraced it. In all parts Greek missionaries are labouring with success, especially among the pagans of Siberia, the Russo-American colonies, and the southern provinces. For the education of the Greek clergy there exist 4 academies, 45 seminaries, and 365 primary schools. The most prolific branch of income possessed by this church in Russia is the window tax: it yielded as much as 748,083 silver roubles (about £163,320 in the year 1845: she also derived about £7,200 (32,000 roubles) from her printing establishments; while the freewill offerings made to her in that year amounted to no less a sum than 3,089,729 silver roubles, about £699,100; a circumstance illustrative at least of the religious spirit which animates the Russian population at large. The sum expended during the year upon the maintenance of the Greek clergy and the subordinate servants of the church was 1,015,000 silver roubles, or about £430,880; and the balance of the year's revenue in hand was 2,540,812 roubles, about £571,680. The erection, &c., of churches is defrayed out of a distinct fund" (From the report of the directing synod).

GENEVA EVANGELICAL SOCIETY.—At the anniversary meeting of this society, held at Geneva in June last, Mr. Merle d'Aubigné in the chair, the members were congratulated on the blessing which had attended its labours both in France and Switzerland, particularly in the departments of Poitou and of the Maine and Loire, in the French dominions. The report dwelt on the two elements of antagonism to the gospel—Romanism and infidelity—which had, in the present day, united their forces against it. The society employs three missionaries and a hawker, and has a school and a library of Christian books, in Switzerland. In France it employed last year never fewer than 30 hawkers, and at times as many as 80: they had visited 26 departments, and sold 1,510 bibles and 15,215 New Testaments, besides pamphlets and tracts,

The theological school in Geneva contained 60 pupils, of whom 29 were in the preparatory school. The income of the school had been 38,250 francs (£1,530), and the expenses 33,431 (£1,338). The excess of the general expenditure of the society over its income for the past year had been about 50,000 francs (£2,000).

BENARES.—This is one of the largest towns in India, and was ceded to the English in the year 1775. It is situated on the left bank of the Ganges, 421 miles N.W. of Calcutta. Its name is possibly derived from the two rivers between which it is built, the Barna to the north and the Assi to the south; hence 'Barna Assi' (Benares). The Hindoo name for it is 'Kashi' (the splendid), where Shiva is said to have reigned. I have heard the people assert that it was built of gold and silver and precious stones; but, that as we are now living in the 'kalijog' or iron age, the buildings appear to us as if constructed of bricks and mortar, or of mud. According to the Hindoo map, the city is in the centre of the earth, all other countries of the world lying around it; and it is believed by some to be 80,000 steps nearer to heaven than any other part of the world. Ten miles round Benares is said to be 'holy ground,' and therefore whoever dies in Benares, or within the 'Pouch Kosi,' i. e., within ten miles of the city, is sure of going to heaven, although he may have been the greatest sinner in the world. I have been told that even Europeans, though they eat beef,—which the Hindoos suppose to be the greatest sin—if they die at Benares, will be received into heaven. As I was reading one day with my pundit, he told me a falsehood. I charged him with the sin of lying. 'Why, of what consequence is it?' was his reply: 'do I not live in Benares?' The city being considered sacred, many rich persons come there to die. A very great number of pilgrims also resort thither annually; and many rajahs and native chiefs have their regular delegates at Benares, to perform for them the requisite 'poojahs,' or prayers and ablutions, and to bring the necessary offerings. . . . The temple, Bisheshwar (one of the largest in India) stands in the centre of a large court. This court is surrounded by a high wall, which is covered in like a verandah, and divided into cells, each of which contains an idol. In the centre of the court stands the principal building, elegantly carved and richly painted. In this temple the chief idol stands: it is the Linga. Above it is suspended a large bell; and on the right is a small room, called 'the holy place.' The manner in which the poojah, or worship of this and of every other idol, is performed is as follows: The person who intends to worship must first bathe in the Ganges, from which he takes some holy water in a small brass vessel. He then purchases the necessary offerings, which consist either of flowers, rice, cloth, or money. The brahmins tell us that money is the most acceptable offering to the god. Having procured the offering, the people proceed to the temple. On entering the court they bow towards the idol, and then walk round the temple once or twice, or perhaps three times. While they do so, they mutter their prayers and incantations. Their prayers being in the Sanscrit language, the people generally do not understand what they say. But, could we read the language of their hearts, it

would be such as—'Give me riches: give me children: destroy my enemies: let me have my heart's desire: let me enjoy this or that without being discovered.' You would find not a word about grace; not a word about forgiveness, holiness, or heavenly-mindedness. How can they pray for these things when they have no idea of them? The prayer being ended, they advance towards the idol, ascend three steps, present their offering, and pour the Ganges water upon the idol and the offering. At this moment the officiating priest strikes the bell, and the poojah is over. The poor worshipper then departs, and believes that his prayer is heard. If experience convinces him of the contrary, he then supposes that he must have made some mistake in the ceremonies, and perhaps renews his poojah. This temple is visited by every pilgrim that come to Benares" (Leutpolt's Recollections of an Indian Missionary of the Church Missionary Society).

IRELAND.—"I am happy to say that, while the circumstances of last year have been most peculiarly unfavourable to the circulation of the scriptures, and indeed to everything else that might be for the benefit of Ireland; while the poverty and destitution of the people have kept them, more than they have ever been, in circumstances not to be able to buy and to make themselves possessed of the word of God, yet still there has been on the whole, I would say, an increased circulation of the scriptures. I think that it is a peculiarly pleasing feature of the last year, that the admirable system of 'colportage,' which I have for many years felt a great desire to see introduced into our country, has been introduced with exceeding great success. During the last year, hawkers going through Ireland have circulated and 'sold' forty-four thousand copies of the scriptures. I say that it is a very important feature of the work that they should have sold and received the price of forty-four thousand. This system of colportage has always appeared to me to be precisely in character with the way in which the gospel has been spread—going with the bible 'in hand,' and offering it to those who probably were not thinking about it. It is in the very spirit in which our blessed Lord says: 'I stand at the door, and knock.' It is in that spirit our hawkers go through many of the worst and most disturbed and most hostile parts of Ireland; and many, to whom they come and offer the book, would be afraid, and I may say ashamed, to be seen going openly to the depository of the Bible Society; but, when the humble bearer comes and brings his holy burden to their house, they are willing and thankful to pay for a copy of the scriptures" (bishop of Cashel at the Irish Society's meeting).

JERUSALEM.—"While during the past month," writes the rev. J. Nicolayson, "the public divine service as well as intercourse with the Jews has been regularly kept up, I have nothing special to report, except that the bishop held his first confirmation on Sunday, the 23rd ult., when, after preaching himself a most impressive sermon on the occasion, he conferred that solemn rite of the church upon eight individuals (among them my daughter) who then partook for the first time of the holy sacrament. Applications have been made again last month for instruction preparatory to baptism, and in this instance by a native Jew

(Sephardi), for himself, his wife, and family”
(Report to the Society for Promoting Christianity
among the Jews).

H. S.

OPINIONS OF THE REFORMERS ON THE
PRINCIPAL DOCTRINES OF SCRIPTURE
WHICH ARE CHIEFLY CANVASSED IN
THE PRESENT DAY.

No. I.

INTRODUCTORY ESSAY.

To observe the sad divisions, both in doctrine and practice, which in the present day exist in our church, is most painful to the Christian mind. There is something in uniformity itself pleasing and elevating. There is a charm associated with the contemplation of one holy day of rest, of an appointed hour of prayer, of one form of worship. How does it seem to unite Christians to each other, and to their Maker, when at the same hour, in the same manner, and with the same language, they approach the throne of grace! But there is something more important in uniformity than the solemn pleasure it affords. There can be no doubt that the want of it, which distracts our church, exercises a baneful influence over her: it cripples her growth, and blights her most promising fruit. The teacher scarcely ventures to speak; and the learner is unable to understand. The trumpet gives an uncertain sound; and no man prepares himself for the battle. To-day the young and the unlearned are taught after this manner, and to-morrow after that. Hence the question asked by one of old may emphatically be reiterated by us: “What is truth?” Which, in the maze of conflicting opinions, is “the way?” Where, amidst foundations of sand, is “the rock?”

To answer this question, we must despair until we have retraced our steps, and searched out the original causes of confusion and misapprehension. And, if we would effect this, there are two courses which lie before us, both of which must be conjointly investigated: we must examine the progress of the mind as well as that of time, and acquaint ourselves with the changes undergone by the one and introduced by the other: we must not merely refer to the records of antiquity, and ascertain what “form of sound words” and what uniformity of practice there existed in the early church; but it becomes us to make ourselves acquainted with our own minds, and to resolve their views and conclusions into their original elements. Error may have its rise not only in the early ages of the world, or of the Christian dispensation, but in the first stages of the mind’s growth. It is not merely a something floating down the stream of time, increasing its size, and changing its form in its onward course; but it is also a weed within the bosom, which, though once small and unperceived, becomes, if not restrained, a stubborn tree, and chokes plants of better promise. Doctrines and ceremonies become altered, not merely by the trivial changes that are continually taking place, whereby they become more adapted to the age, and consonant with the feelings of each succeeding generation; but individuals view these through different media;

their own minds having undergone the most wonderful change, as moulded by constitution, by habit of thought, by education or example. So that, if we had the exact doctrines, the same mode of teaching them, and the identical form of worship used or recommended by the apostolic church, there would still be many, very many dissentient voices. In this instance, then, it is plain that the error interfering with uniformity of worship does not lie in the observances, but must be referred to the minds of individual men. Of some doctrines they take a one-sided view: others they expand into unnatural dimensions; while others are scarcely thought of, if not wholly disregarded. Of what avail is it to have even a perfect standard, if that standard is viewed through a false medium, or bent, unconsciously perhaps, to suit our preconceived ideas? A standard of faith and worship we have: it is that of the apostolic day: it is the word of God. “Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.” The want of unanimity of opinion and uniformity of practice arises, then, from the errors which have unheeding been suffered to grow up in men’s minds, whereby they misapprehend the truth; and one points to it here, and another there. How, then, shall this error be exposed, this aberration corrected? Some will at once tell us: “Simply hear the church, and obey.” But this only throws us back again a few paces, without removing our difficulty. Suppose we hear the church, and suppose the church commands nothing but what is strictly right, and in accordance with apostolical authority; yet there are not wanting those who unconsciously misunderstand her, or those who openly avow that they receive her instructions in a “non-natural sense.” How then, I repeat, is this aptitude at distorting what is viewed to be corrected? I reply that the best of human means appears to be a careful study of the word of God, combined with an inquiry into the opinions of those who have thought and written most upon it, together with an earnest endeavour on our part to submit to their teaching. It is the part of the tyro, and exhibits much self-conceit, to start new theories, especially in religion, without the greatest caution, lengthened study, meditation, and prayer. Men are, unhappily, too apt to noise abroad their supposed discoveries, and to give substance and form to the wildest imaginations of the brain, setting in array, with the utmost assurance, their crude and individual ideas against a phalanx of the soundest reason. There is a voice from the ancient church, and there is a voice from the reformed church, each with its “noble army of martyrs;” a voice which it is wisdom to regard, and disgraceful temerity to neglect. But will these witnesses agree in their testimony in such a manner as that no doubt can still remain? No. But surely much weight is due to the authority of those who were at one in this, at least, that they sealed their testimony with their blood. And, if, in a perusal of their writings, we find them all agreed upon some points, while they differ upon others, may we not accede to the former as the

voice of the church and of scripture, while diversity of opinion may be allowed respecting the latter?

But still it will be urged, What have we gained if difference of sentiment is permitted at all? we shall be no better off than at present. Now, it must not be forgotten that perfect oneness of mind on any subject, religious or political, cannot exist among a number of men. It never has been found in the most perfect forms of Procrustian government: tyrants have never secured it in the cabinet, nor popes in the Vatican. What, then, has been the avowed object? That of obtaining union on chief points, while those of minor consideration were put aside. Grand principles are for the multitude, less important theories for individuals. Then follows the final question, Which in religious doctrine and observance are the great, and which the small? which are the links of that chain which is to bind men together, and which are those severed pieces that may be added or taken off without rupturing the bond? Now, I think it is a fair reply (as above stated) that those opinions and those observances in which the fathers of our church were agreed should be received as the badge of uniformity. Let them be the imperative voice of the church, to which all must subscribe; while those points where there exists a difference of opinion among them be left to private judgment. This is no new theory: such has until recently been the case. Our articles and homilies and canons are the united voice of the fathers of our reformed church; and the difference of opinion respecting these appears to have arisen from a disregard of the writings of those devoted men. But who are more able to expound a creed than the men who drew it up? It is to their works, then, that we are naturally and justly referred, together with those writers, too, who lived immediately before or soon after this period, who should be regarded as the pulse of the age. And I cannot but feel that such a course, diligently and piously followed out, would tend to bind churchmen to each other, and to build them up in their most holy faith.

I am, of course, aware that there are many who stigmatize the Reformation and its authors with the vilest epithets. But these men are no lovers of the church as she is, or as she has been since becoming a protestant body; and, since they find their creed in the councils of Trent, I have no hope that a reference to the writings of the reformers will modify their views. But there are many, whose faith has been unsettled, and whose minds have been ill at ease, since the introduction of doctrines and practices unknown to their forefathers; and these persons, I trust, will derive stability of purpose and peace of mind from the course proposed.

There is a difficulty, however, which the general reader may think insuperable, viz., the procuring of those works*. A condensation of them would not be desirable, it could not be trusted: the very words of the authors must be examined. To obviate this difficulty, it has occurred to the writer of the present essay, that a series of quota-

tions from the works of the reformers, given in their own words, on the most important subjects connected with ecclesiastical government, might meet the difficulty, and be acceptable to those who have neither opportunity nor leisure for lengthened reading. Trusting that the blessing of God may attend this feeble effort for his glory, I shall proceed to lay before my readers the sentiments of those who, "though dead, yet speak."

T. R. J.

TINDAL.

William Tindal was born on the borders of Wales, and was educated at the university of Oxford. Convinced of the errors of popery, he did not attempt to conceal his views; in consequence of which he met with such persecution as drove him to the continent. There he translated the New Testament, which appeared in the year 1527; and, subsequently, he completed the translation of the five books of Moses.

Having been betrayed into an intimacy with one Philips, who had been employed by the English bishops to entangle him, he was seized and imprisoned at Vilvorde, near Antwerp. After remaining eighteen months in confinement, he was condemned as a heretic, tied to a stake, and, having been first strangled with a halter, was afterwards burned, exclaiming with his dying breath, "Lord open the eyes of the king of England."

The views of this reformer are given, in his own words, under the following heads:

Baptism.—"There is no means to be saved from this damnation than through repentance toward the law and faith in Christ's blood, which are the very inward baptism of our souls; and the washing and the dipping of our bodies in the water is the outward sign. The plunging of the body under the water signifieth that we repent and profess to fight against sin and lusts, and to kill them every day more and more.... and that we believe to be washed from our natural damnation in which we are born.... after we have given our consent unto the law, and yielded ourselves to be scholars thereof. And thus repentance and faith begin at our baptism and first professing the laws of God. The washing without the word helpeth not; but through the word it purifieth and cleanseth us, as thou readest, Eph. v..... Now, as the preacher in preaching the word of God saveth the hearers that believe, so doth the washing; in that it preacheth and representeth unto us the promise that God hath made in Christ. The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam; and the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost.... To believe in Christ's blood for the remission of sins and purchasing of all the good promises that help to the life to come, and to love the law, and to long for the life to come, is the inward baptism of the soul, the baptism that only availeth in the sight of God.... And, when they say that Christ hath made no satisfaction for the sin we do after our baptism, say thou, with the doctrine of Paul, that in our baptism we receive the merits of Christ's death through repentance and faith, of which two baptism is the sign; and, though, when we sin of frailty after our baptism, we receive the sign no more, yet we be renewed again through

* This difficulty cannot so much exist since the institution of the Parker Society, which we have frequently recommended to our readers. Two more of its valuable volumes have just been issued.—Ed.

repentance and faith in Christ's blood; of which twain the sign of baptism, ever continued among us in baptizing our young children, doth ever keep us in mind, and call us back unto our profession if we be gone astray, and promiseth us forgiveness."

Christ.—"Christ is a full contenting satisfaction and ransom for our sins. And not for ours only which are apostles and disciples of Christ while he was yet here, or for ours which are Jews or Israelites, or for ours that now believe at this present time, but for all men's sins, both for their sins which went before and believed the promises to come, and for ours which have seen the fulfilment, and also for all them which shall afterwards believe, unto the world's end, of whatsoever nation or degree they are. He saveth his people from their sins, and that he only. This to be true, not only of original but of actual, and as well of that we commit after our profession as before, thou mayest plainly see by the ensamples of the scripture.... For Christ's works are perfect; so that he hath obtained us all mercy, and hath set us in the full state of grace and favour of God."

Christian Character.—"Thou needest not to command a true believer to work, or to compel him with any law; for it is impossible that he should not work: he tarrieth but for occasion: he is ever disposed of himself: thou needest but to put him in remembrance, and that to know the false faith from the true.... When the gospel is preached unto us, we believe the mercy of God; and in believing we receive the Spirit of God, which is the earnest of eternal life.... Faith in Christ first certifieth the conscience of the forgiveness of sins, and delivereth us from the fear of everlasting damnation. A man before the preaching of God's word is but one man, all flesh; the soul consenting unto the lusts of the flesh to follow them. But the sword of the word of God, when it taketh effect, divideth a man in two, and setteth him at variance against his ownself; the flesh haling one way, and the Spirit drawing another.... A man, all the while he consenteth to the flesh, and before he be born again in Christ, is called soul, or carnal; but, when he is renewed in Christ through the word of life.... he is called spirit, or spiritual.... They never sin of purpose, nor hold any error maliciously sinning against the Holy Ghost, but of weakness and infirmity; as good, obedient children, though they love their Father's commandments, yet break them oft by reason of their weakness."

Church.—"The church of Christ, then, is the multitude of all them that believe in Christ for the remission of sin, and, of a thankfulness for that mercy, love the law of God purely and without glosses. This is the church that cannot err damnably, nor any long time, nor all of them. They that have their hearts washed with this inward baptism of the Spirit are of the church, and have the keys of the scripture, yea, and of binding and loosing, and do not err.... Christ's elect church is the whole multitude of all repenting sinners that believe in Christ....; and this faith they have without all respect of their own deservings....; and this faith is the mother of all truth, and bringeth with her the Spirit of all truth.... This faith is the only way by which the church of Christ goeth unto God....; and whosoever goeth

unto God and unto forgiveness of sins or salvation by any other way than this, the same is an heretic, out of the right way, and not of Christ's church.... Of the similitudes that Christ maketh in the gospel of the kingdom of heaven, it appeareth that, though the Holy Ghost is in the chosen, and teacheth them all truth in Christ, to put their trust in him, so that they cannot err therein, yet, while the world standeth, God shall never have a church that shall either persecute or be unpersecuted themselves any season. But there shall be in the church a fleshly seed of Abraham and a spiritual, a Cain and an Abel, an Ishmael and an Isaac, an Esau and a Jacob, as I have said, a worker and a believer, a great multitude of them that are called, and a small flock of them that are elect and chosen.... The church is sometimes taken for the elect only, which have the law of God written in their hearts, and faith to be saved through Christ to be written there also....; and that the church is sometimes taken for the common rascal of all that believe, whether with the mouth only and carnally, without spirit."

Civil Power.—"The good ought to honour the temporal sword, and to have it in reverence, though, as concerning themselves, they need it not.... Mark, the judges are called gods in the scriptures, because they are in God's room, and execute the commandments of God (Exod. xxii.).... So hath the ruler power over thee to send thee to use violence upon thy neighbour, to take him, to imprison him, and haply to kill him too.... Where thou art another manner of person, in this case thou hast executed the authority of him that hath such power of God to command thee, and where thou wert damned of God if thou didst not obey.... Some will say, I see none more prosperous or longer continue than those that be most cruel tyrants. What then? Yet say I that God abideth ever true. For where he setteth up a tyrant, it is to be a scourge to wicked subjects, that have forsaken the covenant of the Lord their God. So far, yet, are the worldly powers or rulers to be obeyed only as their commandments repugn not against the commandments of God. Wherefore, we must have God's commandments ever in our hearts, and by the higher law interpret the inferior; that we obey nothing against the belief of our God, or against the faith, hope, and trust that is in him.... and that we do nothing for any man's commandment against the reverence of the name of God."

God first loved us.—"Our love and good works make not God first love us, and change him from hate to love, as the Turk, Jew, and vain papist mean; but his love and deeds make us love, and change us from hate to love. For he loved us when we were evil and his enemies, as testified Paul in divers places, and chose us to make us good, and to show us love, and to draw us to him, that we should love again. The father loveth his child when it hath no power to do good, and when it must be suffered to run after his own lusts without law, and never loveth him better than then, to make him better, and to show him love, to love again.... And my works make not my love, nor my love my faith, nor my faith God's mercy; but, contrary, God's mercy maketh my faith, and my faith my love, and my love my works.... What good towardness can we

have and endeavour, that is altogether blind and carried away at the will of the devil, till the devil be cast out? What good towardness and endeavour can we have to hate sin as long as we love it? What good towardness can we have unto the will of God, while we hate it and are ignorant thereof? Can the will desire that which the wit seek not? Can a man take thought for that loss that he wotteth not of?"

Good Works.—“Take an example. As those blind and deaf which we read in the gospel could not see nor hear, till Christ had given them sight and hearing, and those sick could not do the deeds of a whole man, till Christ had given them health, so can no man do good in his soul, till Christ have loosed him out of the bonds of Satan, and have given him wherewith to do good. . . . Our deeds do us three manners of service. First, they certify us that we are heirs of everlasting life, and that the Spirit of God, which is the earnest thereof, is in us. Secondly, we tame the flesh therewith, and kill the sin that remaineth yet in us, and wax daily perfecter and perfecter in the Spirit therewith, and keep that the lusts choke not the word of God that is sown in us, nor quench the gifts and working of the Spirit, and that we lose not the Spirit again. And, thirdly, we do our duty unto our neighbour therewith, and help their necessity unto our own comfort also, and draw all men unto the honouring and praising of God.” And to know that, whatever good thing is in us, that same is the gift of grace, and therefore not of deserving, though many things be given of God, through our diligence in his laws and chastising our bodies, and in praying for them, and believing his promises which else should not be given unto us, yet our working deserveth not the gifts, no more than the diligence of a merchant in seeking a good ship bringeth the goods safe to land, though such diligence doth now and then help thereto. . . . ‘Repent we never so much, be we never so well willing unto the law of God, yet are we so weak, and the snares and occasions so innumerable, that we fall daily and hourly, so that we could not but despair if the reward hanged of the work. Whosoever ascribeth eternal life unto the deserving and merits of works must fall into one of two inconveniences: either must he be a blind Pharisee, not seeing that the law is spiritual, and he carnal, and in respect of them justify himself; or else (if he see how that the law is spiritual, and he never able to ascend unto that which the law requireth) he must needs despair.”

Intermediate State.—“I think the souls departed in the faith of Christ and love of the law of God, to be in no worse case than the soul of Christ was from the time that he delivered his spirit into the hands of his Father until the resurrection of his body in glory and immortality. Nevertheless, I confess openly that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. . . . What is done with the souls from their departing their bodies unto that day (resurrection) doth the scripture make no mention save only that they rest in the Lord and in their faith. Wherefore he, that determineth ought of the state of them that be departed, doth but teach the presumptuous imaginations of his own brain.”

Justification.—“All our justifying then cometh by faith; and faith and the Spirit come of God, and not of us. When we say, Faith bringeth the Spirit, it is not to be understood that faith deserveth the Spirit, or that the Spirit is not present in us before faith. For the Spirit is ever in us; and faith is the gift and working of the Spirit. But, through preaching, the Spirit beginneth to work in us. . . . By justifying, understand none other thing than to be reconciled to God, and to be restored unto his favour, and to have thy sins forgiven thee. As, when I say, God justifieth us, understand thereby that God, for Christ's sake, merits, and deserving only, receiveth us unto his mercy, favour, and grace, and forgiveth us our sins. And, when I say, Christ justifieth, understand thereby that Christ only hath redeemed us, and brought and delivered us out of the wrath of God and damnation, and hath with his works only purchased us the mercy, the favour, and grace of God, and the forgiveness of our sins. And, when I say that faith justifieth, understand thereby that faith and trust in the truth of God, and in the mercy promised us for Christ's sake, and for his deserving and works only, doth quit the conscience and certify her that our sins be forgiven, and we in the full favour of God.”

Mortification.—“Every man is two men—flesh and spirit—which so fight perpetually one against another, that a man must go either back or forward, and cannot stand long in one state. If the spirit overcome the temptation, then is she stronger and the flesh weaker. But, and if the spirit get a custom, then is the spirit none otherwise oppressed of the flesh than as though she had a mountain upon her back. And, as we sometime in our dreams think we bear heavier than a millstone on our breasts, or, when we dream now and then that we would run away for fear, our legs seem heavier than lead, even so is the spirit oppressed and overladen of the flesh through custom, that she struggleth and striveth to get up and to break loose in vain, until the God of mercy, which heareth her groan, through Jesus Christ come and loose her with his power, and put his cross of tribulation on the back of the flesh to keep her down, to diminish her strength, and to mortify her. Wherefore every man must have his cross to nail his flesh to, for the mortifying of her. Now, if thou be not strong enough, and discreet thereto, to take up thy cross thyself, and to tame thy flesh with prayer and fasting, watching, deeds of mercy, holy meditations, reading the scriptures, and with bodily labour, and in withdrawing all manner of pleasures from the flesh, and with exercises contrary to the vices which thou makest thy body most inclined to, and with abstaining from all that encourage the flesh against the spirit. . . . and takest, I say, up such a cross by thine own self, or by the counsel of others that are better learned and exercised than thou, then must God put his cross of adversity upon thee. For we must have every man his cross in this world, or be damned with the world.”

Predestination.—“Here must a mark be set unto those unquiet, busy, and high climbing spirits, how far they shall go, which first of all bring hither their high reasons and pregnant wits and begin first from on high to search the bot-

tomless secrets of God's predestination, whether they be predestinated or not. These must needs either cast themselves down headlong into desperation, or else commit themselves to free chance careless. But follow thou the order of this epistle, and noose thyself with Christ, and learn to understand what the law and the gospel mean. . . . After that, when thou art come to the eighth chapter, and not under the cross and suffering of tribulation, the necessity of predestination will wax sweet, and thou shalt well feel how precious a thing it is. For, except thou have borne the cross of adversity and temptation, and hast felt thyself brought unto the very brim of desperation, yea, and unto hell-gates, thou canst never meddle with the sentence of predestination without thine own harm. Therefore must Adam be well mortified, and the fleshly wit brought utterly to nought, ere that thou mayest away with this thing, and drink so strong wine."

Sacraments.—"This word sacrament is as much as to say an holy sign, and representeth alway some promise of God. As in the Old Testament, God ordained that the rainbow should represent and signify unto all men an oath that God swore unto Noah. . . . so the sacrament of the body and blood of Christ hath a promise annexed: 'This is my body that is broken for you;' 'This is my blood that is shed for many unto the forgiveness of sins. This do in remembrance of me,' saith Christ. If, when thou seest the sacrament, or eatest his body, or drinkest his blood, thou have this promise fast in thine heart (that his body was slain, and his blood shed for thy sins), and believest it, so art thou saved and justified thereby. If not, so helpeth it not thee not, though thou hearest a thousand masses in a day, or though thou dost nothing else all thy life long than eat his body, or drink his blood, no more than it would help thee in a dead thirst to behold a bush at a tavern-door, if thou knowest not thereby that there was wine within to be sold." So "the work of baptism, that outward washing which is the visible sacrament or sign, justifieth us not. God promiseth to justify whosoever is baptized to believe in Christ, and to keep the law of God; that is to say, to forgive them their fore-sins, and to impute righteousness unto them, and to take them for his sons. Christ hath deserved us that promise and that righteousness; and faith doth receive it, and God doth give it, and impute it to faith, and not to the washing."

THE EXTENT OF MAN'S RESPONSIBILITY FOR THE SINS OF HIS NEIGHBOUR:

A Sermon,

BY THE REV. R. H. DAVIES,

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1 KINGS xxii. 52.

"Jeroboam the son of Nebat, who made Israel to sin."

THIS Jeroboam, who became so remarkable a personage in the annals of Israelitish history, was a man of low origin, but a man of talent, policy, and moreover of ambition. We read (1 Kings xi. 26) that he was the son of

king Solomon's servant; and the first mention of his character is, that "even he lifted up his hand against the king." We read also that "the man Jeroboam was a mighty man of valour; and, Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph." When Solomon discovered his ambitious designs of "lifting up his hand against him," to usurp the throne, he sought to kill him; but "Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon." He then returned; and, taking advantage of Rehoboam's indiscretion, he caused the ten tribes of Israel to revolt from Solomon's son, removed them from the cities of Judah, and established himself their king at the far end of the country. He had thus reached, we may suppose, if not the highest, at least the next to the highest step he had wished; and it was when he was thus recognized by ten out of the twelve tribes of the Jewish people as their ruler, that he committed the act which so led his followers astray, as always afterwards to have gained for himself, in the Jewish records which we have in the bible, the title contained in our text—"Jeroboam the son of Nebat, who made Israel to sin." After his death, in every place where he is spoken of in the book of Kings and Chronicles, he is spoken of in this manner. His name is not mentioned but with this same stigma and reproach attached to it, that he "made Israel to sin;" he made them commit that sin which must ever cause other sins to be committed, which must ever have in its train a long catalogue of crime—that is to say, he made them as a people to become idolaters. When he had removed far away from Judah and Jerusalem, where stood the temple to which it was commanded all the males should assemble three times in the year, he feared lest if his ten tribes went up they might forsake him, and return to the proper allegiance under the rightful successor of Solomon—his son Rehoboam: "And Jeroboam said in his heart, Now shall the kingdom return to the house of David. If this people go up to do sacrifice at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the

people went up to worship before the one, even Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi; and Jeroboam ordained a feast in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah....and he offered upon the altar, and burnt incense" (Kings xii. 26).

By these means he of course led the people completely into a state of idolatry, and thence into that state of sin and iniquity of varied and enormous kinds which must ever be the consequences of idolatry. He received a warning of the most impressive kind from God by his messenger a prophet. His hand was withered up while he was officiating at his false altars; and he showed that he knew the great sins of which he was guilty, and that he was consciously turning from God; for he besought the prophet to pray to the true God for the restoration of his hand, thus admitting his gross iniquity, and, in his distress, flying to that Source which he knew could alone avail, and from which he had led the people entirely away. But his heart was hardened, his course of crime had seared his conscience: he did not repent: he did not endeavour to turn the people back to the worship of their Maker; and at last came his fearful punishment, his own death and destruction to his house. We read that "this thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth." First his son Abijah was to be taken from him, with this message too by the prophet: "All Israel shall mourn for him and bury him; for he only of Jeroboam shall come to the grave.... Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam. For the Lord shall smite Israel, as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river; because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." Thus came the fearful end to his ambition, to all his worldly prospects of greatness. He died beneath the responsibility of first having made ten tribes of people revolt from their lawful king, and then from their King of kings, even God; and you see to this day his remembrance is branded with this reproach, that, when he is mentioned in history, it is as "the son of Nebat, who made Israel to sin."

Now the subject to which this text so evi-

dently leads us, and to which I beg your very attentive consideration, is the extent of man's responsibility for the sins of his neighbour. In the case before us it is clear that, in a great measure, the sins of the Israelites under the government of Jeroboam were laid on his shoulders: he "made Israel to sin." And, although this by no means releases them, it does increase the condemnation of the ruler; because, by his influence, he dishonoured God himself, and made others to do so likewise. But, as we shall presently see, the doctrine that we are in a great measure responsible for the sins of others is in every way scriptural; and I propose to show how universally it applies, by considering it in reference to the various conditions of life. We will apply it to parents, masters, and superiors; and bear in mind throughout that the subject is equally applicable whether in the course of business or pleasure.

I. First, with respect to parents. If we look at the case of Eli (1 Sam. iii.), we shall see in how marked a manner God teaches that the parent is answerable to a great extent for the sins of his children, and also that after consequences are entailed upon the children for the sin of neglect on the part of the parents. "The sons of Eli were sons of Belial;" and the judgment of the Almighty upon the father we read in the 13th verse of the chapter: "For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." There you see the parent is made responsible for the crimes of the children; and the reason for punishment which was to be brought on them is laid at his door. And this was but the fulfilment of a threat which Eli knew well; for it is an important part of the second commandment, and a part which should make all parents tremble with anxiety, which says that the sins of the parents shall be visited on the children, even to the third and fourth generation." In Isaiah xiv. 20, we read that "the seed of evil-doers shall never be renowned." In the workings of God's providence it shall be so arranged that wicked parents shall entail on their children the consequences of their sins. There may be, and doubtless are, many exceptions to this great rule; but the consideration of them is not now the question. We see that it is the divine economy that parents are, in a great measure, accountable for the sins of their children. In a physical sense we have this truth daily proved before our eyes; for we see the sad

effects of disease haunting, as it were, a family in consequence of the dissipation and wickedness of a father or mother. We likewise see children reduced to poverty, and thrown amid various temptations which, so to speak, do not properly belong to them—would not have been theirs, that is, but for the evil course of parents, who by extravagance, or worse, have made beggars of their children. And doubtless if we look at this in a moral sense, we shall also see that the bad moral condition of many may be traced to the crimes and iniquities of parents. Indeed any one will say, that it is quite in the natural order of affairs that, if parents be wicked people, their children will be so too; and thus it becomes almost impossible to say where ends the responsibility of those parents who first brought up a family in a godless and iniquitous manner. The prophet Jeremiah laments, "Our fathers have sinned; and we have borne their iniquities;" and I feel sure that it is in the present experience of many, that this lament as closely applies to them as it did to the Jewish church.

So much then for the scriptural doctrine of the responsibility of parents: apply it now practically to the courses of business and pleasure, and see where your duty lies. In respect of business, it is clear that no parent must follow any unlawful calling, because by this he is at all times setting before his children the example of open wickedness. But he must also see that, in choosing an occupation or business for his children, he choose one not only lawful in itself, but which will not be the means of tempting the child to commit wickedness. There is great difficulty in the way of properly performing this duty, we know; but the "lion in the path" of duty is not to turn us away. Parents are accountable to God for the souls of their children to this extent—that they must use their endeavours, their prayers, their counsel, and their wisdom, in choosing right occupations, so that they are "training the child in the way he should go." When the child is beyond the parent's authority, and does not pursue this right way, the parent is surely not responsible; but he as surely is responsible, that, as far as his power admits, he puts the child into that right way. You are responsible to God for the education of your children. If they grow up ignorant, who can be to blame but yourselves? And you are responsible too for the right education of your children; not merely that they shall be taught the simple rudiments of every-day instruction, but that they be taught the "beginning of wisdom," which is the "fear of the Lord." You are commanded in God's word to bring them up

in "the nurture and admonition of the Lord." And who is so to bring them up—who is responsible for their being so brought up but yourselves? and, therefore, how clear is it that, if you bring them up "ignorantly in unbelief," the many disadvantages, and crimes mayhap, which must result from this ignorance must rest on your heads!

Then, again, in respect of pleasure, who but you are answerable that you provide for your children proper amusements? If you lead worldly lives, and lead your children into all kinds of evil gaiety and dissipation, who is answerable? The providing of lawful amusements for young people—lawful, that is, according to the word of God—is a most important part of education; for every one knows the soul-destroying evils which result from wrong amusements. Those amusements which lead the mind into the world, and away from God, cannot be right. Amusements which bring with them too much levity, gaiety, or dissipation, cannot be lawful. The amusements which cause a great waste of money, and that money spent in wrong purposes, must be sinful. So also must those which lead young people into folly, and that lavish waste of time which so much characterizes the dissipating amusements of worldly-minded people. Who, then, can be accountable for the proper training of children in this respect of pleasure but the parents? Their duty is plain, and imperative, that they live not worldly lives themselves, and that they interfere to the full extent of their authority to prevent their children seeking those pleasures which are unlawful, and in their tendency most sinful. Every family is but a world in miniature, a church in itself; and let the heads thereof beware lest they come into the same catalogue with Jeroboam, who by his example and influence entailed endless misery on a people, because he used his example and influence to make Israel to sin.

II. We now pass on to apply the subject to those who indeed ought well to consider how applicable it is to them in both senses of business and pleasure—masters. What says the scripture with regard to their responsibility? In the sixth chapter of Paul to the Ephesians, you will find the apostle telling servants to be obedient to their masters, "as unto Christ; not with eye-service as men-pleasers but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men." And then he goes on to exhort the masters, that they "do the same things" towards their servants. He thus shows the high relation which exists between

master and servant; and from this high relation naturally is deduced the great responsibility. The responsibility of the servant is very great that he obey his master; but, of course, the responsibility of the master towards the servant is of a higher degree, because authority is his; and it is in his power to use his influence for good or evil. The servant is bidden to obey the master in all things lawful. But servants are not always judges of what is lawful, and what not: far from it. They generally consider their duty completely done, when they obey the orders given. Often from ignorance they do not know whether a command is lawful or not; and nearly as often, from indifference, they do not care whether it be so or not, because they will argue that they have nothing to do but to obey; and they throw the blame, whether of men or God, upon their master, and fancy they are thus forgiven whatever sins they may commit in their unlawful obedience. How much, therefore, it becomes masters to exercise their great authority, in not permitting unlawful business to be done! for surely no master will deny his responsibility for the sin of his servant, if he find that servant ready to do what is wrong, and that he gives him the order to commit some unlawful deed. Suppose, for example, a master wanted some portion of his neighbour's goods, that he would not like to steal it himself; but, knowing he had a servant who would readily do so if he gave him orders so to do, if he should give such orders, would not the master become then guilty of being the cause of a fellow-creature's committing sin? Or, suppose you have a servant ready to lie if you bid him to do so, and suppose either for your pleasure or business you adopt the very common practice of commanding him to tell the lie to answer your ends, are you not then answerable to God for causing that servant to do what you know is sinful? Was not David guilty, when by his authority he commanded Uriah to be murdered? Now, this argument closely applies to every-day affairs. Masters have it in their power, with the greater number of their servants, to make them do what is wrong. For example, a master has it in his power, in the majority of cases, to make his servants do unnecessary work on the sabbath-day; to make his servant minister either to the master's business or pleasure, and so deprive him of the opportunities of ceasing from labour on that day, or going to the house of God. But this is not the extent of his responsibility. He may not think of such a thing as ordering his servants to work on the Lord's day, or to stay away from the house of God; but

he may be highly culpable in not preventing his servants from working on that day, or in not using his example and his influence (we do not say authority in this case, but his influence) to cause them to attend public worship.

Then with respect to pleasure. Surely a master is most responsible that his servants do not with his knowledge indulge in any unlawful amusements. The servant under his roof is a part and parcel of his family; and, while it is his duty to say with Joshua, "As for me and my house we will serve the Lord," he must take care that the sabbath is not broken by his servants taking unlawful pleasure on that day, any more than by doing their business. Of course it is impossible to dictate to what extent a master is bound to obey these rules. But it is equally easy to dictate from scripture that the master, who does not act on the great principle of acknowledging his responsibility to God for the moral welfare of his servant, lives without the fear of God, and stands in a very dangerous position. There can be no doubt that masters will at the judgment-seat have to account for the way in which they exercised the power given them over their servants, exactly on the same principle, only in a less degree, as that kings will have to account for the way in which they have exercised their talents and power in the sway of their sceptres. All men, more or less, have certain talents committed to their trust, which they are bound to use in the service of God, and which they will have to account for. No one doubts this, who believes the gospel; and thence it is easy to see how great is the responsibility of a master, that he use the talents of his precept, his example, his influence, and, where necessary, his authority, in the service of God. A master cannot tell, any more than a parent or any other, to what extent the evils of a neglect of this great duty may reach. It most surely is not confined to the present generation, any more than were the evils of Jeroboam's conduct; and, therefore, if only on this ground, how urgently does it behove masters of every degree to beware lest they come under the same reproach, and prepare for themselves the same punishments, as did the "son of Nebat, who made Israel to sin."

III. And now, lastly, we apply this subject to superiors—meaning by this title all those who have influence over others, whether that influence arise from superiority of age, or rank, or wealth. Here the subject becomes more general. And we have most remarkable scripture testimony to the truth of this bible doctrine, and this, too, from the

mouth of our blessed Lord himself: "Woe unto the world because of offences." He says, "It must needs be that offences come; but woe to that man by whom the offence cometh." You are aware that the word "offence" here and in other parts of scripture means a stumbling-block, whatever may be a hindrance to our salvation. If, therefore, one man by his influence, or his authority, of whatever kind it may be, throws an obstruction in the heavenward way of his neighbour, leads him astray by temptation, or deceives him by his conduct, or compels him to do what is wrong, he then surely is in that most fearful position of the man by whom an offence has come to his neighbour, and against whom the woe of God is denounced. Truly it is a most solemn consideration, which ought continually to be in the minds of all, that we are every one of us thus to a great extent responsible for the moral condition of those around us. If in matters of business we in any way cause others to do what is wrong; if by our example we indirectly make them commit sin, or by our precept say that in business honesty and truth are of little or no consequence, or by our authority we make those under us tell lies for our advantage, or do what is dishonest, we then put stumbling-blocks in our neighbour's way, and the woe of the Almighty is hanging over our heads. If, on the other hand, in matters of pleasure, we by our example induce others to join in amusements sinful, if only because worldly in their nature and irreligious in their tendency; or if by our precept we teach that this pleasure or that pleasure is lawful, though we know that, according to the principles of the gospel we profess to believe, it cannot be for a moment defended; or if by our authority we compel our servants to minister to our unlawful pleasures by making them use their service in the preparation for or the carrying out of our amusements which are evil, we are again throwing the stumbling-blocks in our neighbour's way; we are causing him to do those things which are injurious to the safety of his soul, and the woe of the Almighty is hanging over our heads. Now, I say that to every reasonable man, whether he be a religious man or not, this is a most solemn consideration; and it is one which he cannot in any way controvert or deny, unless he choose to controvert and deny the plain words and meaning of the holy bible. And here this doctrine becomes so general in its application that no man is exempt from it, rich or poor, parent or child, master or servant. We all of us have, in some way or other, in matters of business or in matters of pleasure, and fre-

quently in both, some influence over those around us. We are well aware that this is little considered, even by many who are serious and well-intentioned; and this is the very reason why we are bound to bring it before you. Old and young have each their shares of this responsibility, and each will have to give their account as to the manner in which they have regarded or neglected this great responsibility. Every one, more or less, has it in his power to use influence either for evil or for good. Every one, if he be not diligent and watchful, will come, in a greater or less degree, under the same reproach as that of the "son of Nebat, who made Israel to sin."

Now, we will conclude this very important subject by addressing a few words to the two classes of people—those who are willing to admit their responsibility, and those who are not. Such of you, my brethren, as bow before the injunctions of the gospel of your Saviour, may not sufficiently have considered the great urgency of this bible argument we have been considering. We beseech you, give it much of your attention. As you love your Redeemer, manifest your love by exercising your powers and opportunities in the furthering of his cause. In whatever position of life you may be—whether parent or child, master or servant—remember that you have entrusted to you a degree of influence which you are to use in the service of God, and that, in whichever way you use it, the extent of it will not, in this world at least, be known to you. It may be fearlessly asserted that one wicked man may plunge even two or three generations of a family, nay, of many families, in open wickedness. On the other hand—though, alas! good is not so easily communicated, or so readily followed, as evil—yet we are bold to say that, in as many generations, the blessed effects of the religion of Christ will follow the efforts of a fervent disciple to spread it in the circle by which he is surrounded. Go on, then, in using your influence to the honour of God: seek, at the throne of grace, that the Spirit of the Lord may be to you the Spirit of wisdom, of counsel, of guidance, to show you in what way you may best exercise your talents for the promotion of God's glory, and the benefiting of those of his people which are under your care.

And you, who are slow to admit the truth which we have this day endeavoured to set before you, let us beseech to consider that it is not merely the truth of man: it is the truth of God, as we have proved to you from God's own word. If, therefore, you despise it, you must do so by a disbelief of the revelation of God's will. Speaking to reasonable beings, we surely need not stay to point out the folly,

the wickedness, and the danger of such a proceeding. Let me, then, exhort you to stop in your present course of heedlessness, and to consider, with due solemnity, that each of you has at this moment the weight of a most extensive responsibility on his shoulders with respect to his neighbour's spiritual welfare. If masters, let it be your consideration that you do not stand in your servant's way to heaven. If parents, let it be your consideration that you look well to the proper bringing up of your children, so that, as far as lies in your power, you so nourish them, that you may be free from their blood at the awful day of judgment. If superiors, either in talent, or age, or rank, or wealth, see (especially in matters of pleasure) that you do not cause your friends to err, and so bring upon yourselves the terrible condition of being the cause of the eternal ruin of a fellow-creature. Such an idea would surely make the most careless shudder; yet so it may be, if you heed not the instructions of the Master you profess to own. Consider, therefore, the case of Jeroboam, who "made Israel to sin;" and see that you fall not into the same snare of the enemy as did he. And look well, also, to the safety of your own souls. See that you yourselves be not following the evil influence of others, and so are being led far away from the Saviour who died for you. Place in contrast the picture of this world and all its vanities or pleasures, and the picture of the next; and decide, as reasonable men, whether it is better to live only for time, and be heedless of eternity, or whether it is not better to live in comparative indifference to the business or pleasures of time, and secure, through the atoning blood of your Redeemer, an interest in the great eternity. May God of his infinite mercy guide us into the right way, for Christ's sake!

A VISION OF BIRTHDAYS; OR, "HAPPINESS IS FROM WITHIN, NOT FROM WITHOUT."

"Our eyes see all around in gloom or glow,
Hues of their own, fresh borrow'd from the heart."
"CHRISTIAN YEAR."

It was Eva's birthday; and all her little friends were assembled to keep it joyously. How still was that June afternoon! Hardly a breath stirred the bright green foliage of the woods: not a cloud marred the azure of the smiling skies. All nature was at rest, and happy: my heart alone was sad. I had been watching the children at their play: young, happy creatures they were, full of life and spirit; and a pretty sight it truly was to see the troop of "gentle elves" (their white dresses and fair hair floating on the breeze), tripping so lightly over the velvet lawn beneath the shade of the noble trees which graced its broad expanse. Why then did the peals of merry

laughter, which burst from the lips of the young holiday-makers, sound sadly on my ear? Why, when I saw what trifles made them leap for joy, did a sigh escape my lips? Why, when two little Hebes placed so gracefully a crown of blushing roses on the fair brow of the youngest of the group, and all, dancing around her, hailed her as queen, whilst, showering bright flowers in her path, they wished her many happy returns of that her natal hour—why, spite all my efforts to repress it, did a tear tremble in my eye? I sighed to think how soon that bright and joyous scene might change to one of gloom and sorrow; how soon the merry peals of laughter might be turned to the deep wailing of broken spirits and hearts surcharged with grief. I looked on the loved and lovely little ones before me, and mourned that "life's young day" should be so fleeting. Ere many years had fled they would be men and women, "careful and troubled about many things;" no longer guileless, no longer lighthearted, no longer buoyed up by the happy hope that "life is a voyage on some summer sea." No, storms would have arisen: the "waves of this troublesome world" would have "sore let and hindered" the progress of their little barks, which, it might be, would bear "a burden too heavy for a man that hopes for heaven." "Yes," I mentally exclaimed as I left that fairy scene, "time was, when I could 'frolic to and fro

As free and blithe, as if on earth
Were no such thing as woe."

But O, how soon was the illusion dispelled, and life became a 'stern reality,' full of trouble, anxiety, and disappointments! And so, young happy, hopeful ones, will it be with you: ere many of these days which you deem so joyous shall have added a new year to the 'mass of ages gone,' you will have found, by sad experience,

Too surely every setting day
Some lost delight we mourn:
The flowers all die along our path,
Till we too die forlorn."

Affairs of importance called me for a time to the busy haunts of men; and there I forgot Eva and her friends, their present happiness and their future trials. As I neared the house, however, on my return, the gladsome voices of the children again met my ear; and, being conscious that my feelings could not rise in unison with theirs, I wandered about the shrubberies hidden from their view. I had not strolled far before I came to a grassy knoll, where a fountain played, beside which a child was sleeping. I instantly approached, and found that it was Eva. The little queen, wearied with her honours and her plays, had sat down for a moment to rest, when the soft sighing of the breeze and the ripple of the falling water had lulled her to forgetfulness. The roses (her regal coronal) were still wreathed among the clustering ringlets of her chesnut hair; but their beauty had departed, and they were faded and drooping. "Ah, so it is," I thought: "lovely in the morning, faded in the evening, and at night forgotten. As with the 'flower of the field,' so will it be with you, gentle sleeper: little did you think, when you arose so full of glee this morning, that ere the sun had set your pleasures would have become wearisome to you, and your honours be unheeded; as little would you now be-

Heve me, that, ere many of these your birthdays have come and gone, you will have found life itself a burden." "But must it needs be so?" something within me asked. "Because you are sad and discontented, are all so? Even when most oppressed with sorrow, need the heart despond? Is there no balm to heal the deepest wound? no hand held forth to support the weak, save the falling, and point out the way of true happiness to the miserable?" I looked again on the sleeping child: her head was resting on her dimpled arm: her lips were parted; and a smile so sweet and pure played around them that the little Eva might have been taken for a cherub. "Yes," I said aloud, "there must be some good Spirit near her, to bless her with slumber pure and light," and to shield her from all harm; and, surely, if her heart remain right with God, it will never leave her nor forsake her, but will be near in the hour of adversity, as in that of youth and of prosperity; and then, though 'the rudest hand assail her,' and though 'storms have rent her sheltering bowers,' she need 'fear no evil;' for the power of the Almighty will overshadow her; and under his wings she will be safe."

Full of these holier and happier thoughts, I sat down on the green hillock beside the child; and, giving myself up to reverie, I "dreamed a dream." Methought the bright beams of a rising summer sun were struggling through the snowy curtains of a little bed, whereon one like Eva, yet not a child, but in the full bloom of early womanhood, was sleeping peacefully. Long would I have gazed on the fair slumberer; but my attention was soon attracted to another form, which glided noiselessly into the chamber. It was that of a matron; and, as she gently drew aside the curtains of the little bed, and looked fondly on the maiden, I saw from the likeness that it was her mother. Having opened the casement, and culled the loveliest of the many lovely roses which clustered around it, she returned to the couch, bent the knee beside it, and remained long in attitude of prayer. At length she arose, and imprinted a fond, fervent kiss on the brow of the sleeper, which broke her slumbers; and she said, in a voice which I at once recognized as that of Eva, "Mother, is that you?"

"Yes, my child: I've been watching long beside you, waiting to wish you every blessing on this your natal and your wedding-day; and I have prayed that many may be the happy returns you see of it."

"It was feeling that you were beside me that made my sleep so peaceful, I think, dear mother; for I was dreaming that some good, kind spirit was guarding me."

"I wondered you could sleep so long and soundly on this all-important day, Eva; but you have a trusting, hopeful heart, my child; and a blessing will it ever be to you."

"O, mother, were it not that I feel there is One above, who will lead me wherever I may go, I should indeed be fearful. But now, though I cannot help feeling sad at leaving you, still I have great comfort in knowing that I am not left to my own weak guidance; besides, Edward—"

But I heard no more, for the scene suddenly changed, and I found myself within a remarkable

village-church. It was all bedecked with flowers, and filled with groups of peasants gazing eagerly towards the altar, where Eva was kneeling as a bride. The "white-robed priest" "fit the spousal ring," and pronounces the solemn benediction: the bells chime forth a merry peal; and Eva is led away a young and blooming wife. Friends high and low, young and old, rich and poor, crowded around her, invoking blessings on her head, and commending her to his most tender care, whom she now calls husband. It was a trying scene for one so young and timid; but Eva was still herself. Ever gentle and quiet, she had still a kindly word for each, still a thought for all but for herself; and a deeper tinge upon her cheek, and a brighter light shining from her soft blue eye, was all the change wrought in her by the feeling that she was the "cynosure of neighbouring eyes." "How strange," thought I, "that she should be so unmoved, so apparently unconscious of the gaze of the many intently bent on her!" Instantly the voice of one, unseen, yet near, replied: "No, not strange in one whose thoughts are never of herself. Eva is thinking of her mother, whose grief she well knows will be great indeed at parting from her child; and she strives to look happy for her sake. Then, too, she is thinking of the vows she has just taken upon herself; and so awfully important and binding does she feel them, that she has no thought for the trivial events of the passing hour, the gaze of friends, or remarks on her person or her dress."

But the moment for separation was at hand. Eva had received her father's blessing, and was locked in her mother's arms. Still she was calm; and I exclaimed, "Surely her heart must be cold, not to feel more grief at such a parting, nor to have any natural fears for the future, on leaving so happy a home, so tender a mother, for one whom she has known only as a suitor, and a new and untried home." "Not cold, not unnatural," said the voice: "fire closest kept burns most;" and Eva's love for her mother, and regret at leaving her, are excessive—too deep and sacred to be displayed before so many eyes. As to fears, she has them not; for

"She lifts her gaze
Above the world's uncertain haze."

And then, seeing a Father, whose nature is love, and power almighty, she trusts in his mercy, puts herself, her life, and all she holds most dear into his holy keeping; and then what need has she to fear?"

I made no reply, but turned to take another look at the bridal party, when I found that it had vanished. The gay guests, the gallant steeds, the weeping mother, the bride and bridegroom, all had disappeared. Even the very house had vanished; and, in one which I had never seen before, of a darkened chamber I suddenly became an inmate. At first, all was so still, I thought I was alone; but, becoming accustomed to the "sadly soothing gloom," I discerned in one corner a little cot, whereon lay a pale and suffering child, to whose wants one was ministering with all a mother's "deep, love-learned skill." The child became peevish, and complaining; but no word of impatience or rebuke escaped the mother's lips; but by its side "she knelt," "and, saint-like, raised her fair eyes to heaven, and prayed

devoutly." By the azure of those upraised eyes I recognized Eva, "still the same, though changed;" as meek and gentle as ever, and hardly less lovely, but with the weight of many added years upon her brow. Ere she had risen from her knees, some one entered the room, approached with a noiseless step, and, laying a hand gently on her shoulder, said, "Eva." It was he whom I had heard at the altar vow to love, and to cherish her; and, from the look which greeted him, it might well be gathered that he had kept that vow.

"O, Edward," said Eva, "does the doctor give any hope?"

"There is hope," was the reply; but spoken so sadly that the tones belied the words. Tears started from the mother's eye as she said, "Ah, I see how it is: you do not like to tell me the worst: he thinks our child will never see again—that our Alice will be blind. But tell me all: I have prayed for strength to bear it; and you see I am able."

"Indeed, my love, I have told you all: there is still hope that the inflammation may subside before the eyes are irremediably injured; but our fears are stronger than our hopes. But, Eva, you look ill: you must not confine yourself so closely to this dark room. This day (your birthday, too) makes up six weeks that you have scarcely left it. I will remain in charge, while you go and refresh yourself in the garden: the children have been waiting a long time to present their little offerings."

"God bless them," said the mother; "I will not disappoint them. But, first, Edward, we must pray to God for our poor afflicted child."

Side by side they kneeled; and Eva's pale face soon lost its anxious, careworn expression, and wore one of heavenly resignation, and of hope. The voice of the unseen, in a low murmur, said: "Look now at Eva, she is kneeling beside her darling child, who she fears is doomed to blindness. Can any trial be heavier for a mother's heart to bear? And is she miserable, and despairing?" "No," I thought: "she looks almost happy; and it is impossible she can feel very deeply, or she could not do so." "With God all things are possible. He dwells by his Holy Spirit within her heart; and, though the storms of grief arise, and the floods of bitter sorrows beat upon it, yet can it never be entirely cast down. But look again: twenty years have flown since you beheld the bride leave her childhood's home. Youth, which you deem the only thing worth living for, the only part of life to be prized, has fled. But look now on that group, and see if Eva be not happy?"

This time the scene was bright and joyous; for in a garden gay with flowers a happy little family was assembled. Beneath the shade of a lordly cedar the father and mother sat, both healthful and joyous, though no longer young. At a little distance a slight young girl was bending over her harp: her sister, who appeared somewhat older and graver, was searching among piles of music for her mother's favourite song; whilst their brother (a tall stripling, stretched at full length upon the grass) was sketching a church, whose ivy-clad tower formed a noble back-ground to the scene.

"Eva," said the father, "do you remember this day twenty years ago?"

"Oh, yes, indeed do I remember it full well," was the smiling answer; "I then became your wife, dear Edward. O how many mercies we have experienced since then! how can we be grateful enough for them all?"

"And yet, Eva, you have had your share of troubles, too."

"None to be spoken of, or even thought about now; for our blessings so far out-number them. Think of the years we have lived together, Edward, in health and comfort: see our children, not one missing, but all spared to us; and look at Alice, her who we feared would have been blind! O, when I think of all this, my only fear is that I am too happy, too blest in this life to look forward with desire to another, and a better; but, come," she continued, rising from her seat, "pleasant as it is to sit listening to our children's voices, we must not spend the whole of my birthday in selfish gratification: our poor neighbours will expect a visit; and my basket of presents for the sick and most needy is prepared."

They all sallied forth, and I followed the happy party with my eye as they walked down the smiling village, receiving the congratulations and blessings of the many, both old and young, who flocked around them; but when they entered a low-thatched cottage, they were hidden from my view; and I saw them no more.

"Now," said the voice, "you have seen her calm and composed, when all around her was excitement; resigned, and even cheerful in the deepest affliction; thankful, unselfish, full of kind thoughts and feelings towards others, in the midst of almost unmixed happiness, and ever mindful of him who renders her so; and now see her, when the 'silver cord' which binds her to this earth is well-nigh loosed: see her on the verge of the grave, and say if even then she esteem her life a burden, or deem old age a time of misery."

I looked, and beheld the same lovely garden which I had last seen; but there were changes visible, and I saw that many, many years must have passed since then. But changes greater, and more marked, I noticed in the group once more assembled beneath the cedar tree, and I even doubted whether it could be the same. That bent and aged woman, could it be Eva? Yes, there were the same mild, blue eyes, the same peaceful look; and, though the few locks which escaped from the close little cap were white as the driven snow, yet they had the same graceful wave upon the open, placid brow, as had the bright chestnut tresses of the youthful Eva. Yes, it was she; and she leant for support on the arm of one, whom (though no longer young) I recognized as Alice. Drawing his aged father in an invalid chair, was the brother, no longer a stripling, but a fine, tall man, in the heyday of his health and strength. But where was the youngest of the family, the slight fair girl, whom I had seen striking wild chords upon her tuneful harp? She was not there; and my heart misgave me, for I feared that her fragile form had proved unequal to bearing the "rude blows and buffets of the world," and that she was dead. But as I mused glad voices sounded in my ear, and Eva's pale face brightened with pleasure, when Alice exclaimed, "They are

come!" and a moment after the aged mother was locked in the fond embrace of her youngest born. Alice caught in her arms a rosy, laughing boy; whilst one, who was evidently his father, exchanged warm greetings with the hoary-headed grandsire.

"Now, Charlie, wish grandmamma many happy returns of her birthday," said the young mother, as she took the noble fellow from her sister's arms, and gazed on him with pride and pleasure.

"God bless and keep him," murmured the delighted grandmother, as she stroked his curly head; "and may he make my darling a good boy, and a comfort to his parents. But, my children," she continued, "you must change your kind birthday wishes, now I am so old. Most blessed and happy I truly am; still, many more returns of this day would find me a burden upon you all, and perhaps to myself. No, my beloved children, you must wish that, if such be our heavenly Father's good pleasure, my next birthday may be spent in a place even happier than this, for I am now but

'Waiting my summons to the sky,
Content to live, but not afraid to die.'

When I was aroused from the state of half-slumber half-reverie into which I had fallen, I almost expected to see my little friend Eva changed into an old and tottering woman; but there she was, still a blooming, lovely child, sleeping most sweetly. Taking her in my arms, I carried her towards the house, thanking God, as I did so, for the assurance that, though youth and beauty might forsake her, and trial be her lot, yet, if she continued still his child, in sorrow as in joy, in feeble age as in buoyant youth, she would still be blessed, and find confidence and peace in resting on the sure mercies of her Father which is in heaven.

A. E. L.

The Cabinet.

THE CREED OF ST. ATHANASIUS*. — Whether this creed was composed by St. Athanasius or not is a matter of dispute: in the rubric before it, as enlarged at the review, it is only said to be "commonly called The Creed of St. Athanasius;" but we are certain that it has been received as a treasure of inestimable price both by the Greek and Latin churches for almost a thousand years. As to the matter of it, it condemns all ancient and modern heresies, and is the sum of all orthodox divinity. And therefore, if any scruple at the denying salvation to such as do not believe these articles, let them remember that such as hold any of those fundamental heresies are condemned in scripture (1 John ii. 22, 23, v. 10; 2 Pet. ii. 1); from whence it was a primitive custom, after a confession of the orthodox faith, to pass an anathema against all that denied it. But, however, for the ease and satisfaction of some people, who have a notion that this creed requires every person to assent to or believe every verse in it, on pain of damnation, and who therefore (because

there are several things in it which they cannot comprehend) scruple to repeat it for fear they should anathematize or condemn themselves, I desire to offer what follows for their consideration, viz., that, howsoever plain and agreeable to reason every verse in this creed may be, yet we are not required, by the words of the creed, to believe the whole on pain of damnation; for all that is required of us as "necessary to salvation" is that "before all things we hold the catholic faith; and the catholic faith is" by the third and fourth verses explained to be "this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance." This therefore is declared necessary to be believed; but all that follows from hence to the twenty-sixth verse, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does, which is made to prove or illustrate a text. The text we know is the word of God, and therefore necessary to be believed; but no person is for that reason bound to believe every particular of the sermon deduced from it, upon pain of damnation, though every tittle of it may be true. The same I take it to be in this creed: the belief of the "catholic faith," before mentioned, the scripture makes necessary to salvation, and therefore we must believe it; but there is no such necessity laid upon us to believe the illustration that is there given of it. Nor does the creed itself require it; for it goes on in the twenty-sixth and twenty-seventh verses in these words: "So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped: he, therefore, that will be saved must thus think of the Trinity." Where it plainly passes off from that illustration, and returns back to the fourth and fifth verses, requiring only our belief of the catholic faith, as there expressed, as necessary to salvation, viz., that "One God, or Unity in Trinity, and Trinity in Unity, is to be worshipped." All the rest of the creed, from the twenty-seventh verse to the end, relates to our Saviour's incarnation; which, indeed, is another essential part of our faith, and as necessary to be believed as the former; but, that being expressed in such plain terms as none, I suppose, scruple, I need not enlarge any farther. The reason why this creed is appointed to be said upon those days specified in the rubric is because some of them are more proper for this confession of faith, which, being of all others the most express concerning the Trinity, is for that reason appointed "on Christmas-day, Epiphany, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday," which were all the days that were appointed for it by the first book of king Edward; but in his second book it was also enjoined on "saint Matthias" and some other "saints' days," that so it might be repeated once in every month.

London: Published for the Proprietors by EDWARDS and HUGHES, 19, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

* From the rev. C. Wheatley's "Rational Illustration of the Book of Common Prayer" (A.D. 1720). c. iii. sect. xv.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 669.—OCTOBER 16, 1847.



(The Duck.)

SKETCHES FROM NATURAL HISTORY.

No. LXVII.—PART I.

THE DUCK.

ANAS, the duck, is a genus of birds, under which Linnæus comprehended a great number of species which more modern zoologists are disposed to separate into distinct genera.

The bill of this genus is a little obtuse, gibbous at the base, and broad at the apex or point, the tongue obtuse and fleshy, feet webbed and fit for swimming.

The common wild duck (*anas boschas*) may be taken as the type of the genus *anas* as now restricted. It frequents the lakes of different countries, and feeds upon frogs and several sorts of insects. Wild ducks pair in the spring, build their nests among rushes near the water, and lay from ten to sixteen eggs. The female is a very artful bird, and does not always make the nest close to

the water, in which case the duck will take the young in its bill or between its legs. It is said there have been instances of this bird's laying its eggs in a deserted magpie's or crow's nest in a high tree.

Birds with flat bills, that find their food by groping, have three pair of nerves, that extend to the end of their bills: these nerves are remarkably conspicuous in the head and bill of a wild duck, being larger than any other bird yet known. The reason of this is evident, when it is stated that it gropes for food more than any other bird.

"There cannot be a doubt," says Mr. Waterton*, in his notes on the habits of the mallard, "that the wild duck and the domestic duck have had one and the same origin. They are still intimate; for they breed together, and flock together, and are both subject to the double annual moulting; of which more anon. The domesticated duck only

* "Essays on Natural History."

loses its inclination for flying when it is bred and reared far from any large sheet of water; but, where an extent of water is at hand, this bird will be observed to assume more brisk and active habits. It will indulge in long and lofty flights, and frequently take off with the congregated wild-fowl in their nocturnal excursions.

"I have the finest possible opportunity of looking into the habits of the mallard at any hour of the day, from the rising to the setting sun; for here this bird, and large flocks of its congeners, are perpetual visitors during the winter months. They fear no danger; and they seem to know that in this populous neighbourhood there is one retreat left, to which they can retire, and in which they can find a shelter from the persecutions which are poured down so thick upon them in other places by man, their ever watchful and insatiate pursuer.

"Some six years ago, I put a number of wild ducks' eggs to be hatched by a domestic duck. The produce of these eggs having intermixed with the common barn-door breed of ducks, there has been produced by this union such an endless variety of colouring, that it is now impossible to trace the identical origin of the birds with any degree of certainty. Half wild, half tame, they will come to the windows to be fed; but still they have a wariness about them quite remarkable; and they will often startle and take wing at very trivial causes of alarm. In this group the naturalist may see the milk-white duck, and the duck in the real wild plumage; and others of every intermediate colour; now sporting and diving before them, now retiring to the stranger flocks at a distance, and now rising with them in the air at the close of day, to pursue in congregated numbers their journey through the heavens, to those favourite places which afford them a regular supply of food.

"In 1827, two males and three females made their appearance here, and took up their permanent quarters with the domestic ducks. They resembled the original wild breed in every thing except in size. You could barely perceive that they were a trifle larger, and that was all. Hence I conclude that there must have been a shade of the reclaimed duck in their parentage. Though shy at first, in time they became surprisingly tame. One of the ducks singled out the cook as an object worthy of its attention, and would steal into the kitchen whenever an opportunity offered. The number is now reduced to one, the other four having disappeared at intervals. Fearing that this last remaining bird might give me 'the slip for ever,' I have taken the precaution to pinion him. The curtailment of his flight will probably be the means of prolonging his existence; for I always conjectured that his companions had been surprised and killed in their aberrations down the neighbouring brooks, where protection was not extended to them.

"The wild ducks which frequent this place may be observed to catch insects on the water in the day-time; but they do not, in general, rove on land in quest of food, though once or twice, in moist and heavy weather, I have seen them waddle through the pasture; but I marked the fact as one of rare occurrence. When undisturbed, they are seen to pass much of their time

asleep on the ground. At intervals they will take to the water; and, while some float on it, with the head reclined on the shoulder, others will sport and dive into the deep, and then return to land, and there arrange and preen their feathers, though not with oil from the gland on the rump, as is generally supposed. At the close of day they become exceedingly vociferous, the voice of the female being much louder and more frequent than that of the male. After this uproar of tongues has continued for a certain time, they rise on rapid wing in detached flocks, and, to a bird, they go away for the night. At early dawn they return in companies, consisting of fifteen or twenty birds, and stay here to pass the day in peace and quiet. When the water is frozen over, they sometimes huddle together on the ice, and at other times collect in one large flock in the adjacent pasture. Every now and then a peregrine falcon makes his appearance, and perches on a neighbouring sycamore tree. We know of his approach by the singular agitation which takes place amongst the ducks: they shake their wings with a tremulous noise, and get into a compact group. After this they all rise in the air; and then you may see the falcon dash at an outside duck with an almost inconceivable velocity.

*'Oclor cervis, et agente nimbo
Oclor Euro.'*

One morning he was observed to pursue a teal, which only just escaped destruction by alighting on a pond, within a few yards of the place where some labourers were at work.

"I should think that the old birds remain in pairs through the entire year; and that the young ones, which had been hatched in the preceding spring, choose their mates long before they depart for the arctic regions in the following year. I have a favourite hollow oak tree on a steep hill, into which I can retire to watch the movements of the pretty visitors. From this I can often see a male and female on the water beneath me, nodding and bowing to each other with as much ceremony as though they were swimming a minuet, if I may use the expression. Hence I conclude that there is mutual love in the exhibition, and that a union is formed.

"When these large flocks of wild-fowl take their departure in spring for the distant regions of the north, about a dozen pairs of mallards remain here to breed. Sometimes you may find a solitary nest of these birds near the water's edge, or a few yards from it, on a sloping bank thickly clothed with underwood; but, in general, they seem to prefer the recesses of a distant wood for the purposes of their incubation; though we have had an instance of one building its nest in a tree, and of another which hatched its young on an old ruin. Last year a domesticated wild duck had a brood of ten young ones in the month of May; and on the 27th day of October the same bird brought out a second brood of eleven. In an evil hour they strayed too far from the water: a tame raven met them on their travels, and killed every bird.

"At the close of the breeding season, the drake undergoes a very remarkable change of plumage: on viewing it, all speculation on the part of the ornithologist is utterly confounded; for there is not the smallest clue afforded him, by which he

may be enabled to trace out the cause of the strange phenomenon. To him alone who has ordered the ostrich to remain on the earth, and allowed the bat to range through the ethereal vault of heaven, is known why the drake, for a very short period of the year, should be so completely clothed in the raiment of the female, that it requires a keen and penetrating eye to distinguish the one from the other. About the 24th of May, the breast and back of the drake exhibit the first appearance of a change of colour. In a few days after this, the curled feathers above the tail drop out, and grey feathers begin to appear amongst the lovely green plumage which surrounds the eyes. Every succeeding day now brings marks of rapid change. By the 23rd of June scarcely one single green feather is to be seen on the head and neck of the bird. By the 6th of July every feather of the former brilliant plumage has made its disappearance, and the male has received a garb like that of the female, though of a somewhat darker tint. In the early part of August this new plumage begins to change gradually, and by the 10th of October the drake will appear again in all his rich magnificence of dress; than which scarcely anything throughout the whole wild field of nature can be seen more lovely, or better arranged to charm the eye of man. This description of the change of plumage in the mallard has been penned down with great care. I enclosed two male birds in a coop, from the middle of May to the middle of October, and saw them every day during the whole of their captivity. Perhaps the moulting in other individuals may vary a trifle with regard to time. Thus we may say that once every year, for a very short period, the drake goes, as it were, into an eclipse; so that, from the early part of the month of July to about the first week in August, neither in the poultry-yards of civilized man, nor through the vast expanse of nature's wildest range, can there be found a drake in that plumage which, at all other seasons of the year, is so remarkably splendid and diversified."

Ducks are caught in various ways, sometimes in decoys, of which an account will be hereafter given. In France the following method is often pursued: The sportsman waits for the flocks passing over certain known places. He is provided with a wicker cage, which contains a number of tame birds. One of these is let out at a proper opportunity, to entice the passenger-ducks within gunshot.

A singular mode is practised in some eastern countries. A person wades into the water up to his chin, and, having his head covered with an empty calabash, approaches the place where the ducks are swimming. Not apprehending any danger, they suffer the calabash to approach them, and the man has only to pull them by the legs under the water to secure as many as he chooses. A similar practice is not unusual on the Ganges; the earthen vessels in which the natives boil their rice being used instead of calabashes.

The Chinese take great pains in breeding ducks. The major part of them, it is said, they hatch by artificial heat. The eggs, being laid in boxes of sand, are placed on a brick hearth, to which is given a proper degree of warmth during the time required for hatching. The ducklings are fed with

little crawfishes and crabs, boiled and cut small, and afterwards mixed with boiled rice, and in about a fortnight shift for themselves; when the Chinese provide them with a stepmother, who leads them where they are to find provender; being first put on board a boat destined for their habitation, from which the whole flock, often to the number of 800 or 400, go out to feed, and return at command. It is curious to see how the ducks obey their master; for some thousands, belonging to different boats, will feed at large on the same spot, and, on a signal given, will follow their leader to their respective boats, without a stranger being found among them. This method of breeding ducks is used nine months out of the twelve; for in the colder parts of the year it does not succeed.

JACOB.

THE principal events in the life of Jacob must be considered as providences of God, which not only applied to Jacob, but also contained a revelation of the future dealings of God with Jacob's descendants, and of his purposes of grace and mercy towards them. Thus the latter name of Jacob (the name Israel) as put on his descendants (2 Kings xvii. 34), was a pledge that his promises and his blessings were theirs, and that, as "through the changes and chances of this mortal life," God was the God of Israel, so he would always be the God of his seed. But these providences, in their fullest signification, receive their accomplishment in Jesus Christ, the true Israel of God (Isa. xlix. 3); I have, therefore, also considered them in their application to him and to believers on him.

Jacob was the youngest son of Isaac, by Rebecca. His elder and twin-brother was Esau. Before their birth, the Lord said to their mother: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. xxv. 23). These words were spoken of the two nations that were to descend from Jacob and Esau. Jacob personates the stronger (or the people of God), and Esau the subjugated (or the enemies of that people). "Jacob have I loved; but Esau have I hated."

I propose to point out, first, the fulfilment of this prophecy in the history of the two nations that descended from these brothers, called the Edomites and the Israelites; and afterwards, its application to the two manner of people symbolized by these two nations.

After Jacob's return to the land of Canaan, he and Esau lived together; and God so prospered them, that the land "could not bear them because of their cattle" (Gen. xxxvi. 6, 7). Esau therefore removed to, and dwelt in, Mount Seir; while Jacob remained in Canaan (Gen. xxxvi. 8, xxxvii. 1). From this separation the two nations may trace the commencement of their distinct existence. The hostility of feeling which subsequently existed between these nations originated from the conduct of the Edomites*. When the Israelites were

* "The parallel passages all indicate that the hostility has its origin in Edom. See, for example, Amos i. 11-14." Bib. Sac. on Numb. ch. 22-24, 24 ch. 18 v., vol. iii. p. 725.

It is important to understand rightly the character of this.

journeying through the wilderness they sent to the king of Edom, to be allowed to pass through his country, "by the king's highway;" but "Edom came out against Israel with much people and with a strong hand, and refused Israel a passage through his border" (Numb. xx. 14-21); who, therefore, was obliged to make a retrograde and toilsome march to the gulf of Elath, and thence to pass up through the mountains of the eastern desert, so as to make the circuit of the land of Edom (Deut. ii. 8). The enmity thus commenced between these nations ever after continued (Ezek. xxxv. 5, Amos i. 11); but the Israelites obtained the superiority over the Edomites, which, with the exception afterwards noticed, they retained, and thereby proved themselves to be the stronger nation. For, in the days of Samuel, the Edomites being among the open enemies of Israel (1 Sam. xiv. 47), David subdued them, and placed garrisons in all their country (2 Sam. viii. 14, 1 Chron. viii. 11-13, 1 Kings xi. 15-16, and Ps. lx. the title, ver. 8, 9, and Hengstenberg's Commentary). Notwithstanding the attempt made by Hadad to restore the independency of the Edomites (1 Kings xi. 14-23), and the revolt under Jehoshaphat (2 Chron. xx. 10), they continued subject to the Israelites until the days of Jehoram (1 Kings xxii. 47, 2 Chron. xx. 35, 2 Kings iii. 6-9), when the Edomites rebelled "from under the dominion of Judah, and made themselves a king" (2 Chron. xxi. 8). Jehoram partly suppressed this rebellion (2 Kings viii. 21); subsequently Amaziah took the chief city Selah or Petra, "and called the name of it Joktheel" (2 Kings xiv. 7); and his successor, Uzziah, built Elath, and restored it to Judah (2 Chron. xxvi. 2). But in the reign of Ahaz "the Edomites smote Judah, and carried away captives" (2 Chron. xxviii. 16, 17); and at the same time Rezin, king of Syria, recovered Elath, drove the Jews from it; and Edomites afterwards dwelt in it (2 Kings xvi. 6*).

Now, the superiority of the Israelites was suspended, in fulfilment of the words of Isaac: "And it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (Gen. xxvii. 40). The Edomites subsequently joined the Chaldeans upon their invasion under Nebuchadnezzar; and they appear the most forward in seeking the destruction of Jerusalem (Ps. cxxxvii. 7; Obad. 10, 14). It was for this hatred and revenge that God pronounced, in agreement with the words spoken to Rebecca, that utter destruction should come upon the Edomites, especially by the instrumentality of the house of Jacob (Obad. 18, 19, Lament. iv. 21, Ezek.

hostile feeling. The Israelites had received a command to destroy the Canaanitish nations because of their iniquity; and they were warned that, if they disobeyed this command, these nations would be thorns in their sides. The northern nations conquered Israel as a punishment from God. From all these nations, therefore, the enmity proceeds from the misconduct of Israel. But, in the opposition which Israel met with from the Edomites, as also from the Moabites, Ammonites, and Amalekites—for these nations always combined to oppose Israel (1 Chron. xviii. 11, 9 Chron. xx. 1st ver. with 10th, and other passages), contrary to the will of God, and the obligations arising from natural relationship—Israel is opposed because they are the people of God, going to, or possessing, an inheritance (see Ex. xvii. 8-16, marginal rendering; Judges xi. 12-28).

* For the following rendering of this verse, see Kittó's "Cyclopedia of Biblical Literature," article "Idumæa," vol. ii. p. 6: "At that time Rezin, king of Aram, recovered Elath; to Edom, and drove the Jews from Elath; and the Edomites came to Elath, and continued there unto this day." See also Diodati's "Annotations."

xxv. 12-14, 35), which happened under the government of John Hyrcanus. For, the Edomites having possessed themselves of the south of Judah as far as Hebron, they were here attacked by the Maccabees, and finally subdued by John Hyrcanus. "Hyrcanus also took Dora and Marissa, cities of Idumæa, and subdued all the Idumeans, and permitted them to stay in that country, if they would adopt the rite of circumcision, and make use of the laws of the Jews. And they were so desirous of living in the country of their forefathers, that they submitted. At which time, therefore, this befel them, that "they were hereafter no other than Jews" (Josephus book xiii. ch. 9, and note by Whiston). Thus, the one people was stronger than the other; the elder served the younger (see the article above referred to in "Bibl. Cyclop.," Robinson's "Bibl. Researches," vol. ii. pp. 424-5 and 551-580, and Dr. Keith's "Evidence," chap. "Idumæa.,"

But this passage of scripture (the words spoken to Rebecca) has another application; wherein, in a symbolic meaning, the Israelites represent the people of God, and the Edomites their enemies. The prophecy was founded on the fact that, in the purpose of God, Jacob was the heir of the promises made to Abraham. Righteousness being the basis of all dominion that proceeds from God (Jer. xxiii. 5, 6), the promise of dominion included the gift of righteousness; hence it is that the apostle quotes this prophecy in proof of God's election (Rom. ix. 9-13). In the view already given of the prophecy, dominion is seen to be in connection with a national and outward righteousness. But the election to which the apostle refers, and in proof of which he applies this passage of scripture, is to that righteousness which is by faith, and which is upon all who believe in Jesus Christ. To believers, therefore, in Jesus Christ, the true Israel of God, the prophecy belongs. They are a people stronger than their enemies. They are the greater, and their enemies the lesser (see margin Rom. ix. 12).

In this application of the prophecy, the kingdom of righteousness, of which Messiah is the head, shall prevail over all its enemies. "He must reign till he hath put all enemies under his feet" (1 Cor. xv. 25). There are several passages in the scriptures in which the Edomites appear as symbolic of the enemies of God's people under the gospel and kingdom of the Messiah. In the prophecies of Balaam, the 18th ver. of Numbers, chap. xxiv. taken in its connection with the 17th ver., can only be satisfactorily explained by understanding Seir and Edom to represent the enemies of the Messiah (see the article in "Bib. Sacra" above referred to). On Isa. lxiii. 1, Scott writes: "Nothing can be more evident than that Christ is here represented by the prophet as covered with the blood of his enemies, and as a mighty conqueror and avenger, and not as a lamb slain for a sacrifice." On Obadiah ver. 18, Gill writes: "Be a fire—literally accomplished (1 Macc. v. 3); spiritually, in the first times of the apostles, or shall be in the final destruction of antichrist, denoted by Esau and Edom." (See also Isa. iv. 4, Jer. xxiii. 29, Rev. xi. 5, xvii. 16, xviii. 8, xix. 20, Mal. iv. 2, with Zech. xii. 6; "Cond. Comm." by Cobbin; also, Joel iii. 18, 19). Under the present dispensation, however, prominence must

not be given to destruction as characteristic of the victory of Christ. The character of his conquest now is rather to overcome evil with good; and such should be the constant aim of all his followers. (See sermons by the rev. Wm. Cleaver, "Christian Victory," sermon 10; Amos ix. 11, 12, and Luke ix. 51-56).

The names of Esau and Jacob, given at their birth, expressed their natural character, or their conduct. "The hairiness, to which the name of Esau refers, can only be regarded as an emblem of a rough disposition, a rude demeanour. The name of Edom expresses far more strikingly than any abstract word the character of rude, sensual eagerness. That the accidental circumstance which first occasioned the application of the name Jacob was viewed afterwards only in its symbolic application, so that the name would not have been permanent if it had not been thus verified in Jacob's character, is shown in Gen. xxvii. 36, when Esau says, "Is he not rightly named Jacob" (over-reacher)? "for he hath over-reached me these two times: he took away my birthright; and, behold, he has taken away my blessing" (Hengstenberg on the Genuineness of the Pentateuch, vol. ii. p. 286, translation by J. E. Ryland).

These instances, however, of over-reaching, without in any degree palliating their sin, may be traced to a wrong judgment, rather than the result of natural disposition; and such a view better accords with the description given of Jacob's character, which is that he was a plain*, or upright, "man, dwelling in tents," or, not seeking his rest in this life. Indeed, the conduct of Jacob, on the occasion of his purchasing the birthright, and obtaining his father's blessing, can only be satisfactorily explained on the supposition that he and Rebecca, having dwelt in their minds on the promise of superiority, sought to give a title to the promise, and to carry it out, by their own devices, instead of confiding in God to accomplish his word in his own time and in his own way.

Nothing in the conduct of Jacob, on the last occasion, seemed natural to him: he yielded to his mother's direction. Though they both sinned, yet that her name is not again mentioned in the scriptures would lead to the inference that the burden of this sin was principally upon her. The immediate consequences showed the folly of the line of conduct that had been pursued; for, instead of Jacob being put into possession of his father's property and blessing, he was obliged to leave his father's house, and to go to Padan-aram. On his way there he tarried all night at Bethel. He could not suppress the conviction that he had not trusted in God for the promised blessing, but had used means for obtaining it that were displeasing to him; nor that he was really banished from his home because of his sin (Gen. xxvii. 43, xxxv. 7); notwithstanding the reason assigned for his going to Padan-aram was, to take a wife. The distress of mind proceeding from these considerations would be increased by his dependent situation, the great improbability of his returning to inherit the possessions of his father, and the anticipation, in the event of his making any attempt

to do so, of his brother's revenge still continuing. No circumstances could be more humiliating or distressing when compared with the previous anticipations of Jacob. Now, if he had never before felt the conviction, must he have been convinced that the promises of God, if he were to realize them, must be performed by him who made them. Now, he must have been emptied of self, and relied only on the grace of God. In this his hour of distress (Gen. xxxv. 3), "he wept and made supplication" to God, who answered him (Hosea xii. 4). For, having lain down in that place to sleep, "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it" (Gen. xxviii. 12-15). This dream, which was a revelation to the internal perception of Jacob, opened to him the spiritual world, and pledged, on the part of God, through his own appointed medium, its powers for the continual guidance and assistance of Jacob, and the bestowal upon him of all that God had promised. The idea and truth brought out and expressed by the dream are explained in ver. 15: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." The suitability and graciousness of the vision are felt in proportion as we realize the deeply necessitous situation of Jacob. He understood the vision with this meaning; for he vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee" (ver. 20-22).

Now, the idea and truth revealed to Jacob in this vision, namely, the especial, covenanted, and fatherly presence of God, to direct, protect, and bless, were enjoyed by the Israelites (Ex. xxxiii. 14, 15, xxv. 8, Ps. xlviii. 14, xxxii. 8, Isa. lviii. 11, and other passages), but in all their fulness and reality by Jesus Christ, our Lord and Saviour. When Nathaniel said, "Rabbi, thou art the Son of God, thou art the King of Israel," our Lord replied, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 49-51). From the baptism of our Lord, when the heavens were opened, and the Spirit of God descended upon him and remained with him, to the close of his life, there was a continuing fulfilment of these words spoken to Nathaniel, or of the vision of Jacob. God was with Jesus Christ, as all his works testified: "No man can do these miracles except God be with him" (John iii. 2). The same truth is also realized in its fulness by his church, now that Jesus is glorified. Through him the Spirit of God is given to his church, to comfort, direct, support, and bless them (see Heb. xiii. 5, also John xiv. 12-27). The more their necessitous situation, without his presence, is felt, the more gracious and

* The Hebrew word, rendered "plain, in this verse, is, in every other instance of its occurrence, rendered "perfect," or "upright."

acceptable is the gift of the Spirit; and, the more each individual member of the church of Christ realizes that without his Spirit he can do nothing, the more ardent will be his longings to be filled with the Spirit*. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

It might be shown that the providences of God towards Jacob at Padan-aram were calculated to develop his spiritual life and conduct; but this is not within my immediate object; I therefore proceed to the consideration of the circumstances that happened to him on his return to Canaan.

On his return, Jacob apprehends danger to himself and family, from the revengeful feelings of Esau. "And Jacob sent messengers before him to Esau, his brother, unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen and asses, flocks, and men-servants and women-servants; and I have sent to tell my lord, that I may find grace in thy sight" (Gen. xxxii. 8-5). The answer of the messengers confirms the worst fears of Jacob; he therefore appeals to God: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him lest he will come and smite me, and the mother with the children" (ver. 11). Having then arranged his cattle and family for the night, particularly with reference to his meeting Esau the next morning, "Jacob was left alone; and there wrestled a man with him until the breaking of the day," &c. (read verses 26 to 28 inclusive).

The explanation of this part of the history of Jacob seems to be this: however much Jacob might be led, from his previous conduct, to anticipate and apprehend the hatred and revenge of Esau (Hosea x. 13-15), and how deeply soever Jacob might be convinced that he merited this treatment as the wages of his sin, still for him to suffer from these feelings of his brother's, would be opposed to the command and promise of God. When he tells God his fear that Esau would come and smite him, and the mother with the children, he urges, as being inconsistent with such conduct, the command, "Return unto thy country and to thy kindred; and I will deal well with thee" (ver. 9); and also the promise, "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude" (ver. 12). The contest, therefore, is between Esau and God: Esau appears as the adversary of God. When he, therefore (according to his promise of being a "present" God), manifests himself (Hosea xii. 3, 4) to Jacob, he wrestles with God for his blessing, assured that in this consisted the victory. "And he said, Let me go; for the day breaketh. And he said, I will not let thee go except thou bless me." The conflict was a spiritual one. Though Jacob warred in the flesh, he did not war *after* the flesh. Indeed, it was after he was made sensible that he could have no

confidence in his flesh, or carnal power (ver. 25), that he prevailed. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The blessing of God, which Jacob now obtained, removed from him the fear and power of death. "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved" (ver. 30). Here the application of the vision closes. The scene that happened the next morning (chap. xxxiii.) was a meeting of the two brothers, who had been long separate from each other. All here was natural and affectionate: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept" (xxxiii. 4).

Thus explained, this circumstance appears the crowning point of the vision which Jacob had at Bethel. It presents him to us as exercising, under the apprehension of death to himself and family, the fullest confidence in the presence and promised blessings of God; and it teaches us the faithfulness of God, and that it was wholly of his grace and gift that Jacob inherited the promises and possessions of his father; see chap. xxxv. ver. 9-15, where the truths taught to faith in the two visions I have considered are plainly revealed and confirmed to Israel. The truth here taught was realized by the Israelites so often as they exercised similar confidence in God (see 1 Sam. ii. 9; 2 Chron. xiii. 18, xiv. 11, and xx.; Jer. i. 19).

But the Lord Jesus Christ has alone merited the name Israel, the combatant of God (Isa. xlix. 3), in its highest sense, since by his vicarious life and sufferings he mightily contended with God, and prevailed. In the hour of his enemies, and during the power of darkness, he "offered prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared" (Heb. v. 7); for, though he willingly suffered death, that he might "destroy him that had the power of death, that is, the devil," he nevertheless prevailed with God, who raised him up again from the dead, and hath highly "exalted him to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." And the name Israel is put on those who believe in him, to signify that he imparts strength to them to follow in his steps (Col. iv. 13): for the kingdom of heaven now, as ever, "suffereth violence, and the violent taketh it by force" (see also 2 Cor. x. 2-6). Though they feel that they have deserved death as the wages of their sin, still they can rejoice in the blessing of God, and say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 55-57).

It remains only to notice, in explanation of Israel's obligation to go into Egypt after he had obtained the blessing of God, that this was necessary to the future purposes of God towards his descendants. The principle is stated by our Saviour, in John xii. 24, whether it be applied to Israel's descent into Egypt, or to our Saviour's death (Gen. xli. 2-4).

The observations I have made on Abraham,

* "A sense of the presence of God is a real Christian's joy. His prayer is, 'Cast me not away from thy presence.' When in heaviness, his hope is, 'I shall yet praise him, for his presence is salvation.' His soul hangs upon the promise, 'My presence shall go with thee, and I will give thee rest.' And in the prospect of everlasting happiness he exclaims, 'In thy presence is fulness of joy.'"

Isaac, and Jacob, explain how fully the gospel was thus early preached. The promises, which are the faith and hope of believers under the new testament, were made known to Abraham: the vocation of believers to be the sons and daughters of the Lord Almighty was revealed in the calling of Isaac into this relationship; and the experience, victory, and everlasting happiness of believers, under the guidance, teaching, comforting, and blessing of the Holy Ghost (the ever-present God) were realized by, and made evident in the life of, Jacob.

J. E. W.

INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

No. III.

By MARY ROBERTS.

(Continued from page 126.)

The mind, back glancing through long ages past,
Calls up a pleasant vision. Planks are cut
From out a neighbouring forest, and hewn stones
Brought from the nearest quarry. Wood-dyed men,
Half clad in skins, work well; and some are seen
Of gentler guise, who lend a practised hand,
Skillful to aid. And now a small church stands,
Where roved the savage. Blessed words are spoken,
Breathing of peace; and sacred rites take place
Of ruthless deeds, time-hallowed though they be.

M. R.

THE first church, therefore, in Britain was founded by St. Paul, that "winged husbandman," as wrote Ildore, the Pelusiot, "who flew from place to place, to cultivate the world with the most excellent rules and institutions." "Running," says Jerome, "from one ocean to another, from Jerusalem, through Arabia and Greece, round about to Illyricum and Rome, fully preaching the gospel as he went on his way, enlightening and blessing, like the sun in the heavens; of which it is said, 'his going forth is from the end of heaven, and his circuit unto the ends of it;' sooner wanting ground to tread upon than desire to make known the faith of Christ".

The assertion of archbishop Usher, with regard to Aristobulus, is further confirmed by the testimony of the ancient Welsh triads†. The father of Caractacus is recorded in those most valuable documents, to have been accompanied from Rome, where he had been detained seven years, as an hostage for his son, by three Christians, Ildid, Cyndaf, and Arwystli Hen; for thus their names are written. The latter, in all probability, is the same with Aristobulus, mentioned by the apostle, to whose household St. Paul desired his salutation might be remembered. The different terminations of the same name are stated to be in accordance with the analogy of the two languages: a supposition greatly strengthened by the statement in the Greek martyrology, that Aristobulus was one of the seventy disciples sent forth by our Lord, who returned again with joy, saying, "Lord, even the devils are subject to us, through thy

name;" that further, after the conversion of St. Paul, he followed that apostle in his travels, was ordained by him a bishop, and appointed to labour in Britain, where he died, while occupied in his sacred function. Ildid and Cyndaf were private persons, friends most probably of Aristobulus, or else of the father of Caractacus; for nothing farther is said concerning them. Arwystli, on the contrary, is called a Periglor, a term which indicates his being in holy orders‡.

Years passed on, crowded with strange events. Battle succeeded battle: the Britons sought to throw off a yoke imposed by Rome: they fought and struggled; and the galling chain was wound more closely round them. Suetonius and Potilius, Boadicea, Galoacus, and Agricola, successively appeared in the arena of those eventful times, and with them warriors and chiefs of both nations, friends and adherents, each of whom held a conspicuous station. Rome finally prevailed; for what could undisciplined valour effect against the tactics of generals well skilled in the practice of war? Splendid theatres, and schools of art arose throughout the country: causeways, aqueducts, and military roads were carried either across or over wastes of uncultivated land; and splendid cities covered the sites of those gloomy woods, which had been polluted with human sacrifices.

Meanwhile, the light kindled in Britain shone with varying unquenched lustre: Christian worshippers still met, though often in caves and forests—those lone deep forests of ancient Britain, which have long since fallen beneath the wood-cutter's axe; where the voice of him who taught was literally that of "one crying in the wilderness," and where the most splendid Roman temples, with their marble pavements and noble pillars, faded into insignificance, when compared with the grandeur of the surrounding scenery and the umbrageous majesty of the giant trees, that waved above the crowd of sincere and simple-minded worshippers, kneeling, perhaps, as a transatlantic writer* has beautifully observed, "amid the rank weeds of the wilderness," with the arch of heaven for their canopy, "responding, in one solemn and harmonious voice, to the prayer offered with and for them: 'God, the Father of heaven, have mercy upon us.'" And often, when young children were brought to be baptized in those bygone days, near some streamlet, flowing amid the wildest solitudes of nature, have been blessed as a baptismal font. What a subject for poetry or painting, and yet how true! Young matrons, with their infants, standing reverently beside some eddying little pool, into which the crystal water flowed from a streamlet, rushing, it might be, from the fissure of a rock hard by; relations and friends waiting near—some wood-dyed, and clad after the manner of their country, others in vestments indicative of their Roman origin.

Yet it was not always that children thus blessed grew up in the faith of their ancestors: many, we have reason to fear, were drawn away by the rites of an imposing idolatry. Religion seems at one period to have been at a low ebb; for we read that Lucian, a British king, sent two messengers,

* Lib. iii., epist. 176.

† Mentioned in *Genealogy of British Saints*.

‡ Usher's *Brit. Eccl. Antiq.* p. 9. Bede.

* Philip Musgrave.

Edwin and Medwin, to pope Eleutherius at Rome, with a request that he would commission some persons to visit Britain, who should be able to instruct his subjects more perfectly in the truths of Christianity. The scriptures were not then denied to the laity, neither had the Roman pontiff arrogated to himself universal power. He was a pious man, and joyfully received the messengers, holding frequent conversations with them; and, when fully satisfied with regard to their fitness for the sacred office, he consecrated them bishops, and dismissed them with his blessing, bidding them "go forth, and carry the glad tidings of salvation."* Lucius welcomed them on their return with exceeding thankfulness. Multitudes came to hear them, from all parts; and hence the preaching of the gospel was widely extended. "Remote places," wrote Tertullian, "inaccessible to the Roman arms, have been subdued by the precepts of Christianity".

The Romans meanwhile continued to follow their idolatrous rites in splendid temples, heedless of the assembling of the Christians, so long as the taxes were duly paid, and quietness maintained. Persecutions raged elsewhere; but the remoteness of Britain and the decline of druidism had been the means of preserving her humble church from domestic or foreign persecution, during a tranquil period of eighty years, from the sending forth of messengers by Lucius to Rome. At length the period arrived when the Christian church in Britain was permitted to share in those afflictions that were common to the followers of her Lord. Rome was then under the dominion of four chiefs, Dioclesian and Maximian, Constantius Chlorus and Maximinus Galerius, the two former distinguished by the title of Augustus, the two latter by that of Cæsar; and under their joint administration the church enjoyed much tranquillity†. Dioclesian, though naturally superstitious, was not inimical to the Christians; and Constantius Chlorus, who, following the dictates of right reason in the worship of the Deity, had abandoned the absurdities of polytheism, treated them with condescension and benevolence. This kindly feeling, or indifference, on the part of the chief rulers alarmed the pagan priests, the existence of whose order was inseparably connected with the upholding of the ancient superstitions: they foresaw the spreading of Christianity—of that pure faith, which, turning men from the worship of imaginary beings, gave them a true object upon which to rest; and they determined its overthrow. Dioclesian they well knew to be averse to sanguinary proceedings; but then he was far advanced in life, and of a timorous disposition; and they resolved to work upon his fears, by means of fictitious oracles‡.

Dioclesian, however, remained unmoved. He saw in the Christians obedient subjects, and men of blameless lives; and he was by no means inclined to give them into the hands of pagan priests, whose interests were closely connected with their destruction. The priests, therefore, finding their efforts unavailing, next addressed themselves to Maximinus Galerius, one of the Cæsars, and

son-in-law to Dioclesian. This prince was distinguished for his military talents and the sternness of his temper. He had been nurtured in the prejudices of the age, by a mother bigoted to paganism, who devoted herself to its rites, and offered sacrifices daily; and he lent a willing ear to the artful suggestions of the priests. Christians, in the service of his mother, had refused to partake of her idolatrous feasts: her anger was kindled against the whole community; and she stimulated her son, who was equally superstitious, to seek their destruction. He went accordingly to Nicomedia, where Dioclesian held his court, with the stern resolve of instigating him to the most sanguinary and decisive measures. It was then winter; and the whole season was employed in secret councils. A general proscription was suggested; but the emperor would not consent. Other measures were proposed; and leading men about the court were attempted to be gained over, either by fear or flattery. What will not perseverance effect? The aged emperor was at length wrought upon to yield an unwilling assent; and the overthrow of Christianity was determined according to the hopes of Galerius and the pagan priests, but not yet fully agreed to by Dioclesian.

An edict was, however, obtained for the pulling down of Christian churches, the burning of their books and writings, for the taking from them all rights and privileges, and deprivation of civil honours*. But this, though rigorous and merciless, did not affect their lives; and Dioclesian, adverse to bloodshed, would not hear of harsher measures. Still some few were sacrificed, those especially who refused to deliver the sacred books into the hands of pagan magistrates; others, and among them several bishops and presbyters, fearful of the consequences which resulted from refusing, or else believing it right to obey the civil power, when not actually interfering with sacred duties, gave into the hands of those who were appointed to receive them, not only the holy books, but all such hallowed cups and vestments as were in their possession†.

PREACHING CHRIST, ITS MANNER AND ITS END:

A Sermon,

By THE REV. EDWARD S. MURPHY, B.A.,
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COL. i. 28.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

THE grand theme which occupied the thoughts of the apostle Paul—which influenced, directed, and shaped his whole life—was the Lord Jesus Christ: this was the Sun of his moral firmament, around which revolved all that was great, glorious, and divine; Christ on his cross, Christ on his throne, Christ in his sufferings and humiliation, Christ in his

* The epistle of Eleutherius to Lucius is not a genuine document.—Ed.

† Usher's Antiq. Eccles. Britann. chap. i. p. 7. Bede.

‡ Eusebius, Hist. Eccles. lib. viii. Vita Constant. lib. iii.

* Lactantius de Mortibus persecutor. Eusebius Hist. Eccles.

† Mosheim's Ecclesiastical History.

triumphs and exaltation to the right hand of power.

The overpowering splendours of that day on which the Saviour had appeared to him as he journeyed towards Damascus, and in the riches of his grace had plucked "as a brand from the burning" him who was a "blasphemer, and a persecutor, and injurious," left an impression on his soul which neither time nor circumstances could erase. He ever remembered he had been the chief of sinners: he never forgot he had obtained mercy.

It has been well remarked that all men have some one master-passion, which exercises dominion over them, and will not suffer a rival to share the throne. "I determined not to know anything among you save Jesus Christ, and him crucified." Here was the all-engrossing principle of the apostle's mind; and to it his life afforded a practical comment; for it was a life literally spent in proclaiming his salvation unto the ends of the world.

In the verses immediately preceding the text, he had been speaking of "the mystery which had been hid for ages, but now was made manifest to the saints," and of God's gracious purpose to make it known among the Gentiles; and, as if delighting to dwell upon it, and magnify it, he calls it not only the mystery, but "the riches of the glory of the mystery," which, in emphatic language, he declares to be "Christ in them the hope of glory;" whom he then hastens to set before the Colossians as the great subject of his own ministry, and of his fellow-labourers in the gospel: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." It was thus he fulfilled the ministry which he had received of the Lord Jesus, thus he "testified the gospel of the grace of God" (Acts xx. 24).

Now, we have here three important particulars presented for consideration:

I. The subject of the apostle's preaching—"Christ;"

II. The manner in which he preached Christ—"warning and teaching every man in all wisdom;"

III. The great end of his preaching—"to present every man perfect in Christ Jesus."

A subject this which angelic harps might be attuned to, and angelic lips be employed on, but which has been entrusted to "earthen vessels, that the excellency of the power may be of God, and not of us."

I. First, we are to speak as to the subject of the apostle's preaching—"Christ." It was the memorable declaration of the apostle

to the Corinthians: "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 5).

1. To preach Christ Jesus is to preach his gospel in all its fulness and freeness; which reveals him as the only yet all-sufficient Saviour of sinners—as "able and willing to save unto the uttermost all that come unto God by him." To effect this, it was necessary that a divine Person, who knew no sin, should become man, and die for those sins and that violation of God's law, of which man had been guilty. Here, then, we see that to preach Christ is to set him forth in the sublime yet mysterious union of his two natures in one Person, which became a day-man, a Mediator between God and man. It was necessary that he should be God, in order that he might be a sufficient Saviour: it was necessary that he should be man, in order to be a suitable Saviour.

Need we remind you, brethren, that the God with whom we have to do is a holy God, who hates sin, and has proclaimed that he will "by no means clear the guilty"? He gave to man his law, declaring that, "the soul which sinneth" (that is, every one which violated that law), "it should die." But man, we unhappily know, sinned, and therefore became obnoxious to eternal destruction; or else God's law would be dishonoured. But what if Infinite Wisdom devise a scheme by which God might be just, and yet the justifier of the sinner; by which justice and mercy might meet together, and blend in one harmonious stream, "righteousness and peace kiss each other," the stern requirements of the divine law be answered, and yet the pardon of the rebel creature fully accomplished? What if God accept a substitute? what if he be content that one should die for all? Deity could not die: this would contradict all our notions of the Godhead. And no mere man could stand between the living and the dead; for he was himself already condemned for his own transgressions. Hence, therefore, man's surety must be a Being who, with the weakness of human nature—of that very nature which had sinned—should unite obedience the most perfect and faultless, and holiness without the slightest breath of corruption: "Such a High-priest became us, who was holy, harmless, undefiled, separate from sinners; forasmuch as the children are partakers of flesh and blood, he himself should take part of the same." To this office, therefore, was appointed no less a being than God's own Son, "the brightness of his glory, and the express image of his person."

To preach Christ is, therefore, to proclaim

him not only in his humanity, but in his divinity; while setting him forth as bone of our bone, and flesh of our flesh, at the same time to regard him as the Lord Jehovah, who "in the beginning laid the foundations of the earth, and the heavens are the work of his fingers;" "the man of sorrows," yet "the Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace!"

2. But, again, to preach Christ is ever to exhibit him in his work, and in all his offices which he sustains towards his church. This comprehends all that he did while on earth, yea, what he is at this moment doing in heaven.

As the Jewish high-priest made an atonement for the sins of the people, and entered into the holiest with the blood of others, and presented it before the mercy-seat, so the Lord Jesus, the great High-priest of our profession, entered with his own blood, not "into the holy places made with hands, which are the figures of the true, but into heaven itself, to appear in the presence of God for us" (Heb. ix. 24). He was the bleeding victim, on whom were laid the iniquities of us all. He was the true "Lamb of God, which taketh away the sins of the world;" and now he stands before the throne, pleading his own meritorious blood-shedding as the title of his people's forgiveness and acceptance with the Father, not only for sins past, but for all those transgressions to which, from the temptations of the world, the flesh, and the devil, they are yet liable, interceding for them with a power which "enters into the ears of the Lord of Sabaoth": "Holy Father, forgive them for my sake: thine they were; and thou gavest them me: therefore, for my sake, Father, forgive them." Thus as a Priest "he ever liveth to make intercession for us;" and, as he has himself told us that the Father "heareth him always," he can therefore never plead in vain.

3. But we are also to proclaim Christ as the Prophet of his church. In this character he "spake as never man spake." He made known the law of God in all its length and breadth and depth and height. He that was in the bosom of the Father, he hath declared him. He brought life and immortality to light by his gospel. He told us what we must do to be saved. He taught us the infinite holiness and justice and mercy of God. He announced the immortality of the soul, the resurrection of the body, but dimly shadowed forth in the old dispensation, a righteous judgment to come, in which men shall be judged according to the deeds done in the body. He taught men to "deny ungodliness and worldly lusts;" to "live soberly, righteously, and godly in this present world." And such is the authority with which he instructed,

that, ages before he assumed the prophetic office, the voice of inspiration declared "that every soul, which would not hear that prophet, should be destroyed from among the people" (Acts iii. 23).

4. But to preach Christ is not merely to repeat and to enforce his moral teachings. High and holy though they be, illustrated as they are in his life and character, we must not stop here. No: we must declare man's inability to obey them, and therefore to obtain justification by the deeds of the law. The standard he holds out to us is high: the law is holy, just, and good; and we are bound to labour after conformity to it. But, if we seek for life eternal as a reward for our compliance with it, we shall be like the foolish builder, whose house was founded on the sands. Moral duties must be based upon a gospel foundation: to be acceptable with God, they must proceed from gospel principles; they must be effects and evidences of faith in his Son, deriving all their strength and excellence from him alone, as the branches from the trunk, the stream from the fountain. Hereby alone we can bring forth any fruit unto righteousness. "God is a Spirit; and they who worship him must worship him in spirit and in truth." But man is "carnal, and sold under sin;" how, then, can he pay becoming homage unto such a heart-searching God? Hence, it was not enough that a path wherein to walk should be mapped out; it was not sufficient that a rule should be given by which to direct our course for the future. It was not only necessary that past sins should be washed away, past guilt removed, but that power also should be imparted "no longer to serve sin in the lusts thereof." To this end, the whole body of sin must be abolished: clean hearts must be created, and right spirits renewed within us: the strong man armed must be bound. Now, here it is that the Lord Jesus is to be proclaimed in the exercise of his kingly power. By the influences of his Spirit—which it is his to give, and which he sends into the hearts of all his faithful people—he smites the stony rock; and the streams issue forth: he makes them "willing in the day of his power." What was the effect of the gospel upon these very Colossians to whom St. Paul is writing in the text? We are told, "They were delivered from the power of darkness; they were translated into the kingdom of God's dear Son" (Col. i. 13): rescued and ransomed from the prison-house of Satan, who had led them captive at his will, they were translated into all the glorious light and liberty of God's dear children. A change as great had passed over them as when the poor captive;

raised from his dungeon, walks abroad with unfettered limbs, and breathes the pure air of heaven.

And wherever the gospel is preached, not only in word but in power, in much assurance and in the Holy Ghost, it gains an entrance into the sinner's heart: it "casts down imaginations, and every high thing which exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ."

The Saviour obtains possession of his throne in the human soul by conquest; for, though it is his own by right, by gift, and by redemption, yet Satan usurps authority over it, and is to be expelled thence, as the Canaanites from the land of promise, by the true Joshua, the great Captain of our salvation. As a victorious Prince and Conqueror, he is represented as "coming from Edom, with dyed garments from Bozrah," red in his apparel, with a sword girded on his thigh, and in his majesty riding prosperously, putting down all opposition to his sway, reigning over the hearts and affections of a loving people, quickening the dead in trespasses and in sins, making them new creatures; as it has been well described, putting fetters on the hands by sliding into the heart; causing men to throw down their rebellious arms, making them his faithful soldiers and servants, enabling them thenceforth to fight manfully his battles, to bow to his sceptre, and obey his laws. Thus the King of glory comes into his kingdom, affording to all his subjects the gracious pledge and assurance that they shall overcome, even as he also overcame, and shall sit down with him on his throne, and be made kings and priests unto God and his Father.

Such, dear brethren, is an outline of that glorious gospel we, as ambassadors of God, are commanded and privileged to preach: such is a sketch of the finished salvation of the Lord Jesus. And, if in ignorance or unfaithfulness we preach any other gospel, "woe unto us." We may come to you with the enticing words of man's wisdom, we may set before you beautiful pictures of virtue, we may lull you into content with the delivery of cold ethics, we may entertain you by metaphysical subtleties, or excite you by idle declamation; but this is not to preach Christ Jesus the Lord, this is not to deliver the gospel of the grace of God. The Saviour not being honoured by such ministrations, he withholds a blessing; and no soul is made wise unto salvation. But, as he has told us, so it is now: "And I, if I be lifted up, I will draw all men unto me."

Men and brethren, have we not known and proved these things? Have we not known

many a stony heart to be softened, and many an eye unused to weep to shed tears, and many a stubborn knee to bend in adoring love and gratitude, when Christ crucified has been plainly set forth as "the power of God and the wisdom of God"? This is the preaching that, under God, overturned the temples and idolatries of the pagan world, the superstitions and corruptions of papal Rome. This is the preaching which was instrumental in bringing about the great work of the Reformation; and, according to the dying martyr's prophetic declaration, lighted such a candle in England as, by God's grace, has never been extinguished. And, if we have again to fight the battle of the Reformation with the church of Rome, this is the agency which will prove irresistible; not so much the clamours of controversy, though we must not hesitate to "contend earnestly for the faith" if needs be, but a faithfully preached gospel. And this, too, is the only preaching by which, under God, men are to be made sober and honest and moral and peaceable: "For other foundation can no man lay save that is laid, which is Christ Jesus the Lord." Thus, "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

II. But the apostle tells us in the text, not only the subject, but also the manner of his preaching: "Warning every man, and teaching every man in all wisdom."

We might have supposed that so glorious a theme as he had to preach on would at once have found an echo in the hearts of men; that a simple exhibition of the truth as it is in Jesus, without any personal appeals or application, were enough; but, taught by the Spirit of God, he was better acquainted with the terrible obstinacy and insensibility of man, by nature, to Christ and his gospel. He knew that "line upon line, precept upon precept, here a little and there a little," were absolutely necessary to impress the heart and rouse men from the lethargy into which sin had plunged them; so that "he warned every man, and taught every man."

1. Hence we learn the extended nature of his ministrations, as well as the universal prevalence of human ignorance and guilt: he "taught every man, he warned every man." There is no exception: "all have sinned and come short of the glory of God." Wherever, in the wide realm of earth, man is to be found, there sin is to be found, and therefore the danger of eternal ruin is to be found. To all, therefore, admonition and instruction are to be given. A man walking in a dark night on the edge of some dreadful precipice requires not more a warning voice

in his ear than does the sinner with the wrath of God abiding on him, ready to destroy him. Again and again we must warn him to flee from the wrath to come; and, when we have warned, when we have been honoured as instruments in turning sinners from the error of their ways, we must then direct them to those ways which are pleasantness, and to those paths which are peace.

By "warning" is meant the correction or rebuke of sin, and the exhibition of its tremendous consequences; by "teaching," the instruction of truth, the communication of the doctrine which is according to godliness, the whole cycle of evangelical truth, is to be described. We must keep nothing back: as we must not add to, so we must not diminish ought from the words of this law: all the mysteries of our faith, and their practical influences on the life and conduct, must be unfolded. The apostle "warned every man, and taught every man." It was his own declaration that from Jerusalem round unto Illyricum he had freely preached the gospel. How ought the circumscribed sphere of our usefulness to fill us ministers with confusion and dismay! How few, how comparatively few, do our words reach! O for a greater outpouring of the Spirit of God, which would constrain us, after the example of St. Paul, "to warn and to teach every man;" yea, to "warn every one, day and night, with tears;" to spend, and to be spent, in behalf of perishing sinners!

But, if from the numbers entrusted to our care, or from any other cause, a warning voice to all is impossible, then it becomes the more necessary, when the return of the sabbath brings many to God's house, to take heed to our ministry; to see that we do indeed, with all faithfulness, preach Christ, and "warn and teach every man;" for to every man is the word of this salvation sent: "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15). Such was the risen Saviour's parting injunction. And, if it be our duty to preach the gospel to every creature, it is then the duty of every one to believe it; yea, we are told, disbelief of it is a sin which shall be punished with everlasting destruction. If, therefore, men are commanded every where to repent and believe the gospel, and disbelief of it is declared to be a sin which calls down the wrath of God, there is not, there cannot be, consistently with the plain statements of scripture, the dictates of reason, and the attributes of our God, any antecedent decree on his part to render that belief impossible (for this were but to delude the sinner into a false hope); therefore, although we know, and rejoice in the fact, that

God has a peculiar people reserved for himself to show forth his glory, yet, taking the word of truth as our guide, we can proclaim to *every* guilty sinner a free and full forgiveness—that there is nothing which separates between God and them, save their iniquities; as he tells us himself, with all the solemnity of an oath: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. xxxiii. 11). Hear it, therefore, men and brethren! Let but your sins, by grace, be renounced at the cross of Christ; cry mightily unto God, who giveth power unto the faint; and, though many be called but few chosen, it is, nevertheless, a blessed truth, that the sighings of every broken and contrite heart "enter into the ears of the Lord of Sabaoth;" that there is joy in the presence of the angels of God over one sinner which repenteth; yea, that the return of one poor prodigal to the God and Father whom he has abandoned, causes an emotion of delight to swell the breast of him who gave his life a ransom for many.

2. But the apostle goes on to inform us still further, that he not only warned and taught every man, but that he did it "in all wisdom."

There is great force and meaning, we apprehend, in this form of expression; for it implies thus much: that his zeal was not without knowledge, rendering the truths he taught of no effect, by the manner or spirit in which they were delivered. He remembered his gracious Master's instructions: "Be ye wise as serpents, yet harmless as doves." To the Jews he became as a Jew, that he might gain the Jews; to them that were under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law (being not without law to God, but under the law to Christ), that he might gain them that were without law; to the weak he became as weak, that he might gain the weak; he was made all things to all men, that he might by all means save some.

We have several beautiful illustrations of this important particular afforded us in the apostle's own history. Behold him at the tribunal of the profligate Felix! Had he proceeded, in the manner too often mistaken for plain dealing, to denounce the unjust judge, he would most probably at once have been silenced; but, as it was, he had an opportunity of setting before him a glass, in which he could see his inmost soul, which caused him to stand back in fear; "for, as he reasoned of righteousness, temperance, and

judgment to come, Felix trembled:" so wonderful was the force of truth, when uttered in wisdom, and brought home by conscience to the guilty sinner's heart.

We have again another very remarkable instance of the wisdom, to which allusion is made in the text, presented to us in the apostle's address to the men of Athens. Distinguished as they were by learning and refinement, they were at the same time debased by the grossest idolatry. The spirit of St. Paul might well be stirred within him, when he witnessed such ignorance of God, such degradation of the human intellect. He does not, however, launch out into invectives against them, or indulge in bitter vituperation of their deadly errors, which, however calculated to raise their passions, could scarcely promote the object which, as a lover of the truth as it is in Jesus, he had in view, "to turn them from idols to serve the living God;" but with inimitable tenderness and skill he tells them that "they were in all things too superstitious;" and, by appeals to their reason, and to their own writers, he sets before them the true character of the Lord of heaven and of earth; that he dwelt not in temples made with hands; that men, being his offspring, could not make of gold or silver or stone anything like unto Godhead; that, though "the times of this ignorance God heretofore had winked at, now he commanded all men everywhere to repent, for that he had appointed a day, in the which he would judge the world in righteousness by that man whom he had ordained." Thus he warned and taught in all wisdom; not that he ever made the cross of Christ of no effect by dependence on a philosophy falsely so called, or on the wisdom of man; for he has left it on record that "Paul planted, Apollos watered, God gave the increase;" yet, knowing that he works by human instrumentality, as a wise master-builder, he used the gifts which God had distributed to him, to build up of lively stones "a spiritual house acceptable to God by Jesus Christ."

Thus, also, if we would be able ministers of the new testament, we are to speak the truth; but it must be in love. We are to reprove, rebuke, exhort; but it must be with all long-suffering and doctrine. We are to instruct those that oppose themselves; but then it must be in meekness, if God peradventure would give them repentance to the acknowledging of the truth; remembering that "the wrath of man worketh not the righteousness of God," and "a word spoken in due season, how good it is!" Like scribes, well instructed in the kingdom of heaven, we must bring out of our treasury

things old and new, and give to all their portion of meat.

III. We come now, in the last place, to consider the great end of the apostle's preaching—"to present every man perfect in Christ Jesus." You will observe on what foundation the perfection of the sinner is made to rest, from what source alone it springs, namely, on and from Christ Jesus. Out of him there is no excellency, no form or comeliness; on the contrary, all is imperfection, misery, and death; but "ye are complete in him," perfect in Christ Jesus. Sinless perfection in this world is the dream of the enthusiast: it has never yet been attained by any, save by the man Christ Jesus. Yet there is a perfection of meetness and preparedness for the kingdom of heaven, a perfection of qualification for the joys, the occupations, and the bliss of the celestial mansions, which must be wrought in us here below, and without which no man shall see the Lord. What were heaven, breathing nothing but purity, to a polluted spirit? It would wander throughout its spacious mansions, unblest by congenial intercourse; yea, it would sink confounded in his presence, who is of purer eyes than to behold iniquity. Verily, brethren, were we to picture to ourselves a place of torment, we could scarcely conceive a greater than heaven to such a being. There must, therefore, from the very nature of the case, be such a disposition implanted in the sinner, as, when contrasted with his own former state, or with that of the natural man, may well entitle him to be called "perfect."

It is true that, when a sinner is justified by grace through faith, when he is accepted by God through Christ Jesus, he may be said to be perfect: the unsullied robe of the Redeemer's righteousness is given him, to cover his imperfections; clothed in which, though in himself defiled, he is counted righteous before God. Justification is an act so complete in itself, that nothing, strictly speaking, can increase its efficacy; for to be justified is to be adopted into the family of God, to have a covenant title to all the blessings which the exhaustless treasury of heaven can lavish on us, and is a change so great that it is called in scripture "a new creation," and "life from the dead." But he that is justified must be also sanctified; and as, in the natural world, wheresoever there is life, there is growth, so in the spiritual, wheresoever the incorruptible seed is sown, it will increase: the grain of mustard-seed becomes a great tree, the acorn a mighty oak. Thus it is with the trees of righteousness—the planting of the Lord: they spring up, they grow, until in due time they are transplanted into

the garden of God. The all-powerful agent by which this progressive work is accomplished is the Spirit: the instrumentality, ordinarily, is the ministry of the word; for to this end was it established—for the perfecting of the saints, for the edifying of the body of Christ, till we all come unto a perfect man, “unto the measure of the stature of the fulness of Christ.” The sanctification of believers, therefore, is gradual, and consequently must become more and more complete; the graces of the new nature communicated to them more and more evident: there will be a going on unto perfection, a crucifying the flesh with its affections and lusts, a shining more and more unto the perfect day, until at length, the body of sin thrown off, they shall be altogether perfect in Christ Jesus, a perfect righteousness wrought in them, a perfect righteousness imputed to them; no breath of sin to sully their purity, no gust of passion to sweep over their souls, which, like the polished mirror, will reflect the Saviour’s beauty and glory: they shall be as the angels of God, perfectly holy, perfectly glorious, perfectly happy, yet (paradoxical though it seem) with intellects continually expanding, drinking in more and more of the fulness of God, and, “with open face beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory” (2 Cor. iii. 18).

Such is the work in which it has pleased God to employ us weak things of the world, not only to turn sinners from the error of their ways, but to build up the people of God in their most holy faith. Yea, beloved brethren, infinitely more than this; such is the work which a greater than the sons of earth, even the Saviour, has been engaged in from the beginning: out of the ruins of this world of sin he is erecting for himself a glorious spiritual edifice: one by one he is fixing in their places the lively stones which are to form this mystic structure; nor will he cease until he has seen of the travail of his soul, until every ransomed sinner shall be brought home, and presented perfect in Christ Jesus, then, and not till then, “the head-stone will be brought forth with shoutings, crying Grace, grace unto it!”

Such is the end at which the preaching of Christ aims—to make poor, guilty, condemned sinners fellow-citizens with the saints and of the household of faith; strangers and pilgrims here below, dwellers in that “city which hath foundations, whose builder and maker is God;” impure and fallen beings made to be kings and priests unto God; apostates and rebels, crowned with glory and honour; mortals clothed upon with im-

mortality. O, how do all earthly objects sink into insignificance when compared with this! The philosopher may speculate as to the moral elevation of man by knowledge and education; the statesman may propose his schemes by which to improve the social condition and to advance the happiness of his fellow-beings; but, after all, it is the preaching of Christ brought home to the heart, and applied by his Spirit, which can alone exalt us to that true dignity designed for us, to that immortality of bliss which is to be the portion of all the sons of God, and heirs of eternal life.

Christ has been evidently set forth, crucified among you, brethren. His gospel has been long preached unto you. You have been warned, and taught. The great, the important question is, therefore, What effect has it produced on you? Have you a good hope through grace that they who have the rule over you, and watch for your souls, will be privileged to present you on the great day “perfect in Christ Jesus”? What is our hope, or joy, or crown of rejoicing? Are ye in the presence of our Lord Jesus Christ at his coming? O, shall it be ours, then, to point to you, exclaiming: “Behold, I, and the children which thou hast given me”? If so, abundant will be our recompence, great our “reward in heaven;” and in humble, yet confident anticipation of it, well may we through evil report and good report preach Christ, and warn and teach every man. Well may you, while mourning over the remains of sin which still dwell in you, rejoice with joy unspeakable, and full of glory. Be it your comfort to know that “the God of peace shall bruise Satan under your feet shortly:” the wilderness, with all its dangers and temptations, will soon be passed; and then, with the redeemed of every kindred and tongue and people and nation, who have “washed their robes, and made them white in the blood of the Lamb,” you shall be presented perfect in Christ Jesus, “not having spot or wrinkle, or any such thing,” but “holy, and without blemish.” “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

THE LORD’S PRAYER.

“Deliver us from evil.”

THE evils we here pray to be delivered from may be divided under two heads, viz.—

I. Spiritual evils;

II. Temporal evils.

I. Spiritual evils. “Evils” may, in this sense,

be well rendered, the "evil one." "Deliver us from the evil one—from him who is ever going about as a lion in search of prey, seeking to enter the tabernacle of our hearts, and to deaden the influence of the Holy Spirit in us. And do thou, Lord, knowing the weakness of our human nature, prone to evil and slow to good, aid and assist us with thy heavenly power, that we may overcome all his evil devices, as well as our own naturally corrupt desires, and that, finally, we may obtain everlasting happiness, through the mediation and intercession of thine only Son."

II. Temporal evils. "Deliver us, O Lord, from all accidents and dangers, from all sickness and suffering, from all poverty and want; and grant us, if it please thee, health and strength, peace and quietness, that we may be enabled to serve thee perfectly in holiness and righteousness of life. But, O God, not our will, but thy will be done on earth, as it is in heaven; and, if it seem good to thee to visit us with affliction, O give us strength to bear it with patience and humility, and grant that it may work eventually for our spiritual and everlasting welfare."

The Cabinet.

THE DAMNATORY CLAUSES IN THE CREED OF ST. ATHANASIUS*.—I think this creed does not express, nor ever was intended to express, so much as is generally supposed. The part principally objected to is that whole statement which is contained between the first assertion of the doctrine of the Trinity and the other articles of our faith; and the objection is that the damnatory clauses, which would be justifiable if confined to the general assertion respecting the doctrine of the Trinity, become unjustifiable when extended to the whole of that which is annexed to it. But, if we suppose that this intermediate part was intended as an explanation of the doctrine in question, we still, I think, ought not to be understood as affirming respecting that explanation all that we affirm respecting the doctrine itself. If any one will read the Athanasian creed with attention, he will find three damnatory clauses; one at the beginning, which is confined to the general doctrine of the Trinity; another at the close of what, for argument's sake, we call the explanation of that doctrine; and another at the end, relating to the other articles of the creed, such as the incarnation, death and resurrection of Christ, and his coming at the last day to judge the world. Now, whoever will compare these three clauses will find a marked difference between them: those which relate to the general doctrine of the Trinity, and to the other articles of the creed, are strong, asserting positively that the points must be believed, and that too on pain of everlasting damnation; but that which is annexed to the explanation of the doctrine asserts only that a man, who is in earnest about his salvation, ought to think thus of the Trinity. The words in the original are: "Qui vult ergo salvus esse, ita de Trinitate sentiat." And this shows in what sense we

are to understand the more ambiguous language of our translation: "He, therefore, that will be saved" (i. e. is willing or desirous to be saved) "must thus think" (let him thus think) "of the Trinity." Thus it appears that the things contained in the beginning and end of the creed are spoken of as matters of faith; but this, which is inserted in the midst, as a matter of opinion only. In reference to the first and last parts, the certainty of damnation is asserted; but in reference to the intermediate part nothing is asserted, except that such are the views which we ought to entertain of the point in question. Now, I would ask, was this difference the effect of chance? or, rather, was it not actually intended, in order to guard against the very objection that is here adduced? This, then, is the answer which we give, on the supposition that the part which appears so objectionable is to be considered as an explanation of the doctrine in question. But what if it was never intended as an explanation? what if it contains only a proof of that doctrine, and an appeal to our reason that that doctrine is true? Yet, if we examine the creed, we shall find this to be the real fact. Let us in few words point out the steps of the argument. The creed says: "The catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance;" and then it proceeds: "For there is one Person of the Father," and so on; and then, after proving the distinct personality of the Father, of the Son, and of the Holy Ghost, and their unity in the Godhead, it adds: "So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity." Here are all the distinct parts of an argument: the position affirmed, the proofs adduced, the deduction made, and the conclusion drawn in reference to the importance of receiving and acknowledging that doctrine. From hence, then, I infer, that the damnatory clauses should be understood in reference only to the doctrine affirmed, and not be extended to the parts which are adduced only in confirmation of it; and, if we believe that the doctrine of the Trinity is a fundamental article of the Christian faith, we may, without any breach of charity, apply to that doctrine what our Lord spake of the gospel at large: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus, in either view, the use of the creed may be vindicated; for, if we consider the obnoxious part as an explanation, the terms requiring it to be received are intentionally softened; and, if we consider it as a proof, it is to the doctrines proved, and not to the proof annexed, that the damnatory clauses are fairly applicable. Still, after all, I confess that, if the same candour and moderation that are observable in all other parts of the liturgy had been preserved here, it would have been better. For, though I do verily believe that those who deny the doctrine of the Trinity are in a fatal error, and will find themselves so at the day of judgment, I would rather deplore the curse that awaits them than denounce it, and rather weep over them in my secret chamber, than utter anathemas against them in the house of God.

* From the rev. C. Simeon's "Discourses on the Excellency of the Liturgy." No. 2, "Horn Homiletic," vol. II.

Poetry.

I WOULD I WERE AT HOME.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine).

I WOULD I were at home :
Not in the lonely glen,
Not midst the haunts of men,
But o'er yon starry dome.

My heart's already there ;
And fain my soul would rise
Beyond the spangled skies,
To rest from grief and care.

My Saviour I shall meet
In those bright courts above ;
And friends I used to love
Will lead me to his feet.

O that ecstatic hour,
When life shall spring to light,
And faith shall change to sight,
And sin shall lose its power !

Fleet, fleet, ye rapid years :
Ye earthly bonds, decay :
I long to be away
From this low vale of tears.

I love my Saviour now ;
I love to sing his praise,
But pant to feel the blaze
Of glory from his brow.

I love to sing his praise ;
Yet clouds will intervene,
Which oft his splendour screen
And mar my choicest lays.

But when my chains he'll sever,
O then with golden lyre
I'll join the heavenly choir,
And worship him for ever.

I'll see him on his throne,
Amidst the bright array
Who serve him night and day
And know as they are known.

I'll see him face to face—
The great, first, glorious Cause
And sing without a pause
The triumphs of his grace.

In sinful world like this
No more constrained to roam ;
O bliss to be at home,
Where Christ my Saviour is !

Miscellaneous.

TYRE.—The present (Mattrem) archbishop of Tyre was dressed in a blue cloak, and cap of the same colour ; a most venerable personage, with hoary locks and a lengthened beard, which seem peculiarly becoming in a priest. He was well informed, having resided long in the Roman capital, and spoke the

Italian language with fluency. Supper was announced, when a high paltry lamp of oil was placed in the centre. No tables or chairs were used, but couches on the ground ; resting on the left elbow, and the head of each guest brought nearly in contact with the breast of the other, thus showing us the peculiar attitude of the beloved disciple who leaned on Jesus' breast ; and the feet are stretched, as it were, backward on the couch, which we find to have been a favourable attitude for Mary to perform her office of anointing the feet of our Lord, which could not have been done according to our mode of sitting. The bishop then sat cross-legged, like a tailor on his shopboard, with a long pipe at his side, and desired I would follow his example ; which I did accordingly ; and, in sitting with this high-priest, " I considered diligently what was before me." Judging by the repast, he did not seem to be " desirous of dainties ;" considering them, perhaps, " as deceitful meat." No cloth was spread ; but a large oval pewter tray brought in and placed before him, about half a foot from the ground, with mashies of rice, oil, bread, vegetables, wine, and liquors. No spoons, knives, or forks were used ; but each dipped his hand into the dishes with small pieces of bread, which reminds us of the history of Judas in his treachery to the Son of man. Sometimes his reverence drank wine from a glass ; at others, to save himself this trouble, put the bottle to his mouth, quickly throwing back his head, presto ! After offering thanks, and making the sign of the cross, he desired my servant in waiting to sit down, and fall to in his turn. To this I objected, informing him that in England domestics were not permitted to be seated in company with bishops, persons of distinction, or their own masters—an act that would be held highly derogatory to their dignity, and confound the distinction of ranks, so necessary to be maintained in society ; and he who sitteth at meat is greater than he who serves : therefore I hoped he would just allow my servant to stand and wait upon me, an honour which proved mortifying to the domestic, who harped upon it during the whole journey. In the course of an interesting conversation, which my limits will not permit me even to recapitulate, the archbishop mentioned he had four prelates under his primacy. The sable wings of night now spread out countless stars, singing for ever " The hand that made us is divine," gilding and sparkling in the firmament of heaven, which dazzled the very eye ; and it may be said, with few exceptions, they are suns, around which worlds revolve, that puzzle the understanding, and are beyond the reach of our comprehension. In short, the moment of closing day may be held emblematical of the parting hour of a believer in the gospel, who calmly sinks to final rest, when angels bear him to the realms of light and eternal day, and he shares in joys that man's heart never had conceived.—*Dr. Rae Wilson, on Tyre.*

London : Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's ; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON 24, WOLFOL-STREET STRAND LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 670.—OCTOBER 23, 1847.



(The Teal.)

SKETCHES FROM NATURAL HISTORY.

No. LXVII.—PART 2.

THE TEAL.

THE common teal, *creca*, is, according to the Linnaean system, a species of the genus *anas*. It has a green spot on the wings, and a white line both above and below the eyes. It is of no great size, being about fourteen inches in length, and is common in our markets.

It makes a nest in April among the rushes on the edges of ponds: this nest is composed of the tenderest stalks, with the addition of the pith, and a quantity of feathers. It is rather large, and placed so much in the water as to rise and fall with it. The eggs are the size of those of a pigeon, of a dirty white, marked with small hazel spots. It is said to feed on the grass and weeds which grow on the edges of the ponds which it frequents, as well as the seeds of the rushes: it

will also eat small fish. The flesh is accounted excellent. The teal is found in the north as high as Iceland, and is mentioned as inhabiting the neighbourhood of the Caspian Sea in the south.

The decoy, or place for the catching of wild-fowl, may be properly described here. It is usually made where there is a large pond, surrounded with wood, and behind it a marshy and uncultivated country, where the wild-fowl may securely sleep during the day-time. The decoy consists of several pipes, as they are called, which lead up a narrow ditch, that closes at last with a funnel net. Over these pipes, which become narrow from the first entrance, is fixed a continued arch of netting, suspended on hoops. There is usually a pipe or ditch for almost every wind that can blow, as the wild-fowl are determined by this circumstance which pipe to choose; and the decoy-man always keeps on the leeward-side, to prevent his effluvia from reaching their sagacious nostrils. Screens

made of reeds are placed at certain distances along each pipe, in such a manner that it is impossible for the wild-fowl to see the decoy-man before they have passed to the end of the pipe where the net is fixed.

The decoy-ducks are birds trained to fly abroad and make acquaintance with the wild birds, so as to allure them to follow. In the evening, when the wild-fowl begin to feed, the decoy-ducks rise and lead the way. They are fed with hemp-seed, which is thrown in small quantities over the screens, to bring them forward into the pipes, and to make the wild-fowl follow. They obey the whistle of the decoy-man, and dive under water; while the wild-fowl fly in, and are taken in the net. When they are in too sleepy a state to follow the decoy-ducks, a small dog is made to pass between the screens, approaching gradually nearer and nearer to the purse-net, which draws the attention of the wild-fowl, and makes them advance: at last the decoy-man appears from behind a screen, and drives them into the net. The general season for catching wild-fowl in decoys is from the latter end of October till February. Amazing numbers of ducks, widgeon, and teal have thus been taken in the Lincolnshire decoys, also in Somersetshire.

JESUS CHRIST OUR EXAMPLE.

No. VI.

It has been said by a writer, remarkable for the depth and originality of his thoughts, that "the principles of the church of England are pre-eminently calculated to fit men for the religious performance of every-day duties; enabling them to walk as saints in the world; teaching them to bear not only the trials of adversity, but the still greater ones of prosperity; instructing them not only in the lesson of 'how to be abased,' but the still more difficult one of 'how to abound.' Many noble examples might be found to illustrate this; examples of men distinguished by birth, by station, by talent and worldly advantages, and who have been yet more distinguished by their holy walk and conversation. In the church of Rome we find instances of piety devoted and elevated; but, generally speaking, it is deficient in cheerfulness. The Romish saints are, for the most part, men unconnected with earthly ties, leading lives of ascetic devotion, but so removed from common feelings and interests, that the force of their example is in a great measure lost. The multitude gaze upon them with awe and admiration, but regard them as beings of another sphere. Viewed in its most favourable light, the highest attainment of the church of Rome is to draw its members out of the world, not to teach them to live in it. On the other hand, sectaries, whether considered as bodies or individuals, require the fires of persecution or the trials of sorrow to keep their piety pure and bright. Sectarian principles fail, like those of Rome, in initiating their disciples into the great mystery of living in the world, and not being of it; of using, and yet not abusing, it."

If the theory of this ingenious author be correct, and experience seems in a great measure

to bear him out in it, we have a strong corroborative evidence of the peculiarly Christian character of our reformed catholic church; for one great aim of Christianity is to form men to shine as lights in the world; to show forth the glory of God in social and domestic life; to enable them to work out their salvation in the midst of common cares and duties; nay, to a certain extent, it may be said, by those very cares and duties. Our blessed Saviour himself has condescended not only by precept, but by his own divine example, to teach us how we may thus walk among men. In early life we find him subjecting himself to his earthly mother and his reputed father. For thirty years he lived in obscurity; even, it would appear, stooping to practise the humble trade of a carpenter. There is no record of him more wonderful than this. It is, indeed, a subject quite beyond our comprehension, that the Son of God should thus submit himself to his own creatures, and live obscurely and unknown in that world which had been formed by his creative power.

In our last meditations on the holy character of Jesus, we accompanied him to the house of mourning, and beheld him weeping at the grave of his friend Lazarus. I propose now to bring him before us in a very different scene—the marriage-feast of Cana in Galilee, the account of which is given by St. John:—

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called and his disciples to the marriage." The period of this invitation was when our Lord was just about entering on the great work of his ministry. He had already selected five out of his chosen disciples, but had not yet wholly quitted his mother. On other occasions we find him honouring the festive board as a master and teacher: on the present, he appeared simply as a guest; and his doing so shows the familiar terms on which he condescended to live among his friends, before he entered on his public office.

His choosing such a scene for the celebration of his first miracle is very remarkable. With a full conviction of its highly typical character, I yet cannot but regard the selection as intended to make known, at the very outset of his course, that our merciful Redeemer came not, like John the Baptist, a mortified man, living apart in deserts, but to associate with men, to teach them how to sanctify the various duties and occupations of social and domestic life. It was surely a great mistake of God's saints, in the earlier ages, to separate themselves from their fellow-creatures, renouncing the ties of friendship and relationship. Their motives, indeed, were elevated: they thought thus to live with their God alone, uncontaminated by the society of sinners, and free from the temptations which must ever accompany association with other mortals. Alas! though they could thus separate themselves from the corruption without, they could not escape the corrupt breathings of their own wayward hearts. Their example became most mischievous when followed by men of inferior piety; who, possessing not that shrinking from sin, and ardent desire for holiness, which prompted the seclusion of the first monks, learned to consider retirement itself a merit. And, though we protestants are not now tempted to

shut up ourselves in monasteries, is there not among some of us a portion of the same false spirit, I mean that of making a merit of separating ourselves from certain worldly pleasures, while, like the later monks, we are not careful to guard against worldly tempers and habits? I feel that I am touching on very tender ground; but is it not true that in many religious families, where what are generally called worldly amusements are forbidden, there reigns a spirit of worldliness scarcely exceeded in the world itself? Do we not often find there, and in a high degree, a frivolous taste for dress, an earnest seeking after outward accomplishments, a carefulness and display in the furniture and general style of living, which mark minds engaged not only by the world, but by its veriest trifles? Is not this straining at a gnat and swallowing a camel? Is it not in the highest degree dishonouring to that lowly Saviour, whose followers we profess to be?

It may be said that much of this frivolity is owing to the younger members of the family, who, while forced outwardly to conform to certain rules and restrictions, have no corresponding inward principle. But, while I admit this, I believe still the fault to be chiefly owing to the parents. First, there is frequently an inconsistency in their mode of educating their children: they are anxious for them to excel in showy accomplishments, and neglect to cultivate that love of reading and those solid tastes which would raise their minds above an undue attention to the trifles of life. But next, and what it more concerns my present purpose to show, they prohibit things not in themselves unlawful, to those who are not able to find pleasure in higher objects.

Recreation of some kind is needful for all, especially the young. And a very good criterion of its lawfulness may be found in its really answering to the name, "re-creation," a reviving of the spirit for the performance of its duties. Surely if this rule were acted on, there would not be so much difficulty as is generally felt in determining the nature and extent of lawful amusements. But it will be said, What is recreation to the young unbroken spirits just entering into life, becomes a fatigue and trouble to those who are more advanced in years, or in intellectual and spiritual attainments. This is true; but here, then, is an occasion for the practice of self-denial. And the example of those whom they respect thus giving up for a season, to please them, the repose and retirement they prefer, may have a most beneficial effect on the young, showing them the loveliness of that religion which teaches us to please others more than ourselves, and may lead them, in their turn, to the same exercise of self-denial*.

Piety, while uncompromising against all that is really sinful, should be especially careful to show itself cheerful and amiable. Thus did our gracious Saviour exhibit his most winning amiability in being present, as a guest, at this marriage feast. And, if we may say it with reverence, what an instance of self-denial has he here given us! He

was peculiarly "a man of sorrows, and acquainted with grief." How uncongenial to his holy mind must have been every aspect of this sin-stained world! We read continually of his being moved with compassion: we see him weeping with, and weeping for, others; and once we know his own sore agony drew from him even tears of blood; yet has he condescended to show us how we may "rejoice with them that do rejoice." Let our aim be, then, to renounce worldliness rather by a constant endeavour to subdue in our own hearts worldly principles and motives, than by a Pharisaical separation of ourselves from those connections and that society in the midst of which God has placed us, or by debarring those dependent on us from any pleasures which are innocent in themselves, and may be necessary to fit them for a cheerful performance of their appointed duties.

"And, when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it."

It is difficult to know the exact import of our Lord's reply to his mother, yet his words imply something of reproof, and as if he would show her that, perfect as was his filial reverence, even she must not interfere with what concerned his office as Son of God. The rebuke is another proof of the meek Redeemer's readiness to reprove, when duty required, even the objects of his tenderest affection, which we remarked on when commenting on his conduct to the beloved disciples James and John.

Protestant commentators, while allowably dwelling on this reproof, as testifying that the virgin Mary was not without sin, and that, therefore, to make her an object of worship is absurd as well as impious, have not, I think, at the same time, done the justice required to the extraordinary faith exhibited on this occasion by the most blessed among women. It is evident, from her remark and subsequent command to the servants, that she expected to see a miracle wrought by our Lord. Now, we must remember that he had not at this time performed any miracle. She had nursed him as the apparently helpless babe, and had watched over his tender childhood, witnessing his growth in wisdom and in stature. Till his present age of thirty years, he had lived with her as a most dutiful and affectionate son, pursuing an humble trade; yet was her faith so great, and her expectation of a display of his miraculous power so strong, that even his gentle rebuke did not divert the current of her thoughts. Well must she have pondered on all the wonders that had attended his birth, and kept in her heart his saying when she and Joseph found him in the midst of the Jewish doctors, surprising all who heard him by his understanding and answers: well must she have observed his perfect behaviour during the time he had gladdened her heart as a son, and been the solace of her lonely widowhood, that thus she should have been looking for the outward display of divinity in that Being with whom she had been living on such close and familiar terms. It may be doubted whether the faith shown by the thief on the cross was greater than that exhibited on this occasion by the mother of

* Is there not, however, some danger lest that which may be at first uncongenial should by degrees obtain a mastery over the mind? The remarks of our respected correspondent must be taken as rather indicating the spirit which should actuate Christians, than prescribing the perfect course of action in all cases to be pursued.—ED.

Jesus; but she had "pondered in her heart" on all the wonders she had seen and heard, and her exemplary faith was the fruit of earnest meditation. If we would believe like her, we must meditate as she did.

After Mary had shown, by her command to the servants, the expectation of her believing heart, we are next informed, "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and, when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This miracle of our blessed Saviour was not wrought for the relief of pain and disease, or for a supply of necessary food: it is remarkable that he should first have exercised his divine power to obtain a luxury, showing us that we may lawfully and beneficially use those good things which God has bestowed on us beyond what our absolute necessities require. Our bountiful Creator has not only given "bread to strengthen man's heart," but "wine to make it glad." He has given us "richly all things to enjoy," filling us with not only food, but gladness. How has he multiplied around us sources of pleasure! What beauty meets our eye! What charming sounds regale our ear! How are we refreshed with sweet smells, and with food made agreeable to us by the variety and pleasantness of its taste! We are permitted to take not only for life, but for enjoyment, though not for excess or waste. And in partaking of these gracious gifts our hearts should overflow with cheerful thankfulness. But we may make such blessings serviceable to us in another way, viz., by occasional abstinence from them. "All things are lawful unto me," says St. Paul; "but all things are not expedient: all things are lawful for me; but I will not be brought under the power of any." Our holy Redeemer's course was one of the strictest self-denial: from his birth in a stable, to his ignominious death on the cross, we hear not of his indulging in the most innocent gratification. His private life was one of poverty and labour; and, during the three years of his public ministry, we read only of nights of prayer, after days of toil and preaching. We are not required to live his life of hardship; but, the more we deny ourselves for his sake, the more are we assimilated to him. And, accompanying this strict self-denial, let us observe our Saviour's generosity to his friends. That miraculous power, which was not put forth to relieve his own pressing hunger, was exercised to procure a luxury for them. He would call forth in their hearts sensations of pleasure. And here we may see from his noble example one profitable use to make of the rich and beautiful things of the world—an employment of them in behalf of others; a following of our God, in an endeavour to create innocent enjoyment, and to produce good and pleasant

feelings. The benevolent John Newton imagined human life made up of two heaps, the one consisting of happiness, the other of misery: "If then," said he, "in walking out I meet a child, and give it an apple, I have taken from the heap of misery and added to that of happiness." This simple illustration shows the spirit which should accompany our gifts. The poorest presents are enriched by it; and, without it, the most costly are of no value.

The gift of our Lord on this occasion was both bountiful and excellent in its kind; marking, I would reverently say, his enlarged spirit. We observed the same liberality when he fed the multitude, and drew from it a lesson of the measure to be observed in our dealings with the poor: from his present example we may learn how to behave to our equals and associates. It is an inspired command, that we are "to use hospitality one with another, without grudging;" and the passage I have before quoted, that God gives us "richly all things to enjoy," seems, in its context, to make that enjoyment consist in our communication and distribution of the blessings bestowed. Let us, then, cultivate a spirit of liberality, remembering our Saviour's example, and the remarkable encomium pronounced on the "cheerful giver," that "God loveth" him. We still find, from experience, the truth of the inspired declaration: "The liberal soul shall be made fat;" and, "There is that withholdeth more than is meet, but it tendeth to poverty." Self-denying economy is, however, essential to real liberality; not that economy which would abridge the tradesman's lawful profit, or take from those dependent on us the comforts they have a right to expect; but that economy which would make us self-denying in our own wants, careful in our own expenses. Thus may we imitate in our measure the unselfish, generous Saviour, who "became poor, that we through his poverty might be rich." Let us remember, too, that we have no right to the indulgence of giving, while we delay the payment of our just debts; if we act so, we are giving what is not our own, and our apparent generosity becomes dishonesty.

One more remark I would make on our Lord's conduct on this occasion. We are not told that he took the opportunity of reproof or instruction, though, from the record of other meals, this seems to have been his frequent custom. He had acted, and he left his action to make its due impression. We find it did so; for we are told, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." Whether we wish it or not, our actions will ever have more weight than our words. This miracle of Jesus prepared the way for his future teaching. It was the first great lesson given to his disciples, the beginning of the glorious manifestation of God dwelling in man. Let us strive that our acts may thus speak for us, showing forth the power of that divine Spirit, which ever dwells in Christ's true followers.

When I first selected for meditation the conduct of our great Exemplar at the marriage of Cana, my intention was to proceed to the account, which immediately follows it, of our Lord's zeal in the temple at Jerusalem: I wished to show how the most amiable condescension and most liberal kind-

ness are compatible with fearless zeal in God's service, and an unflinching discharge of duty. But such an addition to my present paper would render it too long; I must therefore defer my remarks on the proceedings in the temple till the next opportunity, trusting that my readers will still connect together the two subjects, so that they may reap the benefit of dwelling on an union of qualities, generally supposed incompatible, in the person of our adorable Saviour. Meanwhile I would again impress on them and myself the importance of meditating, not only on the great outlines, but on all the minuter details of our divine Redeemer's perfect character; that thus, according to the apostle's beautiful idea, "beholding as in a glass the glory of the Lord, we may be changed into the same image, from glory to glory." It has been often observed that even the bodily features of those who are constantly together, and continually looking on each other with an eye of affection, grow into a mutual resemblance. May we so look on Jesus, that even the hard selfishness, which, beyond all other qualities, seems inherent in the human heart, shall melt away under the warmth of his unselfish love, his self-denying liberality! And thus with truth it may be said that it is no longer we who live, but Christ who liveth in us. H.

ACCOUNT OF THE REV. CHRISTOPHER BASSETT, M.A.*

A LETTER from David Jones, the pilgrim, to John Williams, the poet; giving a short account of the life and death of the rev. Christopher Bassett, M.A., of Aberddawn, Glamorganshire, who departed this life Feb. 8, 1784, aged 31:

"My dear friend,—The news of the death of beloved Bassett had such a hold on my weak spirit that I have been ready to faint altogether on my journey. But when I thought of the words, 'What I do thou knowest not now, but thou shalt know hereafter,' I found a little comfort in the midst of sorrow. I remembered that the Shepherd of Israel is infinitely wise in all his works, however bitter some of them may prove to us now; for at the last we shall clearly see that all things work together for good to the sheep, and for eternal glory to the Shepherd.

"While thinking of the reception given him by the Lord of the harvest, especially of late, among the followers of the Lamb, and of the manner in which he was owned and blessed to many congregations (and he being now removed from the field) this question came powerfully into my

* From "Ministerial Record; or Brief Account of the Great Progress of Religion under the Ministry of the Rev. W. Williams." By the Rev. E. Morgan, M.A., Vicar of Syston, Leicestershire. London: Hughes. Llandoverly: Bees. 1847. Mr. Williams was a Welsh clergyman of the last century, who unfortunately seceded from the church. He appears to have had no mean poetic talent; and we learn that some favourite hymns which are found in almost every collection, e. g., "Guide me, O thou great Jehovah," &c., and "O'er the gloomy hills of darkness," &c., are from his pen. But, though earnest and pious, he was evidently a man of fantastic imagination and ill-regulated judgment. A sufficient and curious proof is afforded in the volume before us: he was writing to the wife of a deceased friend to comfort her under her loss, and he actually puts his epistle into the form of a letter from the departed husband, and makes it up of extracts (unacknowledged it would seem) from Mrs. Rowe's sentimental and flowery "Letters from the Dead to the Living"! The account above given is the abridgment of a letter inserted in the memoir of Mr. Williams. Some allowance must be made for the style. It is, it seems, a translation from the Welsh.—Ed.

mind, 'What wilt thou do unto thy great name?' (Jos. vii. 9). Under this heavy burden, the following thought gave me great relief: 'It is not on human shoulders that this is borne, but on the shoulders of one sufficient in strength to take care of it.'

"Here I found a measure of new strength, and I perceived my spirit saying secretly, 'Well, to the work again in the name of him who has engaged to give us the victory.'

"I found it good to remember that Elijah's mantle did not ascend with him to the country above. He left it behind. Therefore I thought that, though my beloved Bassett was in the grave, yet the gospel was left behind. And, if we have but the Spirit that was given to Elisha, we shall cry for the God of Elijah, and with the mantle we shall yet cleave asunder mighty rivers, though we are but earthen vessels; and under the wing of our guide we shall go home cheerfully with the redeemed, without leaving one behind.

"After tracing and retracing in my thought the many hours I spent in the company of that young servant of the Lord, two things especially laid hold on my mind. First, wonder respecting the secret way of God, in his providence in taking away men of worth and benefit in their generation, before they complete, to our short-sightedness, half of their work; and in leaving behind others, who, as some think, are a burden, not only as the ungodly priest in the parish, but also in the country, walking from house to house, without whole limbs, and without clothes to keep them from frost and snow, and telling lies from door to door, and sometimes successful in drawing the little dear penny from the purse of the greedy miser, to his great grief afterwards; who have neither skill nor knowledge, and what is worse, will not do any thing for the good of the church or country. Yet these are left here for a long time; while others, who do much for God's honour and the good of men, are removed to the world that never ends. After treading this intricate path for a few moments, I was constrained to confess the truth against myself, and say with the psalmist, 'I was as a beast before thee' (Ps. lxxiii. 22). Secondly, the other thing was intolerable longing for the sweet and joyful meeting we shall have on the glorious morning of the resurrection. This had a powerful hold on me when his body was deposited in the dust: O precious revelation of the sons of God! This leads my mind to sing, with the sweet bard of Wales, thus:

"Rise thou, my soul, and yonder see
The glorious world prepared for thee;
The rest of saints, escaped from woe,
From tribulations here below*."

"The effect which these things produced on my spirit, and the encouragement given me by many of my brethren, induce me to give to my dear countrymen, through your hand, a short account of the life and death of my reverend fellow-labourer in the Lord.

"Two things here again present themselves to my view: 1. The pleasure which many on the mountains and valleys of Wales will have in reading a history of one whom they so much loved. 2. The call that is upon them to praise God for

* Williams; but the beauty of these lines, as well as that of the letter, is lost in the translation.

his great goodness to a dear brother, especially when meeting the king of terrors. May all end to the glory of Jesus Christ.

"This faithful Bassett was son to Christopher Bassett and Alice his wife, of Aberddawn, in the parish of Penmark, Glamorganshire, within a mile to the extreme part of Wales, southward, commonly called Break-sea-point. I shall not, I think, be guilty of presumption in saying, that he was called from the womb to be the servant of Jesus of Nazareth. From his youth his father and mother wished him to possess every outward and spiritual qualification for this work. They earnestly prayed God to grant him qualifications from above.

"When very young he was sent to a noted school at Cowbridge, under the care of the learned Thomas Williams. This school is now kept by the two sons of the rev. Mr. Walters, of Llandochoan, author of the 'English and Welsh Dictionary,' an useful book, but not wholly completed—a book of great value to the clergy of Wales. His two sons are well qualified for the undertaking; and it is expected that the school will flourish under their care, for the good of this and other counties. To this I beg to add my Amen.

"But to return: this young plant spent there several years, and was not idle, but attentive to what was taught him. It was at that time that I had the honour of first knowing this meek child. I heard often that his master pronounced him an excellent scholar. When he completed his time in this school, his father asked him one day, with the view to prove him, whether he would rather go to Oxford, or live on his own property in the country. His answer was in nearly the following words: 'I hope that I shall have to spend my days in the work of speaking the truth for God to my fellow-creatures, to the glory of Jesus and eternal good of men.' This settled the mind of his father as to his entering the ministry.

"From Cowbridge he was sent to Jesus college, Oxford; where, though he left his tender parents, he did not leave or forsake his God. Like Moses and Abia, he showed there who were his real friends. His God preserved him on all occasions like the apple of his eye; yea, on Mount Ebal the law of his God was written deeply on his heart. He stayed there the necessary time until he took his degree of M.A., and, as far I remember, he was ordained by the bishop of London, and became the curate of that celebrated servant of the Lord, Mr. Romaine, at St. Anne's, Blackfriars. He was there several years, both faithful and successful, and was chosen, during that period, a lecturer at a church called Ethelburgh, where he spoke weekly to the people of Jesus and the resurrection. While in London, God visited him with a severe fever, which was likely, as many thought, to remove him to another world. But at that time he was spared. This fever left, as I think, its effects on him as long as he lived.

"His parents thought that the air of London did not agree with him. They therefore, especially on this account, requested him to return to his own country. When he arrived, the Lord opened for him a door to preach to his countrymen the blessed gospel at St. Fagan's, near Cardiff. There he laboured with boldness and zeal for some

years, and kept open the door, given him by God, to every minister that was desirous of pulling down the pride of man, and of exalting the glory of the Son of God (Isa. ii. 11, &c.). The fruit of his ministry is clearly seen here to this day. On its increase let it be, to the mortification of Satan and the spirit of this world.

From St. Fagan's, where his name is now precious, he removed to his native parish. There he showed again, by God's strength, whose servant he was. He declared the truth, without respect of persons, for a few years, until he took upon him the charge of Porthcerry church, bordering on the sea, near his father's house. This was a short time before the end of his life. There did ripen this precious ear of corn.

"The short time he spent at Porthcerry, God blessed him very abundantly. The sound of the gospel brought many people together, who rejoiced to find a place among his little flock, which increased until his death. These are now mourning like sheep without a shepherd. But I believe that the measuring line shall yet go forth over it, and over the whole valley of the dead bodies in this country, and many other countries, so that they shall be holy unto the Lord (Jer. xxxi. 39, 40). And with respect to their late minister, I will venture to say of him what is said in Dan. xii. 3. Delightful morning! when we shall meet to behold our blessed Master as he is (1 John iii. 3).

"His father had a right, from the respect professed to him by many men of influence in the world, to expect promotion for his son in the church. But whenever the opportunity offered to try their friendship, they kept aloof, and adopted the poor excuse of Felix, 'When we have a convenient season.' He met with disappointment several times from the promises of men: but he was not left like Ephraim, to 'feed on the wind' (Hos. xii. 1).

"God taught him to be wiser; and this lessened the mortification of his disappointments. Our young Caleb was not discouraged by these things. He saw through the spying-glass of Moses beyond every worldly encouragement, yea, and every discouragement too (Heb. xi.). He saw that the truth was in itself great, and that it would prevail. He saw that the spirit of the gospel is now the same as it was in former times, and that it wants not the help of the great to uphold it. When opposed by the wisdom of Greece and the power of Rome, what great man stood up in behalf of the fishermen of Galilee? I have read of none. When they brought salvation to the hearing of men, only in the name of one crucified—alain by men, but owned by God, they had no men of worldly influence to favour them (Acts ii. 36, iii. 15, iv. 9, 10, 11, xiii., xxvii., xxx.).

"Though the apostles, who were poor creatures in the world's estimation, had nothing but the doctrine of the cross, yet the message prospered wonderfully (without receiving any support from worldly power) in Rome, Corinth, Ephesus; yea, in the palace of Nero himself, the cruellest enemy, there were saints when Paul was a prisoner (Phil. iv. 22). The history of the son of Mary prospered in the world, in spite of men and devils, for more than two hundred and fifty years before any temporal prince stood up in behalf of the truth. It is not on the great men

of the world, as some think, that the success of the religion of the Son of God depends. It depends on its own foundation; and the 'gates of hell shall not prevail against it.' The work of the apostles was to proclaim that Jesus was the Christ. This truth prospered wonderfully from sea to sea, however great were the hindrances in its way. Dear Bassett was taught in these things of God.

"Many ways have been devised by men to render the gospel acceptable to the spirit of the world; but the effect of all such things is to make men lose sight of the gospel in its own glory. The only way to see the gospel, is the way in which we see the sun, that is, in its own light. This view Mr. Bassett had of the subject. Therefore, notwithstanding all dishonour, he held to his work in earnest, knowing that the Lord's kingdom is not of this world, and that it would be great folly for a servant to think of ascending higher than his master. He had reasons often to sing thus:

"Sinful earth! it will not have me:
Now to heaven I will go;
There's my home, and there my country,
There my friends I loved below:
Were the earth reduced to ashes,
Yet still happy would I be,
While in heaven is my Redeemer
Interceding there for me."

"The candle of Wales (our great poet Mr. Williams) loved him as his own child, and rejoiced to see a plant like him growing in God's vineyard.

"Pembrokeshire drank of his message as of sweet wine. He showed to thousands there that Jesus of Nazareth is able to make whole all who come to him through God (Heb. vii. 2). Beloved Pembroke, put on thy mourning garments, thou hast lost one who loved thee as his own soul. Llangeitho, sweet in song, raise thou also lamentation. Thou wilt no more see thy humble Bassett. He will no more mount thy pulpit. Amidst the ransomed above the stars wilt thou meet him the next time. Thou, beloved Caio, wilt not any more hear his weighty words. Christopher, whom thou didst love in the Lord, has ceased carrying the cross, and is gone to wear a crown. Above the reach of every arrow, thy brothers, who have lately departed from thee, hear him sing melodiously this day.

"Hospitable Llansawel, with flowing tears, remembers his sweet sermons, and deeply mourns that it can hear him no more. There is a thankful remembrance of the time when God blessed his labours there. There is no need, meek Bassett, to commemorate thy name on the walls of a church or a chancel, it has gained a place much more enduring. Among many other places in his own county, Llangan, forgetful of God, should remember him with great seriousness of heart, for his faithful warnings. Often he turned his face towards that place, when he could find help from no where else, any more than the wise men of the east could obtain the company of the Jewish priests from Jerusalem to Bethlehem.

"And what shall I say of sorrowful Capel Crai in Brecknockshire, where this young minister was owned sometimes in a peculiar manner? Were I capable I would send a suitable plaster for thy wound. I know it is deep, but not past remedy

for him who is able fully to make whole. In this place, as far as I can judge from what he told me himself, he felt the first grasp of that disease which brought him to his grave. In the summer of 1783, on a very hot Sunday, while preaching to a large multitude, he felt his strength failing him very unexpectedly, and a particular pain about his lungs. Owing to the heat and the number of people, he perspired very profusely while preaching; and he thought that he was too neglectful of himself after the service; for he was afraid, when he told me, that he caught a cold. If so, he had the privilege of suffering in a good and honourable cause. I have heard that he was at that place once after that time, and that he returned from that journey weak and unwell. He came the first night into the house of a gentleman he much loved. There he lodged; and that gentleman noticed his cough, that it seemed like that of a consumption; but yet he hoped that he would be spared some years. After having stayed a short time at home, he suddenly burst a blood-vessel, and expectorated a considerable quantity of blood. At the same time he continued to cough much. His beloved parents took this as a sign of danger to their affectionate child. Shortly after the advice of an intelligent surgeon (Mr. Bates) from Cowbridge was taken, who continued to visit him for some time with great diligence and tenderness.

"This gentleman saw that his complaint had a tendency to consumption; therefore he advised him to go for a time to the Hot Wells, near Bristol. On his journey there he thought himself somewhat better, and, after spending some days there, he was confirmed in that opinion. I had an opportunity of calling on him there myself, and rejoiced to see him coming from his room to meet me. My spirit was cheered to see him somewhat better, as he told me he was. He came out, and walked with me to the wells. While going together, and conversing, I perceived that his breath was shorter than usual. This damped my spirits greatly, and dread ran through me, not only on my own account, but also on account of my countrymen. I secretly sighed, and said, 'We shall lose our friend Bassett most assuredly.' Lest I should cause him any sorrow, I stirred up my weak spirits, and began to be as cheerful as I could. I spent about a month near him, and saw him as often as I could. While walking one day in the garden before the house where he lodged, I saw reason to fear that I should never see him again in Wales. In walking up an easy ascent I perceived that my companion was destitute of two things most necessary to face the mountains of Wales again; first, a free and long breath; and, secondly, strength in the two legs and knees. But, notwithstanding I prophesied to myself, 'He will be seen yet there.'

"Our conversation turned one day especially on the things of the country beyond the sun. I found reason, while conversing with him, to think that he was no stranger to that country, but much acquainted with many parts of it, and that he had great delight in receiving new tidings from it often (John xvi. 14). He spoke to me much of the language of the country, and I saw clearly that he had a faster hold on the glorious Lord of that country than the consumption had on him.

With a smile on his countenance, he said to me one day, 'I know at times what it is to enjoy substantial peace, notwithstanding all my misery.'

"The last time that I saw him was at the house of his sister, in Redcliff-street. I thought that he was then recovering; but, to my grief, I was disappointed. Shortly afterwards I heard that he was spitting blood again. I trembled then for his life. I shall see him no more, until we meet in the land of wonders, when I shall be more astonished to see myself there than to see him. After he lost blood the second time, he said some day to his sister, 'Well, I see now that I cannot preach any more, but, if it be God's will that I should recover in some measure, I should be content to be a door-keeper in the house of God' (Ps. lxxiv.).

"Another time he said thus to his father: 'O, my father, what a poor conception we have of heaven!' He frequently requested his sister to read to him Ps. ciii. When she had read to the end of the fifth verse, he used to say, 'Stop; that is enough, enough, enough.' He said to his father some days before his death, 'Thanks to God for the seventy times seven' (Matt. xviii. 22).

"He asked his father another time, in this manner: 'Have you ever heard of any one perishing at the feet of the Lord Jesus?' His father answered, 'No, never.' 'Well,' said he, 'there will I stay, come what will of me.' While thinking of such a hold as this, it is delightful to remember this word, 'I will in nowise cast out.'

"He lost his speech some hours before his departure; and about one o'clock on Sunday afternoon, Feb. 8, 1784, he was removed from the world of sin to the world of glory, in the thirty-first year of his age. His body was brought over the sea to his father's house in Aberddawn the following Thursday, and in a week after his death he was buried in St. Alban's church-yard, in the grave of his sister, Alice Bassett, who died a few years before him, in the flower of her age; and, according to all accounts, she also had the unspeakable honour of dying in the Lord.

"I will finish my letter, while thinking of such a privilege, by giving thanks for Jesus Christ; and assuring you that I am,

"Your faithful friend,
"And servant in the Lord,
"DAVID JONES."

HOW TO DERIVE COMFORT FROM THE ROD OF THE ALMIGHTY:

A Sermon,

BY THE REV. T. H. HASTINGS KELK, B.A.,
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PSA. xxiii. 4.

"Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me."

THE author of this psalm, in the most eloquent and touching language, expresses his cheerful dependence on the providence of God. His knowledge of God's tender mercies, his experience of past goodness, lead

him gratefully to exclaim that he "will fear no evil." Whatever might be the dispensations of Providence, however darkly the clouds of affliction might overshadow him, however he might be disappointed in his expectation or wishes, he would yet joyfully repose a firm reliance in the great Disposer of all things: he would still hold fast his confidence; for, he says, "thou art with me: thy rod and thy staff, they comfort me." For such reasons David, whose life was often borne down by heavy calamities, or exposed to danger through the treachery of false friends, declares in the text that he "will fear no evil, though he walk through the valley of the shadow of death."

The psalm begins with this comfortable reflection: "The Lord is my Shepherd; therefore can I lack nothing." Surely such a reflection is full of comfort. The Lord, who made heaven and earth, who created all beings by the power of his word, who brought into existence from nothing that innumerable variety of things to support life and administer pleasure to the senses, he is my Shepherd. The Lord Jehovah is my Shepherd. He, who with tender care watched man from the infancy of the world; who, even when man had rebelled against him, with fatherly pity promised a Redeemer—he, says David, is my Shepherd. The Lord of all power and might, and of infinite goodness, who is able and desirous to do every thing that is good for me, watches over me; "therefore can I lack nothing."

But the Christian has a stronger ground than David for his confidence in divine Providence. That which the royal psalmist saw darkly and at a distance has been brought near, and placed in the light before us. That which prophets and kings desired to see and hear, but could not, has been opened to our view, and proclaimed in our ears. The light has shined in darkness; the Day-spring from on high hath visited us; tidings of great joy have been proclaimed in our ears. A Saviour, who was hoped for, has appeared upon earth, and brought life and immortality to light. He has taught us by his doctrine, his precepts, his example, and has at length "poured out his soul unto death," that he might redeem us from the curse of sin. God gave his only-begotten Son a sacrifice for the salvation of man. The Almighty God, then, has manifested to us, in the strongest possible manner, both his power and his goodness. Shall we not ask, with St. Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" When we see such love, working with such power, let us

from the heart adopt the words of David: "The Lord is my Shepherd, therefore can I lack nothing. He shall feed me in a green pasture, and lead me beside the waters of comfort."

But there are times when we are called upon to acquiesce in the goodness of God, to place a firm confidence in the kindness of his providence, under trying circumstances. We may languish under a long or painful illness: we may be deprived of friends, our worldly affairs may prove a source of constant anxiety and trouble: we may be subjected to trials both temporal and spiritual, under which we greatly suffer. Yet in the severest calamity we must continue firm in our confidence towards God. We must say, with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." We must bear in mind that "he doth not afflict willingly, nor grieve the children of men." We must receive comfort from the "rod" as well as the "staff" of our Almighty Father.

An expression is used by the psalmist, which, though not uncommon in scripture, may require some explanation. "The shadow of death" sometimes denotes imminent danger, at others severe affliction; sometimes fear and terror; in some instances dreadful darkness; and sometimes death itself. That which we call death is, indeed, but "a shadow of death:" it is not the destruction of life, the annihilation of all existence; but life, by the change, is overshadowed and hid from mortal view. The sense, however, designed to be conveyed in the text by the words, "the valley of the shadow of death," cannot be death itself; because, after death there can be no comfort from the "rod" of the Lord. David would fervently declare his firm reliance on the care and goodness of God, even under the darkest dispensations of his providence, and that he was deriving comfort as well from the chastening of the Lord as from his bounteous goodness.

It shall be the object of my present discourse to point out in what manner we ought to receive "comfort" from the "rod" of our heavenly Father; and may he, by his Spirit, accompany my endeavour to make the subject conducive to our spiritual improvement.

In the hand of the Lord are all the issues of life. Prosperity and adversity, health and sickness, life and death, are altogether at his disposal. Whenever, therefore, it pleases him to withdraw from us the light of his countenance, so that we are in trouble, we may be said to suffer under his powerful "rod." If sickness overtake us, and we

with difficulty drag along our weakened limbs, let us remember that the "rod" of God is upon us. If we fall into adversity, and clouds of darkness everywhere threaten us with a destructive storm, let us look beyond the effects of human agency, and we shall find that we are smitten with the "rod" of the Lord. If death deprive us of friends, whose assistance, whose society, whose affection, seemed almost necessary to our happiness, let us bear in mind that "it is the Lord," that it is his "rod" which so heavily afflict us. While burdened with calamities so severe, human nature necessarily groans. We are furnished with senses capable of receiving pleasure or experiencing pain from different outward causes; and, as these causes are instruments in the hands of God, we are affected with joy or sorrow, "as it seemeth him good." But if, when bowed down with the "rod" of the Lord, we are led only to mourn, that effect which was designed is not produced in us. If sorrow only be the consequence of our affliction, the intention of our Almighty Father has been wholly disregarded. David tells us that he received "comfort" when touched with the "rod" of the Lord; and, if we learn the lessons he would have us, we shall experience the same happy result from our own sufferings.

The things of this world are so thoroughly adapted to reign triumphant over our affections, that we are always in danger of being drawn aside. How many have bestowed the whole care of their mind and their constant labour in amassing wealth! every serious thought, the whole bent of their exertions has been to accumulate riches. They "rise up early, and late take rest, and eat the bread of carefulness," in this one pursuit: it is on that that their heart is fixed. When they have brought together a great abundance, their mind is puffed up, and they are ready to exclaim, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." They are now too great to feel how entirely their wealth, their life, depends upon God. They seem to imagine themselves of another nature from their fellow-creatures; and they accordingly treat them with contempt, as if beneath their notice. Others there are, who have not hurried to the same length of guilt, solely because they have not had the power: the turn of their mind is the same. They have employed every effort to make themselves rich; and, had they accomplished their object, they would have been equally forgetful of God and themselves. But the Almighty has disappointed their endeavours. If it should please God to smite such characters with his "rod," either

by causing sickness, to prove that earthly riches can yield no true enjoyment, or by depriving them of a portion of their wealth, to show how uncertain is its tenure, would such not be a merciful dispensation? These persons had no care for their fellow-creatures, their God, nor their own souls. If, by thus convincing them of the real nature of earthly treasures, the Lord should lead them to place their affections on things above, the stroke of his "rod" would, indeed, be a fatherly correction. How full, then, of "comfort" must be that affliction to those who have duly profited by it! When thus rendered effectual by God's Holy Spirit, it has removed their blindness: it has brought them out of darkness into marvellous light: it has raised them from death to life. With gratitude they will lift up their hearts, and say to their heavenly Father, "Thy rod hath comforted me."

But, let us take another view of our dangers. How many, though not given to worldly-mindedness, are led captive by earthly attractions! They yield to every temptation, whether it be to gratify unlawful passions, or to administer to any other sensual appetite. Some of these persons at times regret their sinfulness, and appear as if they tried to snatch themselves from ruin. But no deep impression is made on their mind; and the feeble effort to retrieve their steps gives way on the first temptation: they are drawn back into all the depths of sin. Sorrow for their offences is only a passing cloud: there is no real repentance: they return to their lusts as a dog to his vomit. St. Paul tells us, that "neither fornicators, nor adulterers, nor drunkards shall inherit the kingdom of God." Such persons, then, are under condemnation; and, unless they repent, they must perish everlastingly. If the God of all mercy should so afflict them that for a time they would be unable to return to "the sin that doth so easily beset them," he would do this out of his tender compassion even to such great sinners. He would do it that they might reflect upon their life; that they might see how completely they were the slaves of Satan now, and how greatly in danger of becoming his tormented victims in eternity. Surely they, who have in this manner been led to see their wretched condition, and to "flee from the wrath to come," owe to the Lord a debt of unbounded gratitude for the chastisement of his "rod." No course of prosperity, no earthly blessing, no temporal favour which the Almighty could confer, would bear a comparison with this merciful affliction. Through it they have escaped the miseries of hell, and are become

heirs of the joys of heaven. Through it they have embraced the gospel of Christ; and, having escaped from the fetters of Satan, now "stand fast in the liberty wherewith Christ hath made them free." Shall not they say with David, "Thy rod hath comforted me"?

I will slightly allude to another topic. Do we not sometimes find that persons eminently blessed with relations and friends appear closely bound to earthly happiness? Thoughtlessly secure, they act as if these blessings were in firm possession, and consider as their chief good the care, the society, the affection of their friends. To them they look for that happiness which can only be derived from God. On them is their dependence, instead of on him who is their best, their almighty Friend. If by a removal of these earthly ties such persons are brought to a closer connexion with God, however much they may mourn their loss, they will not fail to derive from it a "comfort" which they never before experienced. In such a case it has pleased the Almighty to take away that peace which is not peace, and to satisfy the soul with that real "peace which passeth all understanding." Is not this a "comfort" to them that mourn? Shall not even these persons say, after their severe affliction, "Thy rod hath comforted me"?

But let us suppose that we have not fallen into any one of the errors here described, and yet have undergone the chastening of the Lord. In this case we must call to mind that God is "the searcher of hearts," and that he knows how prone we are to attach ourselves to a sinful world, and to forget him. When we are not sensible of it, he sees that our dispositions and affections have a wrong bias, and require correction: he perceives that, though we have not actually committed the offence, our heart is strongly inclined to it. To draw us, then, from the peril we are in, to purify our affections, and turn them to their proper object, he, in his mercy, is pleased to afflict us. And, if we have duly profited from the "rod," it has been our business carefully to examine not only our actions, but the bent of our mind. We have prayed that we might be able both to perceive and to overcome our corrupt propensity. We have in this manner proceeded until, as much as may be, we have, by God's grace, rooted out even the desire. A new turn has been given to our affections: our present wish is to be holy, even as he is holy: God is now become the object of our supreme love; and our principal aim is to obtain those heavenly joys which are set before us. And, if persons who already strive to enter by the

strait gate are nevertheless afflicted by the "rod" of the Lord, let it be remembered that it is not always permitted us to see the evil from which we are delivered. Let it also be borne in mind, that individuals thus placed may be eminently qualified to reach a very high degree in spiritual graces, and that therefore they are warned that, "forgetting the things that are behind" (not resting satisfied with present attainments), they should press forward, they should make continual progress in the spiritual life, until they reach the mark of the prize of their high calling. Here again their heart will be lifted up to the throne of grace, while they exclaim: "Thy rod hath comforted me."

From the subject before us we may collect that "it is a fearful thing to fall into the hands of the living God." The issues of life and death are with him: he created, and he can destroy. If, then, he be dealing with any of us—if we suffer from affliction or adversity, let us look well to the awful position in which we are placed. The "rod" of God is upon us: the hand of the Lord hath touched us: before him we are but as the chaff blown by the wind: resistance is vain.

But it may be further remarked that the object of these calamities is our improvement. We have seen that God is a God of love, even to his sinful creatures: he has no pleasure in causing pain to them. The danger to us, when visited with affliction, arises from the risk that we may not meekly bow to the divine correction, that the change designed in us may not be brought about. Such wilful opposition on our part may be followed by most fearful consequences. Shall the Almighty make a special call upon his creature, and be refused an answer? In that case we may fear that he will entirely give us up—that he will say: "Ephraim is joined to idols: let him alone." If God once withdraw from us his Holy Spirit, our condition would be wretched: we should be without hope—living, but in a lost state, and insensible to it. May this greatest of all earthly calamities never befall any of us. But, if we would not sink into this wretched condition, we must "hear the rod, and who hath appointed it:" we must, with anxious scrutiny, search out our faults, and, with earnest prayer, call upon God, both to enable us to see them and to give us the ability and the will to obey his call.

We may also collect, from what has been said, how greatly the wishes of men are often at variance with their real interests. Health, prosperity, temporal enjoyments, are anxiously desired; but we have seen that these, in interrupted possession, would often be our

ruin. They are never taken from us but for our benefit. If, then, we derive not from their withdrawal that profit, that "comfort" which was designed, the fault and the loss are alike our own.

May we, my brethren, whenever afflicted, be enabled to say, "It is good for me that I have been afflicted; for before I was afflicted I went astray; but now have I kept thy word. I know, therefore, O Lord, that thy judgments are right; and that thou in faithfulness hast afflicted me." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me."

THOUGHTS ON THE GENERAL CONFESSION*.

On the 2nd of February he left Cambridge for the residence of Mr. Wilberforce, at Kensington Gore, with the purpose of availing himself for a short time of the advice of Dr. Baillie, intending to return to college after the next meeting of the Board of Longitude; nor was it till within a few days of his death that he became aware that his connexion with the university was finally dissolved.

During the first part of his visit to Kensington Gore, dean Milner was quite able to take part in the society which his friend's house afforded, and even to contribute as usual to the enjoyment of all who formed a part of that society. A lady, who was at this time resident in Mr. Wilberforce's family, thus writes: "I need not say that your excellent uncle was not backward in returning affection. He was a most interesting companion, and brought his fine, powerful, scientific mind to the embellishment of his familiar conversation, and the instruction of young people. I was staying with him in Mr. Wilberforce's house during his last visit, in March, 1820. Before his illness increased, he was kind and playful; often interesting us young people, who surrounded him, by anecdotes, and little illustrations in optics, colours, &c., which his scientific turn made so easy to him. On these subjects he often showed us curious experiments; and he was continually throwing out for us new ideas; so that we were delighted to listen to him. I am not sure whether it were then, or at a previous period, that he invited the automaton chess-player to pay him a visit, and, I believe, discovered his secret. It was, I think, early in March that he gave, *visd voce*, to us younger ones, his view of the confession. It is a short paper, which I took down from his lips. I here send it you."

The following thoughts on the Confession, as written down by this lady, are, in substance, similar to the exposition of that admirable part of our church service which, as it has been already intimated, dean Milner often gave at his private family worship. If anything can add to their value, it must be the reflection that they were uttered but a few days before his departure out of this world; and must, therefore, be regarded as his dying testimony to "those essential and pecu-

* From Mrs. Milner's Life of Dean Milner.

liar Christian doctrines" which he had for years maintained, and which he was accustomed emphatically to call "the only medicine for the fallen nature of man."

"I have always," said dean Milner, "considered this short and admirable form of confession as an epitome of the whole gospel. Observe the order of the several clauses, and how much they comprehend. We begin by confessing to our almighty and most merciful Father, that 'we have erred and strayed from his ways like lost sheep.' A lost sheep is the most helpless creature in the world: a dog will find its way—so will a horse or a bird; but, if a sheep be lost, it is lost indeed, and must certainly perish, unless some friendly hand can be found to seek it out. But, it may be asked, how has it happened that we, the creatures of a good God, should be in this deplorable condition? We were created holy and happy beings, in the image of our Maker. The cause is this: 'We have offended against' his 'holy laws, and have followed too much the devices and desires of our own hearts.' Here is the origin of our misery; and, lest we should endeavour to excuse our conduct, and think there is little harm in it, another clause succeeds: 'We have left undone those things which we ought to have done, and have done those things which we ought not to have done.' Here the guilt is charged home upon ourselves: we acknowledge that we ourselves have been to blame. As much as to say: 'Thou, O blessed Lord, wast not the author of our lost condition: the laws which thou gavest us were holy, and thy commandments just and good; but we have offended against thy holy laws: we have done that which we ought not to have done.' And mark, too, what further follows in order to prevent our fancying that, notwithstanding this evil conduct of ours, there may still be some good in us, that the disease may not be total: 'There is no health in us.' The whole head is sick, as the prophet Isaiah said, and the whole heart faint. We are altogether corrupt, unsound at the core; and from such creatures nothing good can proceed. What, then, can now be done? Cut off from every hope in ourselves, whither can we turn? Is there any one who will seek and save that which is lost? Our appeal in these desperate circumstances is simply to the mercy of God: 'But thou, O Lord, have mercy upon us, miserable offenders.' Here is our only hope: 'Spare thou them, O God, which confess their faults:' not those who think they have no faults, but those who are sensible of them. The mercy of God is exercised in unison with the divine holiness.

"I often think what a special blessing it is that the case of David has been recorded: it shows us that the most wicked man may be forgiven; but it also shows what is the nature of that repentance which is requisite to forgiveness. I suppose there was never keener anguish of soul, more restless and bitter compunction of spirit, than David's. His mournings of heart seem to have been handed down to us by the good providence of God in order to afford to all succeeding generations an affecting example of the genuine penitence of a grievous sinner, and to prevent any person who does so repent from despairing of mercy. They who mourn like David, shall, like David, be forgiven. Of him, as of St. Paul, it may be said,

that for this cause he obtained mercy, that he might be a pattern to them who should hereafter believe. Peace, indeed, none can give to a burdened conscience, except Almighty God: he alone can communicate a sense of pardon. We may endeavour to encourage a repentant sinner, hope that he is forgiven, and assure him that he is entitled to comfort, but all in vain. 'My peace,' says Jesus, 'I give unto you;' and in giving it he speaks as never man spake. If, however, any one can truly follow David in his strains of penitence, he shall also, at last, unite with him in the song which he is now singing with all the ransomed: 'Thou wast slain, and hast redeemed us to God by thy blood.'

"But to return to the Confession. It proceeds thus: 'Restore thou them that are penitent.' Observe, not only pardon, but restore. This is a most important word: it is as much as to say, 'Bring me back, blessed Lord, to the holy and happy state in which I was created: renew thine image in my soul: not only wipe away my heavy debt, but prevent, by the implantation of a new principle within me, my ever incurring another. And what is my plea for asking this two-fold blessing of forgiveness and sanctification? Not that I will amend my life—though at the same time I must amend it—not for any merit or good work of mine, but 'according to' God's 'promises in Jesus Christ'—only for the sake of what he has done and suffered for sinners. This is all my plea. Observe, lastly, what is to be the result of this manifestation of the mercy and grace of God: 'Grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life.' It is not said, restore us, *because* we are endeavouring to live a godly, righteous, and sober life, but restore us, *in order* that we may live such a life. Grant that our lives may testify our gratitude, and this not for our own honour and credit, but 'for the glory of thy name.' Here we ought to consider what are the fruits to be produced. What is a holy life? Certainly the fulfilment of every relative duty is included, whether that of a parent, a child, a husband, a master, &c. Doubtless, therefore, the peculiar duties of our different stations must be diligently performed.

"But even the teachers of philosophy among the heathen demanded this. Christianity requires and produces much nobler fruit; fruit of which, indeed, some of the richest clusters are veiled from human sight, but not unobserved by God. The tears of repentance, the breathings of devout gratitude and love to the Saviour, and the inward conflict which is maintained by every Christian—these are things of which the world sees nothing; but they constitute the interior of religion. If I wished to ascertain the sincerity of any man's religion, I would ask him: 'Are you conscious of an internal warfare? and do you find, on daily self-examination, that the new principle is gaining ground within? Are you making progress against your corruptions? Are your spiritual graces stronger and brighter?' For we must never forget that the only test of our religion consists in its fruits: 'By their fruits,' says our Saviour, 'ye shall know them.'

"This short confession, then, I repeat it, is, to my mind, a summary of religion. It is better to leave niceties and abstruse speculations, and to

keep to the simple broad truths and statements of scripture.

"N.B. It might be useful for us to look into the depth of David's sorrow for sin, as expressed in Psalms vi., xxii., xxx., xxxi., xxxviii., xxxix., li., lxix., lxxvii., lxxxviii., and cii. These passages, although having a prophetic reference to him whose sorrow was not like any man's sorrow, do yet undoubtedly express David's own feelings, and were, in the first instance, applicable to him."

DIFFUSION OF CHRISTIANITY IN CHINA*.

THE mission of the protestant church is not to preach men's inventions, but the pure gospel of Christ to every nation which has not seen its light. And this has been the actual character of her mission among the Chinese; a people of upwards of three hundred millions; a nation of whom it was prophesied, more than 2,500 years ago, "Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" (Isa. xlii. 12). Could the protestant church indeed direct the heathen to "search the scriptures," and forget to bring them the "book of life" in her hand? Could she hope to persuade them to inquire, "What is truth?" without offering them that truth which is the wisdom and the power of God unto salvation?

It seems, then, to have been in the ordering of Providence that the substructure upon which the first effort of the protestant church to evangelize the Chinese was raised, that corner-stone, that elect key-stone, upon which all her subsequent efforts must be based, if they look to be crowned with blessing, was the translation of the scriptures into the language of the idolaters themselves; for, although a certain degree of moral light may have been imparted to them, their earlier worship of the sun and moon and stars had, if we may so say, degenerated into the adoration of graven images, trees, and even beasts. Nay, until the coming of some early Syrian missionaries among them, their language, exuberantly rich as it is in words, did not contain one expression which designated a Supreme Being.

The important work of enabling them to hear the divine revelations preached to them in their own tongue, and in the purity of God's truth, was, I may affirm, delegated, by the great Head of the church, to that pious disciple and gifted scholar, Robert Morrison. He set foot in China in the year 1807, embarking in a task whose intrinsic difficulties alone would have affrighted any individual in whose breast love to God and man had not reigned paramount to every other impulse or consideration. He resided some time in the American factory at Macao, as an humble, almost unknown individual; moving about in the Chinese garb among the humbler classes, both there and in Canton, that he might study the native tongue, and make himself sufficiently expert in it to be enabled to set about the task to which his whole soul was devoted. He found that no imperial decree had been launched against the treasure of God's word: it was, indeed, a casket which had never been put before them, although a Romanist mission had, with at times very great

success, been labouring for centuries among them. Morrison, though he found the bible an unsealed book, happily found himself engaged upon no enterprise forbidden by the laws of his, we may well call it, adopted country. It is true that, some years before, the vice-king of Shuhsien had seized fifty-three books in circulation by the Jesuit missionaries; but they were mass-books, services for the "queen of heaven," &c. In the autumn of 1808 Morrison was appointed translator to the English East India Company at Macao, with a salary of £500 a-year: this providential call, which entailed but little labour with it, left him both at liberty to devote himself without any great distraction to his studies, and rendered him independent of the aid from distant patrons, on which he had before depended. He continued gradually, and with untiring laboriousness, to accumulate the materials of the great dictionary, upon the completion of which he rested his expectation of rendering the scripture into Chinese. In 1810, he completed and printed his translation of the Acts of the Apostles; and, the year after, a Chinese grammar, a tract on redemption, and what is called "The Assembly's Catechism." In 1812 he printed a Chinese version of the gospel of St. Luke; and this was soon afterwards followed by the gospels of St. Matthew, St. Mark, and St. John. Although in that year an imperial decree prohibited the diffusion of Christianity, Morrison continued to prosecute his labours; for he was aware that the mandate had reference only to the proselytizing of the Romanist mission in the city of Peking.

In the month of February, 1814, Dr. Milne, who had been associated with this indefatigable labourer in his Master's vineyard, left Macao, having in his charge a rich freight for Java, consisting of 2,000 New Testaments, 10,000 tracts on the redemption, and 5,000 catechisms. But he did not tarry until he reached his destination; for, landing on the island of Banca, he at once began to dispose of part of his goodly freight: one fruit of his zeal was that, upon arriving at Batavia, his fellow-passengers, a number of Chinese emigrants, were induced to draw the attention of their acquaintances to the "barbarian" who had so abundant a store of good books in his possession, and had shown himself so generous in making a gift of them to all who had applied for them. Under the divine guidance, his Christian zeal thus smoothed down and opened out a way for the diffusion of the gospel and the circulation of his "good books." And God sent him a helper in the then governor, sir Stamford Raffles, who supplied him with the means of going about from place to place, and increasing his stock by printing 18,000 copies of the book of Genesis, besides 300 tracts, and 1,000 addresses, &c.

In that same year Morrison published a short sketch of the history of the Old Testament in Chinese, and a little book of hymns, as well as printed a second edition of the New Testament. The Chinese government about this time set on foot a rigid inquiry into the conduct of the native Christians, which arose out of the part taken by a Romanist in a rebellion that broke out in the north-western provinces; but Morrison did not suffer this circumstance to daunt him, or anyways deter him from quietly persisting in his labour of

* We are indebted to a valued friend for this memoir.—ED.

translating the New Testament, and publishing its saving truths among his benighted neighbours. Nor was let or hindrance offered to him; nay, he was from time to time visited by Chinese high in authority, whose desire to know something about the Christian religion he eagerly sought to gratify.

In 1815 he sent the book of Genesis and the Psalms to press; and the year following he was attached to Lord Amherst's embassy, and accompanied it to Peking, where he arrived on the 14th of August. On this occasion he had the opportunity of traversing six provinces of the celestial monarchy, and brought back with him an extended acquaintance with the manners and habits of the natives, and the several dialects they used. He returned to Macao much improved in health by his absence from it.

In 1817 he published a translation of the Morning and Evening Services of the Church of England, and continued without intermission to labour on his version of the Old Testament, in which he was zealously aided by Dr. Milne, who had established a seminary for young Chinese missionaries, as well as an elementary school, in Malacca, was engaged in writing and printing additional tracts, and availed himself of every opening for the preaching of Christ, both publicly and privately.

In 1818 the Chinese authorities ordered the doors of the protestant place of worship to be closed; and these two faithful followers of their Lord were obliged to content themselves with holding little meetings under their own roof, for the purpose of making the glad tidings known to the Gentiles of the east. In the month of November they were enabled to bring the translation of the whole bible to a close; Dr. Morrison having rendered the five books of Moses, together with the book of Psalms and the prophets, into Chinese, and his coadjutor the other writings of the Old Testament.

In 1828 Morrison's heart was gladdened by the printing of the last page of the Chinese holy scriptures, at Malacca, and by hearing the native pupils of the seminary in that spot sing psalms of praise to the God of their redemption. The next year Morrison visited England, and presented a copy of his Chinese bible to George IV., as well as to the British and Foreign Bible Society. He has himself modestly said of this version, "I do not consider the translation to be perfect. There are many passages in it which are obscure; and others will probably be enabled to place them in a clearer light: I have done what I could, and have finished my work, praying that God's blessing may rest upon it."

Those who desire to ascertain the subsequent labours in which this chosen disciple was engaged will do well to consult his correspondence, to which they can scarcely have recourse without much edification and instruction.

Heavy indeed was the toil, indefatigable the ardour, and full of living faith the patience, perseverance, and courage, which the first sowing of the good seed in the dry and rocky ground of Chinese superstition called for. None but a heart and mind endowed as Morrison's were could have been equal to such a husbandry. By means of these his labours the fallow-ground has been prepared for the tillage of the protestant missionary;

and a soil, rendered still more stubborn and unpromising by the thorns and tares of Romanish corruptions, may yet be reclaimed, and brought, by God's grace, within the vineyard of the Messiah. O may its great Lord speedily take possession of it, and make the harvest to increase, not thirty or sixty, but a hundred fold.

Space is not afforded us to dwell upon the first preaching of the gospel in China. We will simply observe that some have claimed it for one of the apostles (St. Thomas), or some of their immediate disciples. Thus much at least is certain, that Arnobius (in the year 303) speaks of the Christian faith as having spread among the "Sevi," or Chinese; and that in 639 the emperor Taicun published an edict, in which he approves the Christian religion, and not only permits it to be propagated, but commands his mandarins to build a church, and supply Olopuen, the missionary, with twenty-one servants. This preacher had found his way into China from the distant region of Syria.

But, dating from more modern days, the time was when a Romanist missionary, Ricci, whose devotedness might have hallowed a better cause, by his great talent and undaunted energy broke down every barrier, and planted the aberrations of his church within the very walls of the imperial palace. But it is not sycophancy, adulation, and bending the neck to the yoke of national prejudices, which God chooseth as a means of making himself, and his blessed scheme for man's salvation, known to the spiritually halt and blind. Ricci persuaded multitudes, at the head of his thirty fellow-labourers, to embrace the papacy; yet in vain did he style himself "an exalted servant of the imperial dynasty, the emperor's preceptor, and the prince's tutor, the president of the board of astronomy and mathematics." He planted his seed in sunny places and saw it thrive for a while; but, five years after his decease, viz., in 1615, tribulation and persecution arose; and such of the papal missionaries as were not murdered or cast into prison, were forced to fly Peking and seek refuge at Macao.

The Roman mission has, since that time, often lost and regained its footing, especially in the middle of the seventeenth century, when the imperial family at one time professed Christianity, and maintained themselves on the throne by the political skill of their Jesuit counsellors, at the head of whom was the celebrated Adam Schaul, one of the best soldiers of the army of Loyola. The number of the professors of Christianity in that day has been stated to have been 82,000, independently of the whole province of Ghean, which declared for the doctrine and practice of the church of Rome. That church has never ceased to prosecute her missionary labours, with alternate success and miscarriage, in different parts of the Chinese empire; but she has never been able to acquire any permanently effectual sway among its millions. There have been moments when all trace of its existence has disappeared; and there have been others when, as in the present times, she has again girded herself to the work with outward appearance of prospering. But it is not in the nature of these labours that they should be blessed: they seek for and boast of baptisms numbered by myriads; but they know not to pre-

pare good ground by repentance unto faith, because they come unprovided with the pure seed of the word: they manure the soil with hay, chaff, and stubble, where it should be irrigated with those "living waters" which flow from the fountain built up by the prophets and apostles, and whose master-builder is the Lord Jesus Christ!

This lesson is written for our instruction; and it has not been lost upon protestant Christendom. Small and humble beginnings, enduring faith, a zeal discreet, patient, and steadfast, a courage and an energy looking for might from above, not for earthly helps and aids, these form the character of the efforts making by our own church and those akin with her in doctrine and spirit; and, indeed, constituted the characteristic of his work* who first preached "peace on earth and good will towards men," as well as of those who imbibed their wisdom and understanding from his blessed lips and example.

The efforts of the protestant missionary have long been confined to the countries bordering upon China, or to those of her sons whom its dense population is incessantly throwing off among other eastern people, such as the Siamese, the tribes of Malacca, Banka and Borneo, the Javanese, &c. It is by the instrumentality of Chinese converts, who return home from those parts, that the knowledge of the gospel and its unspeakable riches has been, and is, silently diffusing itself over their native land, even to the borders of Mongolia and Thibet. But a new era seems to have broken upon us: among the fruits of the late war, none, to the believer, is so precious as the breaking down of those barriers of national prejudice, which, like the great western wall, resisted the inroad of the "barbarian."

China has now in part been opened (and with the public sanction of the viceroy of the three southern provinces) to the fertilizing influence of Christian civilisation. Gutzlaff, Medhurst, Smith, and McClatchie, though denied the desired opportunity of beginning their labour of love from the imperial capital, have found abundance of employment, and, happily, of encouragement, in the ready ear which is given to their preaching in the eastern provinces and the great trading marts of Amoy, Shanghai, Ningpo, &c. The numbers who throng to the places of worship, schools, and hospitals, which the pious zeal of their fellow-countrymen in England, Germany, and the United States, have enabled them to open, attest the avidity of the native to learn more of the "new religion," as they term it. Every account we receive from this region bears a cheering witness to this fact; and as well to the anxiety of the Chinese to possess books treating of Christian doctrine and of modern science, as to the sobriety of their deportment while the truths of divine revelation are read or expounded to them. O may the Lord provide for the crying need that exists for additional labourers in this new field of promise; and give to us that, in the unity of faith and the bonds of peace and love, we may, every soul among us, be moved to avail ourselves of the privilege of humbly seeking

to forward his work among the heathen of the east, and in every other clime where, as yet, the "true light" has not shined. And may we never forget that, in casting his word upon the waters, it shall not return void of blessing to our own souls, both "in this life and in that which is to come."

H. S.

The Cabinet.

CHRISTIAN LOVE EXEMPLIFIED IN A CLERGYMAN'S CHARACTER*.—In his every-day walk he held forth a bright and consistent example of how a Christian should deport himself in the world—in it, not of it: grave without moroseness, solemn without pomposity. He well knew—no one better—that wordy zeal in God's service is of little avail in priest or people. "If ye know these things, happy are ye if ye do them." We must do, to show what we are; and, conversely, what we are gives rise to what we do. Remembering St. Paul's exhortation to Timothy—"Be instant in season, out of season" (2 Tim. iv. 2)—he never shrunk from any demand on his time and labour, or suffered the indulgence of ease to interfere with the call of duty. And none but a clergyman so situated can estimate the amount of self-denial which a faithful adherence to this principle necessarily involves. In truth, this devoutly-minded man was a living epistle, "known and read of all men" (2 Cor. iii. 2). He did not bear himself as a "lord over God's heritage" (1 Pet. v. 3): he not only shewed himself "gentle and merciful for Christ's sake to poor and needy people" (Consecration of bishops), but exhibited the same kindness of manner and affectionate solicitude to the more obdurate. Perhaps he considered this unfortunate class were hardened in their vicious courses by seldom or never having heard, before his advent to the parish, the accents of brotherly love and sympathy. And no doubt his judgment was, to a great extent, correct; for who does not know that kindness will almost uniformly soften the hardest heart, and produce a reformation, when the severest punishments have failed? He therefore watched the faintest motion of return to the path of rectitude, in order to fan the feeble desire into a flame; and his ardent charity caused him to "believe all things and hope all things" (1 Cor. xiii. 7). An important principle with him was, never to despair of any one; and the more froward only called forth greater pains and more varied means to reach their case. Let no one flatter himself that he has attained to the virtue of Christian love, if that love is limited to the pious and amiable: it must reach beyond this. "It is an easy thing to hate evil men," says St. Austin, "because they are evil; but to love them as they are men, this is a rare and a pious thing." "A rare thing"—that is, excellent, we take it. Now he of whom we are speaking, it will be perceived, had attained to this high standard of Christian excellence. It may occasionally be observed in those who have reached a high degree of Christian perfection as evinced in much abstraction from the world, and

* As C. Wesley long since sung:

"When he first his work begun
Small and feeble was his day:
Now his word doth swiftly run,
Now it wins its widening way."

* From "Recollections of a Parish Priest, by one of his Parishioners." Cambridge: Hall. 1847.

whose conversation may truly be said to be "in heaven" (Phil. iii. 20), that they become somewhat impatient or else suspicious of professors of feeble attainments in the divine life. This appears to be a defect of character, and sometimes causes great pain to weaker brethren. All have not the same advantages of position or previous training, though their striving after conformity to the perfect standard is sincere; and many, "though faint, are yet pursuing" (Judg. viii. 4). Now, though our parish priest had a deep insight into human character and motives, so that it was a rare thing for him to be deceived by the most plausible pretender, yet this knowledge did not beget in him the least cynicism or habitual suspicion. And, while it enabled him to detect the sincere but defective character from the mere formalist or hypocrite, it did not impair the hearty frankness with which he welcomed all who truly loved the Lord Jesus Christ.

Poetry.

SCRIPTURAL LYRICS.

No. XIX.

By MISS M. A. STODART.

(For the Church of England Magazine.)

COMFORT UNDER BEREAVEMENT FROM THE CHANGELESS LOVE OF CHRIST.

'Tis silence round the darkened bed,
Hushed whispers and the stealthy tread,
While human love and healing art
Essay to aid the labouring heart—
In vain: its work is well-nigh done:
The sands of time are all but run;
And, calmly conscious of decay,
The powers of life ebb fast away.

A light broke on the dying eye—
Vision of immortality:
"O see you not those forms in white?
And one is with them shining bright.
I know them: 'tis for me they come:
They wait to take my spirit home."
He spake—in death his lips were sealed;
And heaven was to his soul revealed.

'Tis past: around that bed of death
Deep sobs burst forth with labouring breath;
And prayers that meekness may be given
Ascend unto the God of heaven;
Meekness to bend before his will,
Patience to suffer and be still;
For dark and sad our path must be,
Loving and loved one, losing thee.

Why dark and sad? Thy God is nigh:
Lift up to him thy tearful eye,
And mark his word, that nought can sever
The soul from him who loves for ever;

Nor death nor life, nor depth nor height,
Nor angel-power nor demon-might,
Nor things to come nor present, move
The trusting soul from Jesu's love.

Yes, bind the promise to thy breast:
'Twill give thy weary bosom rest.
What though each cherished earthly light
Is quenched before thy aching sight,
Yet Christ, the Sun of Righteousness,
Shines on to comfort and to bless:
Whate'er thou lose, the Lord is near,
Thy heart to soothe, thy soul to cheer.

Then, if the sense of loneliness
Should sometimes on thy spirit press,
Bethink thee, 'tis in mercy given,
To quicken faith and hope for heaven:
If one by one each earthly stay
Be summoned from thy side away,
It is to lead thee to depend
More simply on thy heavenly Friend.

Jehovah Jesus, low in dust
We own thy ways are right and just;
And, while our trembling prayers arise,
We glory in infirmities:
All earthly gain we count but loss:
'Tis sorrow drives us to the cross,
And makes us know thy glorious power
Made perfect in our feeblest hour.

Miscellaneous.

THE PHENOMENA OF THE BRAIN.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain; yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus callosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but has no longer a mind: it cannot think or feel. It requires that the food should be pushed into its stomach: once there, it is digested; and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain called the convolutions is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or of that exalted kind bestowed on man, the gift of reason.—*Wigan, on the Duality of the Mind.*

London: Published for the Proprietors, by EDWARDS and HUGHES, 13, Ave Maria Lane, St. Paul's; and to be had, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, NORFOLK STREET, STRAND, LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 671.—OCTOBER 30, 1847.



(Synagogues.)

SYNAGOGUES*.

THE synagogues were buildings corresponding to our churches, in which the Jews assembled, for the purpose of engaging in public prayer, hearing the law and the prophets read, and receiving religious instruction. Sacrifice could be offered only in the tabernacle or the temple, which were set apart, moreover, for other important rites and

* From the "Comprehensive edition of Matthew Henry's Commentary." London: Nelson. This commentary, though not the work of a divine of our own communion, has always been much valued. Of it, therefore, it is needless for us to express an opinion. Of the present edition, which is published in monthly parts, we are glad to be able to speak very favourably. The type and general appearance are good. Notes (one of which we have extracted) illustrative of Jewish customs are appended. A variety of woodcuts are also given: to the courtesy of the publisher we are indebted for the one on the present page.—Ed.

acts of worship. But the Jews were not only permitted, but commanded to address praise to God, on other occasions and at other places than during the celebration of the temple-service at Jerusalem; and the devout among them were careful not to "forsake the assembling of themselves together." It is quite uncertain, however, when synagogues took their rise. Many refer their origin to the period of the Babylonish captivity, when the Jews, deprived of the religious privileges which they enjoyed in their own land, were glad to meet together under some pious elder or holy prophet, and worshipped with him. When they returned to their native country, they continued the good practice which they had commenced in a heathen kingdom; and they have maintained it to the present day.

Whether this be the true account of the origin

of synagogues or not, it is certain that, long before the birth of our Saviour, synagogues existed in all the principal towns of Palestine. They were built also in each of the foreign cities which was inhabited to any extent by the Jews (Acts vi. 9).

It does not appear that any architectural configuration was peculiar to the synagogues. Each had a table, on which the book, or rather roll, of the law was spread out, when passages were being read from it; and an ark or chest, in which the volume was kept. The elders occupied seats near the ark; in front of which they were placed, looking from the ark. These were the "chief seats," which the Pharisees loved, and were reproached by our Lord for loving (Matt. xxiii. 6). The people sat facing the ark and the elders—the women apart from the men, in a latticed gallery, in which they could see and hear without being seen.

Three, or, according to some, four classes of office-bearers were connected with the synagogue. The first was named the ruler of the synagogue, and had the chief direction of its affairs. In Mark v. 22, "rulers" are referred to. Some have supposed, accordingly, that, in certain cases, instead of one, there were several presidents. Others conceive that under the plural term are included the elders or heads of the synagogue, who, along with the one presiding ruler, formed a consistory, or session. If we adopt this view, which appears probable, we shall have four sets of office-bearers: 1. The ruler. 2. The heads, or elders. 3. The third was named "the angel of the church," and conducted the worship of the congregation, corresponding in function to the minister of our protestant churches. The word "angel," it may be observed, literally signifies messenger, and was applied to this office-bearer, because, as the messenger of the people, he spoke to God for them. In the early Asiatic churches, the same title was applied to the presiding minister or pastor (Rev. ii. and iii.) 4. The fourth official was the minister (Luke iv. 20) or attendant (for such, or servant, is the literal meaning of the word "minister"), who handed the book to the reader, took care of the synagogue, and, in short, corresponded to the beadle or door-keeper of a protestant church. It is supposed that there were also deacons or almoners, who collected and distributed the alms of the charitable (Matt. vi. 2).

As regards the service of the synagogue, it would appear that any one of the male portion of the congregation, with the consent of the ruler and elders, might fulfil the duties of reader, and even that of expositor of the law and the prophets. The exposition, however, was generally given by the "angel."

However much, accordingly, the Pharisees might dislike the doctrines which our Saviour taught, no objection appears to have been made to his teaching in the synagogues. We are told, without comment, that, when Jesus Christ was in Galilee, "he taught in their synagogues" (Luke iv. 15). The account also of the singularly striking and memorable scene which occurred at Nazareth, when our Lord read and expounded Isa. lxi. 1, as finding its fulfilment in himself as the Messiah, is prefaced by the statement: "As his custom was, he went

into the synagogue on the sabbath-day, and stood up for to read" (Luke iv. 16).

The synagogues of the present day, in most parts of the world, closely follow the ancient Hebrew ones, in construction and mode of arrangement. One of the finest is at Amsterdam.

THE COMPENSATING POWER OF THE MIND*.

THAT a person who may have long enjoyed the vast blessings of hearing and sight, and then is deprived of them, is not utterly stripped of means of happiness, may be seen in the remarkable case of a lady rendered blind and deaf by small-pox, and of whose subsequent history is related in the "Philosophical Transactions" (1758). She became not only a blind, deaf mute, but was subject to paroxysms of extreme suffering from disease of the throat, which for a long period almost deprived her of the power of swallowing. This case is extraordinary from the well-ascertained fact, that under these circumstances her senses of feeling and smelling were so wonderfully refined that she could at length distinguish colours by their aid alone. She distinguished her friends by an exquisite exaltation of the sense of smell, and could tell by touch even the different shades of the same colour which might enter into their dresses; thus she distinguished pink from red. By attentively touching the figures on embroidery, she could state their respective colours, as well as their outlines. The instantaneous lightning did not startle her, the divine voice of thunder did not move her; "the sun to her was dark, and brilliant as the moon;" but light was in her soul! A world of bright visions lived before her mental eyesight, and doubtless she enjoyed a paradise of her own, in which her spirit wandered at will. Like Milton, who wisely says, in writing to a friend (Phalaris), "Why should not each of us acquiesce in the reflection, that he derives the benefits of sight not from his eyes alone, but from the guidance and providence of the Supreme Being? While he looks out and provides for me as he does, and leads me about with his hand through the path of life, I willingly surrender my own faculty of vision, in conformity to his good pleasure, with a heart strong and steadfast." It is worthy of note, that, in the dark and silent solitude in which the lady just alluded to was imprisoned, she sought and found appropriate solace in the sense of touch. There was a neat precision in her needle-work, which proved that she engaged in it *con amore*, and with a peculiar pleasure, from the distinct apprehension of tangible order, and even with a feeling of visible beauty in design and execution. Of course, this pleasure was associated with the consciousness of pleasing others also, who would be surprised to see that she could accomplish what they could not equal even with the help of sight. Her writing, too, was equally exact; the characters were very pretty, the lines, even the letters, equidistant from each other. Thus her mind adopted a mode of occupation in which the love of order, and, in-

* From "The Use of the Body in Relation to the Mind." By George Moore, M.D. London: Longmans. 1866.

dead, every faculty that could express itself with the few means within her reach, might find full employment. Hence, even when bodily pain prevented her soul from finding an escape out of constant night in the fancied vision of dreams, she was accustomed to sit up in bed, to soothe her nerves and divert her mind by writing and needle-work; for thus she not only diminished nervous irritability by muscular action, but sustained her heart by enjoying the strongest of passions—the love of approbation.

The store of ideas dwelling in the memory, and multiplying there by many combinations, even in a soul thus comparatively shut out from fellowship, must still be a means of constant solace; but if, amidst the truthful beauties of a remembered world, the crowning thought has been imparted, namely, that the Maker of the soul and all things is, indeed, the everlasting patron and parent of the desiring spirit, then the gate of heaven is opened, and faith begins already to live amidst the glories of the inner temple, where shines the uncreated light, and where sunbeams are not needed.

The history of individuals deprived either of sight or of hearing, presents us with one fact of great interest and practical importance, namely, that the necessity of employing the remaining sense with more nicety of discrimination, caused a habit of peculiar attention to things within its range. The effect of this close observation, both to details and to generals, in the deaf, for instance, is a remarkable distinctness of apprehension, clearness of memory, and hence facility of description; as well as, in cultivated individuals, a graceful force of diction, from the study of the best models, in language and the construction of sentences. This may be well illustrated by reference to the works of two remarkable living authors, Miss Martineau and Dr. Kitto. The writings of both afford good examples of that comprehensiveness of attention to facts which characterizes true genius, and confers on it that facility and readiness of association to which its copiousness seems to be entirely due. Dr. Kitto says of himself: "My mind retains a most distinct and minute impression of every circumstance in which, at the time of occurrence. I felt the slightest degree of interest; of every person whom I have at any time, during the last twenty-eight years, regarded with more than casual observation; and of every scene upon which, during frequent and long-continued change of place, I bestowed more than the most cursory notice. It is something to say this, under the immense variety of new objects which, during a long period of time, were constantly passing before my eyes, like the moving panoramas of some London exhibitions. And it should be understood, that what I mean by 'cursory observation' is, the seeing of a thing without looking at it; and, therefore, that I retain a clear impression or image of every thing at which I ever looked, although the colouring of that impression is necessarily vivid in proportion to the degree of interest with which the object was regarded. I find this faculty of much use and solace to me. By its aid I can live again, at will, in the midst of any scene or circumstances by which I have been once surrounded. By a voluntary act of mind, I can in a moment conjure up the whole of any one out of the innumerable scenes

in which the slightest interest has at any time been felt by me."

The strong memory of the blind is shown in their generally exact recollection of voices, even after long intervals; and is, perhaps, peculiarly exhibited in their retention of melodies. A good instance of verbal memory in a blind man, is that of James Wilson, who, from being a village fiddler, with the help of a boy to read to him, became attached to books, and afterwards was creditably known as an author. His talent for listening aided him to good purpose, in enabling him to edify his neighbours with the minutest details of news, at a time when political intelligence was of the most exciting and important kind, during the French revolution. He knew the names, stations, and commanders of almost all the ships in the navy, and was also acquainted with the number, facing, and name of every regiment in the army, according to the respective towns, cities, or shires from which they were raised. This accomplishment soon made him the living army and navy chronicler for the poor of the neighbourhood who had relations in either branch of the service, whom he was also capable of informing of all the general news. The following anecdote, related by himself, shows the strength of his memory at this period:

"Being invited by a friend to spend an evening at his house, I had scarcely sat down, when three gentlemen entered. The conversation turned upon the news of the day. I was requested by my friend to repeat the names of as many of the ships of the British navy as I could recollect, telling me that he had a particular reason for the request. I commenced, and my friend marked them down as I went along, until I had repeated 620, when he stopped me, saying I had gone far enough. The cause of his request was then explained. One of the gentlemen had wagered a supper that I could not name 500; he, however, expressed himself highly pleased at his loss; having been, as he acknowledged, highly entertained by the experiment."

Though man's infirmity is stamped upon his body, and by the conditions of his birth he stoops to degradation, like a slave born to labour in chains, yet his spirit struggles in this bondage, and, with the far-seeing faculty of faith, looks forward, quietly confiding in the rectifying purposes of almighty Love. And even now, while groaning under his burden—his reason being enlightened by a message from his God—he feels the persuasion of his coming triumph so thoroughly in his whole being, that a song of grateful joy seems ready at once to burst from his full heart. Thus, as long as the Maker of soul and body permits a man to be conscious of the sufferings of the body, he enables him to rise superior to them; and, being filled by lofty determination, in reliance upon divine favour, the feeble sufferer still enjoys the sufficiency of a will that is one with love; so that he finds infirmity and pain are no real impediments to his ultimate wishes, but rather incentives and occasions to demonstrate the might of a man that takes hold of God, and climbs, not creeps, towards heaven upon his hands and knees. No: happiness is not a mere bodily state. I have now before my eye the smiling face of one who, for eight years, has been totally blind, incapable

of sitting, without the use of the legs, subject to violent pain, and frequently convulsed; yet, whenever consciousness returns, there is the ready smile, with the happy word. Why is this? "I know that my Redeemer liveth" is the sufferer's grand secret.

These facts are here inserted, because they are especially worthy of notice, at least by the youthful reader, as they demonstrate that useful memory is mainly due to the degree of distinct and careful attention given to the objects of sense, for the express purpose of acquiring and retaining a knowledge of them. We must will to observe minutely, if we would learn truths, and be qualified distinctly to impart them to other minds. And we should consider that this exact attention influences both imagination and judgment, because the power of reproducing in our minds the images of past impressions, as well as that of comparing, and thus estimating ideas, depends on that proper exercise of our discriminating faculties which a proper employment of attention necessarily implies. In short, our senses are the instruments of our souls; and, if we use them in a bungling manner, we are sure that our best accomplishments will be but confusion.

Take care, therefore, to obtain information that may guide you to the right use of your senses, for they may be as acute as those of a wild man of the woods, all alive to the impressions of nature, and yet you may give no more attention to them than would suffice to satisfy the faculties of a baboon, instead of affording your reason any perception of the true meaning of things around you. "With all your gettings, get understanding," says Solomon; that is, learn to observe; for, without this accomplishment, the five avenues of wisdom might as well have been closed, since they will only serve to enslave the soul and bind it with fetters, to be loosed, if at all, only by death. When you gaze up into heaven on a starlight night, what do you see? Stars, stars, stars. Yes; but is that all? He who has learned to employ his eyesight sees order where you see confusion; his mind enters into his organs of vision, and enables them to detect differences which the uncultivated eye entirely overlooks; and, moreover, a man with this mental eyesight, where another observes only gleaming sparkles of light, beholds worlds moving together in mutual harmony, and visibly regulated by laws, which prove that [it is] the same mind which rules the elements of earth, and distributes the rays of the sun in such a manner that each small sphere of water in the descending shower shall analyze its given portion of light, so that the rainbow shall embrace the hills, and bring to man's memory his Maker's covenant. Thus, by attentively applying our senses, we learn analogy, and understand that Omnipotence is ever present, reigning alike in the minute and the magnificent of his infinite universe, and as easily managing worlds as he does the dew-drops, each strung upon its shred of morning light. Now, reader, what have you learned of order and beauty, so that they may rest in your soul as part and parcel of its consciousness for ever? What have "birds, and butterflies, and flowers" conveyed to your mind concerning him who arrayed them in their surpassing glory? Do you think your heavenly Father careth not for you? Then look a little

more closely into the meek and tender beauties about you, lest you should be no more of a philosopher than Peter Bell:

"A primrose by the water's brim
A yellow primrose was to him,
And it was nothing more."

And yet it is a keen preacher, and quietly upbraids us all with want of faith in our Maker and Preserver. What of the harmony of heaven do you realize by listening to the "linked sweetness" of nature's music? Perhaps you are too happy to deliberate; you neither look to the past nor the future, being satisfied with the present. Envious state! If indeed you are innocent, you may go on thoughtlessly enjoying the ceaseless bounties of Providence like an unreflecting child; you are safe. But you are not holy; and therefore your instincts will not conduct you for ever onwards to new happiness as surely as the intuition of an angel fits him for the enjoyment of all heaven. You are depraved, and therefore you must reflect, and gather instruction from the past, to lead your understanding onwards to the future. But, if you do not earnestly attend, what will be your past but a mere chaos? You must pause upon impression, and compare, and judge, and not be satisfied with the knowledge that may happen to be forced upon you; but, as the works of God are sought out by those who delight in them, so you, in order to be permanently wise, are required to use your senses with a full purpose always in view; expecting to find objects so exquisitely adapted to each of them, that you may dwell on the confines of a spiritual world through all and either of them. But know, the time is near when you shall have no pleasure in sense, and when the truths of indwelling knowledge, the mental wealth derived only from industrious attention, can alone furnish you with objects to sustain your spirits, by reminding you of the attributes of him who will never forsake you; therefore, even if you have but one sense left, you may learn to use it aright; and you will find that through it you may become intimate at length, by association, suggestion, imagination, and sympathy, with all the wonders of creation; since there is not a tint, nor form, nor scent, nor sound, nor tangible beauty in universal nature, but must find some correspondent condition or quality in your soul, which shall be awakened through that one sense, by your properly and wisely employing it. If, then, you have ears, listen; if eyes, look; and if, like Laura Bridgeman, you have only feeling left, still live at large through that, and, like her, exist lovingly, trustfully, hopefully, happily; because every kind of knowledge brings the soul into fellowship with humanity and with God.

THE FUTURE CONSEQUENCES OF SIN :

A Sermon,

BY THE REV. HENRY WOODWARD, M.A.,

*Rector of Fethard, Tipperary.*LUKE xxiii. 31. *187/49*

“For, if they do these things in a green tree, what shall be done in the dry?”

THIS passage is, I think, generally understood as though our Saviour had said, “If God thus visits with such pains and sufferings an innocent person who hath done nothing amiss, with what tremendous judgments may he not avenge himself upon a guilty and rebellious generation?” But I conceive this to be an erroneous interpretation, on two accounts :

1. Though in every other case innocence might be effectually pleaded, not merely in mitigation of punishment, but in bar of judgment, yet in this one instance it was that very innocence which brought down upon the spotless victim the iniquity of us all. It was because he was just, that he was condemned to “die for the unjust;” because he “knew no sin,” that he was treated as in a capacity to “be made sin for us.”

2. This exposition of the passage would seem to speak as if the impending sufferings of the Jews would exceed, in weight and in intensity, the atoning agonies of the Son of God; whereas such a notion is wholly inconsistent with his own prophetic lamentation: “Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger” (Lam. i. 12).

In the words of my text, then, our Lord had most probably in view the conduct of the Roman authorities and the cruelties of the Roman soldiers towards himself. And, feeling as he did most tenderly for faithless Jerusalem, his heart, in the midst of his own sufferings, was penetrated with a painful anticipation of the horrors of her approaching ruin. She was to fall into the hands of those who, at that very moment, were exercising such unprovoked and wanton cruelties upon him. He had personally given no offence to the Romans, nor had he provoked their enmity. As being obnoxious to the Jews, he might have been rather favourably regarded by those who despised and hated them. “If then,” said he, “they have done these things in a green tree;” if the fire of their persecution can rage where it can feed on nothing, but moist materials, in their own nature calculated to repress its raging and to

quench its fury, “what will be done in the dry?” what will be done when all is combustible and fit fuel for the flame? what will be done when this instinctive fury is whetted into intensity and lashed into madness by every thing which can provoke to jealousy and stimulate the passion of revenge? What horrors will ensue when the Roman armies, flushed with victory and irritated by a sullen and impotent resistance, are let loose upon a people whom they consider as aliens from human sympathy, as devoted to destruction, as deserted by heaven, and “given as the dust to their sword, and as driven stubble to their bow?”

That these were the anxieties which pressed upon our Saviour’s heart we may easily collect from the foregoing verses. Without any further explanatory comment, they lead us, I think, to that interpretation of the text which I have suggested. “And,” as he went forth to the scene of his final sufferings, “there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For, if they do these things in a green tree, what shall be done in the dry?” (Luke xxiii. 27-31).

The words of my text appear like a kind of proverb, and were, it is not improbable, in common use as such amongst the Jews. To sinners it speaks with an emphatic voice. If they find it hard to press some moisture, to force some refreshment for the heart out of this dry and barren world, “what,” it may be said to them in the language of Jeremiah, “will ye do in the end thereof?” “If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And, if in the land of peace, wherein thou trustedst, they wearied thee, then how canst thou do in the swellings of Jordan?” If this world be the portion of goods that falleth to us, if in this life only we have hope, surely it would be good for us if we had not been born. Sad case, sad indeed, were there no other answer to return to the oft-repeated question, “Why art thou so vexed, O my soul?” than that the troubles we now experience are but “the beginning of sorrows.” “O that men were wise, that they understood this, that they would consider their latter end;” that they would, while they have time, reflect

upon the madness of forfeiting an endless heaven, that they may not gain, but infallibly lose, whatever of heaven can be anticipated here below. For sin is misery: unholy tempers, impure desires, and lawless passions are but the first gnawings of the worms and kindlings of the fires that never shall be quenched. They differ in degree and not in kind from the hell to which they lead: "There is no peace," saith my God, "to the wicked." Can imagination conceive a case more desperate than that of him who bartereth a celestial paradise for such a weary world as this—who sells his birthright for such a mess of pottage, or rather for such a cup of bitterness? He pines in misery; and yet this is his brightest day. All is dark and dreary; and yet this is his summer. His endless winter will soon begin: no dawn appears, no sun arises; and yet this is his morning: the night is coming, the blackness of darkness will ere long set in for ever. If then, in a word, sin, dressed in all the blandishments of seduction, and holding the cup of pleasure in her hand, can thus pierce the soul though clothed in panoply of flesh, how will it be when evil unmingled, unmitigated, and uncompounded, is let loose to lash and lacerate the naked spirit? If it can "do these things in a green tree, what will be done in the dry?"

But there are some who are not visited by pungent sorrows or by great calamities, and yet who find their existence hang heavy on their hands. Time is to them but a weary load: the hours have lost their wing: the wheels of life drag heavily. No motive urges to exertion, no object interests, no prospect pleases: it is the same dull round over and over again. There is no savour, no relish, no freshness in each passing day: one is like another—no breath to fan the flame of life, no breeze to move its stagnant waters. And yet this dead calm brings no repose. The want of healthful occupation generates a fever which is restlessness itself: "As the door turneth upon his hinges, so doth the slothful upon his bed." And so does the mind, oppressed with its own weight, vainly struggle to throw off the load, and toss from side to side, and say, "in the morning, Would God it were evening! and in the evening, Would God it were morning!"

And here, perhaps, lies one of the chief dangers of the artificial amusements of the world. It is when the sinner, wandering from God, finds a mighty famine in the land, and when, hungry and thirsty, his soul fainteth in him—it is at such a moment that he often comes to himself, and seeks a refuge in his Father's house. And so it is that, if the mind be really a burden to itself, if it be dependent

for all healthful excitement upon mere accidental circumstances, the sooner it knows the symptoms of its disease the better; for thus it may be led to seek a remedy in time. But precisely at those vacant moments, which are not filled up by the necessary businesses of life, when the mind might be led to feel and notice its want of all internal resources, these stimulants are ever ready to come in, these false friends are at hand to lift, if I may so speak, the soul from off itself, and so whirl it round on the wheel of pleasure, and intoxicate it with the cup of vanity, that it may lose all sober consciousness of its true condition. It would be well for those who have just religion enough to abstain on Sunday from the amusements which fill up every other evening of the week, if when cards and every thing pleasant is given up, and they in the spirit of a martyr resolve to do their sabbath duty, by doing nothing; it would be well if such persons would sometimes, upon those long evenings, so far interrupt their slumbers as to ask themselves the following questions: If sleep be my only refuge from the irksomeness of a few sabbath hours, what will an eternal sabbath be but an intolerable weariness of being, a load which never can be laid down? If I am a burden to myself now, though furnished with such various means of slipping from under the weight, and so many anodynes to cause me to forget my pain, what will it be when a consciousness which neither slumbereth nor sleepeth shall make me sensible of the load I carry, and for ever extort from me the cry, though then in vain, "O wretched man that I am, who shall deliver me from the body of this death?" With such a dreary prospect, well might the soul take up the lamentation of that awful spectre, which, whether true or false, Philip Melancthon is reported to have seen, "O eternity, eternity! who can tell the length of eternity?"

But there is a glorious contrast to these gloomy pictures; a contrast which is presented, when "old things are passed away, and all things are become new." That "godliness hath the promise of the life that now is," who, that is acquainted with that kindly visitant from above, can doubt? Go into the dwellings of the righteous, where families are of one heart and of one soul; contrast this with the misery of scenes where a man's foes are they of his own household; and then question, if you can, whether religion be or be not a present blessing. But these exhibitions are but streams that flow from the inward fountains of men's hearts. There—hid in secret recesses which no human eye can penetrate—he, who knows the heart, "discerns between the righteous and the wicked."

In the latter he sees an aching void, a troubled sea that cannot rest, desires "that are never satisfied," passions which are like "the fire that saith not, It is enough." In the former, tranquillity, contentment, love and peace and joy, charity which never faileth, joy with which a stranger intermeddleth not, peace which may be felt but not described, a peace too deep for human thought to fathom, a peace which passeth all understanding.

But all that we can now feel of the celestial life, all that this vessel can now contain of celestial bliss, are but the buds of immortal flowers. Our heavenly Father, whatever present refreshment he may furnish to us, keeps the good wine till the last. "Behold," says the apostle, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now, fresh and verdant as the landscape often seems, it is nevertheless our winter here. May we not, then, transpose the words of my text, and say, "If they do these things in a dry tree, what shall be done in the green?" What raptures will fill the soul when the summer sun of paradise arises to our view; when the rain from a new heaven descends; when the new earth is clothed with her beautiful garments, when her valleys laugh and sing, and her hills rejoice on every side; when every plant which God hath planted shall bring forth his fruit in due season, shall stretch forth its branches, unfold its leaves, and open out its flowers in fearless exposure to the celestial breeze! If under the cloud of God's displeasure such partial beams of light and glory cheer our earthly path; if his

"unwearied love
Has plann'd, and built, and still upholds, a world
So cloth'd with beauty for rebellious man,"
what may not those calm dwellings, those pure abodes, those sinless regions be, which the chief Shepherd has prepared for his own peculiar flock; which the Bridegroom has adorned for the reception of his bride, the crown of his rejoicing, the travail of his soul, and the purchase of his blood? Doubtless there are moments, even in this vale of tears, when, "the world forgetting, and by the world forgot," the believer can retire to the still chamber of his own heart, and there be refreshed with the abundance of peace. He can go, like Isaac, into the fields to meditate at eventide; or, like Nathaniel, betake himself to the "calm retreat and silent shade"

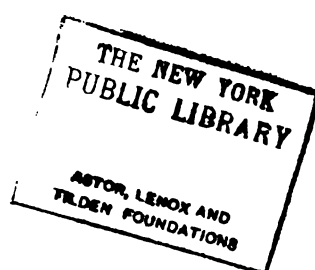
of some sheltering fig-tree; or, like his Saviour, withdraw to the deep solitude of the mountains, and feel that it is good for him to be there. He may at moments, while passing one of those spots of vivid sunshine which lie along the path of life, be constrained with the patriarch to say, "This is none other but the house of God; and this is the gate of heaven." But God has prepared still brighter scenes for those that love him. They shall see greater things than these. These transient gleams do not fall short in duration more than in intensity of the glory that shall be revealed. "What shall we then say to these things?" Language fails us here. But gratitude lies deeper than the lips. Our hearts even now may "mean the thanks we cannot speak." And, when the prospects of bliss extend before us, and boundless scenes are opened to our view, our capacities of love will widen, our powers of gratitude will enlarge, our notes of praise will swell to the breadth and length and depth and height of that new song which they sing in heaven: "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

THE ROMANIST MISSIONARY SOCIETY. IN FRANCE*.

FROM the annual report, published in May last, we learn that the necessities of the times had, as might have been anticipated, somewhat affected the income of this society; for, during last year it had fallen off about 5,270*l.*; that of 1845 having been 148,302*l.*, and of 1846, 143,031*l.* On the other hand, the expenditure had increased from 147,569*l.* to 155,290*l.*; and the balance in hand had been reduced to 124*l.* The decrease has not been uniform; for, while the contributions from France, Spain, Prussia, and North America, as well as some of the lesser states in Italy, amounted to more than in the year preceding, those from Belgium, Germany, Switzerland, Piedmont, and Lombardy were less. On the whole, the sums raised in foreign countries, as compared with the receipts in France itself, are on the decline: before last year the amounts had kept nearly even pace; in 1846, however, France contributed 82,180*l.*, and foreign countries but 60,850*l.* The contributions from foreign parts were as follows:

	In 1846.	
	£	£
Great Britain and Ireland	8,186	9,306
Belgium	6,975	7,955
Germany	11,610	
Switzerland	1,413	
The United States	177	
Canada and Nova Scotia	3,184	

* This account, with which we have been favoured by a valued correspondent, is interesting and important, as it shows what is being done by the disciples of a debased faith. Let us be stirred up by their example to greater zeal in behalf of pure and undefiled religion.—Ed.



	£	In 1846. £
South America	395	
Italy	24,216	27,423
Portugal	983	
Spain	860	
The Netherlands . . .	3,613	
The remainder, about 260l., came from Greece and the Levant.		

Among the items of expenditure are 25,752l. for missions in Europe, 25,752l. in Asia, 43,972l. in Africa, 15,509l. in America, and 19,546l. in the South Seas. The printing &c., of the society's annals cost 8,977l. The European missions include payment to several bishops in Great Britain, amounting to 7,520l., and to Swiss bishops, 3,720l. There is a charge also "to a nameless catholic establishment, in a protestant land, 800l." Payments were likewise made "to several nameless missions in the north of Europe, 6,240l." The other missions supported were those in Turkey and the Levant Isles. The state of the Asiatic missions appears to be much the same as last year; but the African, if we except Madagascar, which seems to be abandoned, have been increased; and three new missions have been set on foot, viz., among the Gallas, under bishop Massaia, whose clergy are Capuchin monks, by the Jesuits in Guinea, and one in Senegal. In America no alteration is observable; but so large a sum as 34,000l. was remitted to the bishops in the United States, where the missions among the Indians and semi-savage settlers on the Mississippi and Missouri are exceedingly active. The only payment in South America was a sum of 560l. to the Jesuit missions. No change of importance has occurred in the missions of the South Seas, which include New Zealand, Australia, &c; but the mission in Batavia has been given up. There were circulated during the past year 178,000 copies of the society's annals; comprising 100,000 in the French language, 18,200 in the German, 20,000 in the English, 1,100 in the Spanish, 4,500 in the Scandinavian, 30,000 in the Italian, 2,500 in the Portuguese, 2,000 in the Dutch, and 500 in the Polish. The yearly volume of the annals extends to 576 pages, which afford so scanty a space for the correspondence received from the several stations, that it contains but three communications from Africa during the last two years, two from the whole of Turkey, and only four from the United States and the Indian territory, although the missionary work in these quarters employs twenty-five bishops, and a considerable number of missionaries. H. S.

The Cabinet.

SCRIPTURAL PRECEDENT FOR THE FOUR STATE SERVICES APPENDED TO THE PRAYER-BOOK*.—Exclusive of the service for the accession of the monarch to the throne—a service which is built upon a reverential regard to the inspired recommendation: "I exhort, therefore, that prayers, intercessions, and giving of thanks be made for kings and all that are in authority"—there are but three services on

the pages of our prayer-book which point us back to the pages of our national history. And these three, so far from being at variance with the spirit of the bible, can maintain a close parallel, and claim a clear affinity with three sanctioned services of the bible. The first commemorates the fall of the martyr-king before the foes of loyalty and ecclesiastical order. It places the nation in periodic mourning on account of the guilt incurred by the murder of the pious and the religious. And has this commemoration of departed excellence, this national lamentation over the untimely fall of a prince, whose name stands associated with personal piety and devoted attachment to the interests of truth, no parallel in scripture? If you turn to the records of Josiah's reign, you will find "that it was made an ordinance in Israel" that national lamentations should be made, on account of the loss which the kingdom sustained in the fall of that monarch before the hereditary foes of Israel. The second records the recovery of England to loyalty, after years of wild disorder; the restoration of the ancient faith to a people who had learned to sigh that the religion of their forefathers had been displaced by puritanic innovations. And has this no precedent in scripture? The "feast of dedication" was honoured by the Redeemer's sanction—a feast designed to proclaim from year to year to Israel, 'that the polluted temple had been cleansed, and the deserted sanctuary re-opened, by the pious efforts of the Maccabees. The third of our special services repeats the history of the deliverance of the nation from the well-laid toils of a dark conspiracy; the protection of the faithful from the machinations of the bigoted; the preservation of our religion amid perils which threatened its existence. And is that act of solemn gratitude without authority from the bible? Let the language of the text reply (Esther ix. 27, 28). It is the history of an ordinance in Israel, designed to preserve from obliteration the memory of a deliverance no less remarkable—to form an outlet for the expression of the feelings of a people whose all was in danger, and yet from whose heads not a hair had fallen.

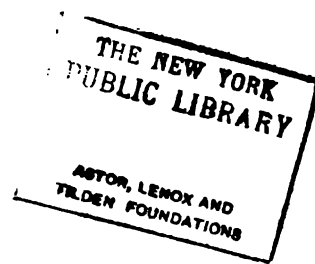
THE DOCTRINE OF THE TRINITY*.—According to the other [*i. e.*, the orthodox] system, God exists, indeed, in perfect unity of essence; yet he so exists in perfect unity of essence that he exists at the same time, in three distinct Persons also.... Christ is a perfect man indeed; yet he is so a perfect man that, by the union of the divine nature to the human nature, he is also perfect God; being, incarnately, the second of those three distinct Persons, who are jointly comprehended within the absolute unity of the divine essence.... The Holy Ghost is strictly a personal agent; for he is the third of those three distinct Persons who are jointly comprehended within the absoluteness of the divine unity.... The Father is true God, the Son is true God, and the Holy Ghost is true God; and all the three, collectively, are the one true God. Yet the Father, personally, is not the Son; nor is the Son, personally, the Holy Ghost; nor is the Holy Ghost, personally, the Father.

* From "The Apostolicity of Trinitarianism." By the rev. Geo. Stanley Faber, B.D.

* From "National Deliverance and National Gratitude;" a sermon for Nov. 5th. By the rev. A. Boyd, M.A. Sealeys, 1842.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.





ST. MARY MAGDALEN, TAUNTON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 672.—NOVEMBER 6, 1847.

THE CHURCH OF ST. MARY MAGDALENE, TAUNTON.

TAUNTON, 11 miles S. by W. from Bridgewater, and 144 W. by S. from London, comprises the parishes of St. James and St. Mary Magdalene. It was a place of considerable importance at a very early period, and has been called by Camden "one of the eyes of the county" of Somerset.

The church of St. Mary Magdalene stands near the centre of the town, opposite an open parade, from which with its beautiful tower it is seen to great advantage. It is a spacious and magnificent edifice, chiefly in the decorated and later styles of English architecture, consisting of a chancel, nave, four aisles, separated by four rows of clustered columns supporting pointed arches, and two small chantries. There is a square tower at the west end, in four compartments, containing thirteen windows, which by the variety of their ornaments add much to its lightness and beauty. It is 121 feet in height, exclusive of its pinnacles of 32 feet, which are richly adorned with carved work; and the top is crowned with exquisitely delicate battlements.

It has been supposed that an ecclesiastical building stood in this spot from very remote antiquity; to which some foundations formed of flint and rubble, and the piers which support the present chancel arch, originally belonged. Afterwards, in the thirteenth century, a church of early English character was erected, consisting of a nave, two north aisles, and one south, with a chantry south of it; also a chancel and two chantries adjoining on the north and south sides. This in subsequent years was enlarged, altered, and added to, till the whole structure was completed as it now stands.

Between the period above indicated and the commencement of the 16th century, the tower was erected, the nave elevated and extended, as also the north aisles, and the western part of the south aisle, and the south porch were built. The tower is a

fine specimen of the perpendicular, and was erected when this style was in its greatest perfection. "The nave," says Dr. Cottle*, "was extended three arches, raised almost to cathedral height, and elaborately finished with a splendid carved oak roof, which has lately been fully restored. Its height, with the panelled arch of the tower (which opens upon the nave), gives great grandeur to the body of the church; it being high enough to admit six clerestory windows on each side, composed of four lights each. The spaces between them are filled with twelve ornamented niches, canopied, and finished with delicately-formed pilasters, having small crocketed pinnacles, and terminating in a trefoiled head. These niches are supposed to have been filled with the statues of the twelve apostles previous to the Reformation, but then destroyed. In the second column from the west door on the north side is a beautifully sculptured niche, supposed to have been designed for and occupied by a statue either of the patron saint, St. Mary Magdalene, or the virgin Mary. The font is now placed, with very good effect, opposite this niche. This extension of or addition to the nave is seen from the different construction of the eastern and western arches on the north side: the eastern, being the older, are more acute, partaking of the lancet: the western are all obtuse, and more resemble the Tudor. It has a double row of pillars, composed of a small cylinder surrounded by four delicate shafts, having their capitals ornamented with cherubic busts, their hands supporting a shield, a scroll, or some other device." When the western portion of the south aisle was built, which was after the erection of the tower, it was made wider than the old eastern part, which remained the same. The south porch, which bears the date of 1508, completed the design then in view. Dr. Cottle describes it as "of a very elegant and elaborate construction. In the front are niches for statuary. The ceiling is

* "Some Account of the Restoration of the Church of St. Mary Magdalene, Taunton, Somerset;" to which this article is much indebted.

knew how difficult it was to get any thing completed by him. In consequence of this negligence and want of punctuality he was always poor and in difficulties.

Heron was much annoyed that James Dowell did not pay him that attention and respect to which he thought himself entitled. That worthy man had formed a true estimate of his loquacious neighbour's character. He saw that, although he had a good memory and a ready utterance, he had very little judgment, and was full of pride and self-conceit. The flattery which he so loved was the last thing which Dowell was likely to bestow upon him. In vain he attempted to dazzle James by the wonderful and brilliant things with which his varied reading had furnished him: he was generally cut short by the observation that it was a pity he had not turned his knowledge to a better account.

It was hardly to be expected that a man who was so fond of having the pre-eminence would be a regular attendant at church. He used to go there occasionally during the first two or three years of his residence in the parish; but the want of opportunity to display his gifts was insupportable to him. The church was therefore soon deserted for the meeting-house. He joined a congregation of anabaptists, who met together in a neighbouring village. There he had abundant opportunities of gratifying his vain inclinations. As the people who composed the congregation mostly came from a distance, they brought their food with them, and remained during the whole day at the meeting-house. The interval between the services was employed in criticising the prayers or the sermon which they had heard; and, of course, Heron held a distinguished rank amongst the rustic disputants. As he spoke with all the consequence and presumption of ignorance, the simple people who surrounded him paid the greatest attention to his words, and regarded him as their oracle. While he was thus indulging his vanity and conceit sabbath after sabbath, his poor children were left at home to take care of themselves. He had no objection to send them to the Sunday-school, where several members of the church kindly assembled, and endeavoured to teach a number of poor children their duty towards God and man; but he would take no trouble himself to instruct his children. He was too intent on that idol, self, to think of bestowing any care upon his offspring. The consequences of this neglect were soon apparent. Their irregular attendance at school, together with their vicious habits and unruly behaviour, when present, caused the rector at last to expel them, lest their pernicious example should be followed by other children. James Dowell had several times remonstrated with Heron on his utter disregard of parental duties, and warned him of the sad consequences which might ensue. He showed him, by pointing to several cases in the immediate neighbourhood, that, where the duty of training up children in the way they should go was neglected, those children were almost invariably a burden and pest to society, and a constant source of vexation and trouble to their parents. What were Heron's reasons for this negligence will be seen in the following conversation which he had with James Dowell. It was not often

that he sought the company of that exemplary Christian, as it will easily be supposed; for Dowell's plain, straightforward mode of speaking often confounded him. His life was also a striking contrast to that of Heron. The one was industrious and frugal, the other thoroughly idle and extravagant. James was a practical Christian: Heron's religion was to be found in his head and on his tongue. But, though Heron did not relish the conversation of Dowell, yet, as he had often received the loan of books from the latter, he felt it necessary sometimes to call upon him. It was for the purpose of returning a very interesting volume, and of borrowing another, that he ventured to pay a visit to James's cottage, when the following conversation ensued:

Thomas Heron.—How do you do, James? But I hardly need ask that question; for, as I see you at work in your garden, and looking so hale and hearty, it is plain you are as vigorous as ever you were.

James Dowell.—Not quite that, Thomas; but, thanks be to God, I am in better health and greater vigour than I might expect at my advanced age.

T. H.—No wonder at this, James; for you have every thing to make you happy on earth. You are independent of the world: you have a comfortable house of your own: you have dutiful and affectionate children, who are all doing well: you have few, if any, of those cares and anxieties which prey upon men's minds, and destroy their peace and happiness.

J. D.—I have, indeed, great reason for thankfulness that God has been pleased to surround me with so many earthly blessings; but I have far greater cause for gratitude that he hath inclined the hearts of my children, as well as my own heart, to seek for higher and more durable treasures than are to be found below.

T. H.—Aye, James, that is the chief concern. And I live in hope that my troublesome and ungrateful children will one day have their eyes opened to see the things which belong to their peace; and then their conduct will be different. At present they are a great discomfort and plague to me. Their disobedient and unruly behaviour is a very heavy trial; but I must bear it until God is pleased to remove it by changing their hearts.

J. D.—They are indeed heavy trials for a parent to bear; but, if he is conscious that he has diligently endeavoured to train them up in the right way, and has sought for wisdom from above to enable him to teach them their duty—

T. H.—Duty, James! What is the use of telling them about their duty? When their hearts are changed, but not till then, they will of course do what is pleasing to God.

J. D.—But, Thomas, we are to use means and endeavours, as well as prayers, in order to promote our own, or the spiritual welfare of others. We must labour together with God; although the power of changing the heart and rendering our efforts successful belongs entirely to him.

T. H.—We can do nothing, James, ourselves; and therefore I see no use in trying to make our children better. We want more faith, that we may patiently wait, and see what God will do for them. To talk about duty, and so forth, shows a sad legal state of mind. But you of the church

of England think it necessary to do as well as to believe.

J. D.—Yes, Thomas, the church of England teaches her members both what things they are to do, and what to believe; for she considers believing, or rather a profession of faith without doing, a very unsatisfactory sign of godliness.

T. H.—Well, James, I don't agree with you there. I think faith is the main thing, or rather every thing.

J. D.—Granted. Faith is every thing; because, if it be a true, living faith, it will be fruitful in works of holiness.

T. H.—Works of holiness! You are placing your dependence on your good works; while I depend entirely on faith.

J. D.—I trust for salvation neither to anything which I can do, nor to my faith, but to the atoning blood of my Lord and Saviour.

T. H.—Then why talk of duty and works, when nothing more is necessary than to believe?

J. D.—I do not mention good works as the means by which we are to be saved, but as evidences that we possess true faith. How are we to know that we do believe except by our fruits?

T. H.—Well, well, James, it is not to be expected that we shall agree in opinion. You are a churchman: I am a dissenter.

J. D.—Yes, Thomas; and I consider it a great blessing and privilege to be a churchman, because I am fully persuaded that our church is a faithful witness and teacher of "the truth as it is in Jesus." I know that she constantly inculcates on parents the duty of training up their children in "the nurture and admonition of the Lord," and upon all her members the necessity of being not only hearers, but doers of the word. I know that she teaches nothing as necessary to salvation which cannot be proved from holy scripture; and therefore I feel sure that in following her guidance I cannot be led into any fatal error. But I do not expect to be saved because I call myself a churchman. It is only by firmly believing in my Saviour, and endeavouring to do the things which he hath commanded, and which our church is constantly bringing to the attention of her members, that I can make my "calling and election sure." That assurance which rests on mere feelings, without any regard to the fruits of faith, I can consider as nothing but a fatal delusion. You call yourself a baptist, because you were baptized when you arrived at man's estate, and professed yourself a member of that denomination of Christians; but it will be well for you to remember that the mere act of immersing you in water, and even your previous confession of faith, are no sure evidences that you are a child of God. Baptism now, like circumcision formerly, availeth nothing without "faith which worketh by love."

T. H.—I do not like to hear so much about working and doing. It seems as if we were slaves rather than children, and must always be at work.

J. D.—A dutiful and affectionate child, Thomas, feels it his happiness and delight to be constantly doing the work which his Father has appointed. He does it not by constraint, as a slave, but willingly and joyfully; yea, it is his

meat and drink to do the will of his heavenly Father.

T. H.—But it is much more comfortable, James, to hear of the privileges to which, as believers in Christ, we are entitled.

J. D.—Yet we ought to have sufficient ground for taking this comfort to ourselves. If we are careless in performing our duties, it seems to me that we are guilty of presumption in claiming the privileges of believers. The grace already given is to be improved, or we have no right to look to the promise that more grace shall be conferred.

T. H.—Ah, James, this is the consequence of hearing legal preaching. I wish you would attend at our meeting-house. Our minister there wastes no time about sinners. His constant labour is for the edification and comfort of the elect.

J. D.—Then he greatly neglects his duty. Christ came into the world to call sinners to repentance. His apostles were very diligent in preaching repentance towards God and faith in Jesus Christ to sinners, as well as in pointing out the privileges of saints.

T. H.—I do not see the use of exhorting sinners to repent. They have no power to repent. Unless Christ draw them, they will never come to him.

J. D.—Whether you see it or not, it is one of the means by which God has been pleased to bring multitudes to repentance and life. What would you think if a drowning man were to use this kind of reasoning? He is in a deep river, and unable to hold his head much longer above water. A boat approaches, and a rope is thrown out to him by the owner, and a sailor exhorts him to lay hold of the rope. "What is the use," exclaims the drowning man, "of my seizing the rope unless I know whether the captain will pull me to him." "Try," cries the sailor. "I see no use in trying," he replies; and he will not extend his hand to the rope. Whose fault would it be if the man were drowned?

T. H.—Why, his own, to be sure.

J. D.—Well. Suppose the man does not see his danger, are the sailors to sit still, and to do nothing to keep him from sinking? Even if they know not whether he will attend to the means of safety which they can point out to him, will they be justified in seeing him sink without directing him to those means?

T. H.—I don't quite understand you, James.

J. D.—Well, then, I will speak without a parable, or rather endeavour to explain the one which I have been using. The boat is the ark of Christ's church: the sailors are the ministers: the river is the world, in which sinners are perishing through the baneful effect of sin. Are the ministers to sit still, and to allow sinners to sink one after another in the flood of iniquity and ruin, without exhorting them to flee for refuge to the boat—the ark of salvation? Are they to confine their labours entirely to those who they believe are already safe in the ark? And are they to excuse themselves with this kind of reasoning: "As we know not whether our Master will render any assistance to these poor perishing creatures, we will not urge them to come to the ark?"

T. H.—Why, James, you cannot deny that, if they are to be saved, they will be saved without

being exhorted by any one; and, if they are not predestinated to salvation, all the preaching in the world will be to no purpose.

J. D.—Pray, Thomas, how is your son Henry, who had the misfortune to break his leg a few weeks ago?

T. H.—Thank you, James: he is now doing as well as I can wish, and better than I might expect, considering what a bad case it was. The surgeons were obliged to take off the leg to prevent mortification.

J. D.—I am glad to hear that he is doing well. But it is rather surprising that you should have thought it necessary to send for the surgeons.

T. H.—Surprising! Surely, James, I must have been a very careless and unfeeling father, if I had not obtained medical assistance as speedily as possible. He must soon have died from the effects of the accident.

J. D.—It might have been so, or it might not. If his life were to be preserved he could not have died, however bad his condition might be; and, if he were to die in consequence of the accident, all the surgeons in the world could not have saved him.

T. H.—That is true. But surely I should have had great reason to blame myself, if I had not sent for the surgeon, and had every possible means tried to cure him.

J. D.—No doubt you would have been highly to blame had you neglected to employ all proper means. But are you still unable to see that, in the case of a diseased soul, means ought to be used for its recovery?

T. H.—O, that is quite a different case!

J. D.—Yes, it is a different case, because the value of the soul is infinitely greater than that of the body; and therefore the more anxious ought we to be that every suitable means should be used to bring it into a healthy condition. When you saw your son's life to be in danger, you did not talk in this foolish way, but without delay you had recourse to medical aid. Had your son told you not to send for the surgeon, for that he was fated either to recover or to die, and therefore that it would be useless to employ any means, you would have thought him out of his senses, and would have still done what you could to save his life. How inconsistent, then, is your notion respecting the treatment of dying sinners! A soul sick unto death is to be left to perish. The sinner is not to be roused from his fatal lethargy, and urged to apply for that saving health which the divine Physician can and will afford to all who earnestly seek for it in his own appointed way.

T. H.—I know that Christ called sinners to repentance, and expostulated with the Jews, because they would not come to him that they might have life; but then, in other places, he tells us that we can do nothing without him, and therefore he could not intend that his ministers should exhort the unconverted.

J. D.—So, then, because you are unable to reconcile passages of scripture, which seem to you inconsistent with each other, you will accept only that portion of God's word which suits your own notions! You are pursuing a most dangerous course, Thomas. Instead of drawing knowledge and instruction from those treasures of wisdom, you are wresting them to your own destruction.

In seeking to be wise above what is written, and by neglecting what is plain and intelligible, you are losing yourself in the depths of those mysteries which God has not thought proper to unfold. Be satisfied, Thomas, to receive those great and important truths which have been revealed, and do not perplex yourself with "things hard to be understood." It is clearly necessary for you to have faith in Jesus Christ, to repent of and forsake your sins, and to walk in newness of life; but it is not necessary for you to "understand all mysteries." "Secret things belong to God." Had you remembered, and profited by the excellent catechism of our church, which you learnt when you were at school, how different might your condition have been both in spiritual and temporal things! Instead of minding "high things," and presuming rashly to handle subjects which the most learned and pious men scarcely venture to meddle with, you would have endeavoured humbly and meekly to receive that engrafted word which is able to save your soul, and you would have been led faithfully to do your duty in that state of life to which God had called you.

T. H.—The catechism, James! I hope that I am far above such teaching. It talks so much of duty. Such a word ought to be blotted out of the Christian's vocabulary. It would deprive us of the liberty which Christ has procured for all believers.

J. D.—Duty is a very good and suitable word, Thomas. It is a scriptural word; and woe be to the man who despises and neglects it! The liberty you talk of is not Christian liberty, but daring licentiousness, that spiritual lawlessness which is the cause of so much schism, confusion, and error in the world.

T. H.—Well, James, notwithstanding all you say, I cannot like the catechism. It is quite degrading to a free man. It teaches us to "be lowly and reverent to all our betters." This cannot be right. I have no betters. God made us all equal.

J. D.—In one respect, doubtless, we are all equal. When in the presence of our God the lowest peasant and the most powerful king are equally sinful dust and ashes. But, nevertheless, the distinctions which we find in the world are not only a wise and useful regulation, but are plainly agreeable to the word of God. "The powers that be," kings, rulers, magistrates, are all ordained of God. By his providence some are raised to a higher station in the world than others, and are, on this account, styled our "betters." We are not to honour and obey them for any personal merit or talent, nor to show disrespect to them for any personal demerit. But we are to regard them as appointed by God; and, therefore, we are to honour and obey them for his sake (Rom. xiii. 1-7). Those who are called our "betters" may sometimes be vicious and irreligious characters, and consequently in God's sight very inferior to the poorest man who is "rich in faith;" but, since God has been pleased to elevate them in this world to a station of honour and dignity, our duty is plain: we must give honour to whom honour is due. David felt so much the duty and necessity of obeying God's ordinance on this point, that his conscience smote him because he

had cut off the skirts of wicked Saul's garment. Although the latter was a cruel and ungrateful persecutor of David, he was still a king, and therefore one of David's "betters" (1 Sam. xxiv. 4-7). Your objection to these expressions in the catechism of our church too plainly shows what is the state of your heart. And, whatever may be your profession of religion, it is very certain that this disposition is totally opposed to "the mind that was in Christ." While you entertain your present unscriptural notions, and indulge in such proud and rebellious feelings, you have no ground whatever for supposing yourself a believer in Christ. You are as yet far, very far, from that humility and childlike simplicity which are necessary qualifications for God's kingdom: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 3, 4).

MISSIONARY RECORDS.

No. XXVIII.

"Brethren, we feel, as ministers of the Lord, that the life of faith in our own souls is the life of our ministry to our people; that just what we are as Christians, that, and no more, shall we be as ministers. And so it is with our beloved missionaries abroad. They know, they feel, they love to feel, that they have no sufficiency of themselves; but their 'sufficiency is of God.' They know where to look for all needful help. 'They know whom they have believed.' They know that Christ is the root and fountain of life; that they can only work as they live; and that they must live, in order to work.... The only principle upon which we can do any thing for God is this: 'To me to live is Christ.' No work, therefore, has any practical efficiency but what flows from personal union and communion with the Lord."—REV. C. BRIDGES' SERMON BEFORE THE CHURCH MISSIONARY SOCIETY, 3rd MAY, 1847.

IRISH SOCIETY.—The report for the year 1846-1847 states the number of teachers under the society to be 689, and of pupils 15,338, of whom 10,846 are adults. The past year has been "marked," says the report, "by the many and gracious openings presented for preaching and teaching among the Irish peasantry 'the unsearchable riches of Christ;' marked by the loosening in various places of the minds of the Roman catholics of Ireland from the iron fetters of popery, in which they have been held; and marked by the earnest desire of many of them to read and examine for themselves that book which is 'able to make wise unto salvation, through faith which is in Christ Jesus.' From its commencement (1822) to the beginning of the present year, the society went steadily onwards, opposed by the enemies of truth, cherished by its friends; sometimes apparently receiving a larger measure of blessing, sometimes a smaller; having been the means of instructing nearly 300,000 persons, chiefly adults, to read the scriptures. But this year openings, neither expected nor looked for, have been made for every branch of labour in which the society has been engaged. Such have they been, that a great extension has taken place in the original work of the society—the simple in-

struction of the peasantry in the reading of the scriptures by the native teachers. Many Roman catholics have asked for permission to attend church; and some have sent for the Protestant clergyman to visit them upon their death-beds. A great extension has also taken place in the number of scripture-readers: 35 of the old readers have been wholly, instead of partially, engaged; 35 new ones have been sent out; and, at this time, 124 applications for readers are before the committee, from clergymen in Ireland, whose parishes have been receiving or seeking temporal aid from particular parishes in England." The funds of the society, from every source, amounted last year to 9,681*l.* 6*s.* 9*d.*, of which 2,400*l.* have been contributed by the committee of the "special fund for the spiritual exigencies of Ireland: 6,790*l.* have been remitted to Ireland." The number of schools has increased to 689. Of the "Dromard district" the secretary reports: "I have no doubt that the committee will rejoice with me, and give thanks to God, for the good work that is steadily progressing in this district. I have in full operation 36 schools, 31 of which have passed inspection for this period; of the pupils in which only 29 are spellers and 101 readers, 190 translators of the gospel, and 555 translators of the bible. . . . Look also at another feature in this district; see the number of English bibles and testaments that have been given to Irish people: in no case does a man learn to read the one that he does not make an effort to procure a copy of the other. The demand is increasing for copies of the English scriptures. The minds of the people are undoubtedly opening unto the light of the truth as it is in Christ Jesus."

UPPER CANADA.—By the ninth report of the committee of the Gospel Society, we observe that its receipts during the past year were 457*l.*, and the expenditure 458*l.*, besides an old balance against the society of 151*l.* 6*s.* 4*d.* Out of the 457*l.*, the salaries paid to the missionaries were 325*l.* In their report on "Missionary Operations," the committee say: "Had the operations of the committee been exclusively confined to the labours of this single mission (the rev. F. Osler), they feel persuaded that their subscribers would have had no occasion to regret the whole of their funds being expended in producing such results as have followed the appointment of Mr. Osler to that district (Tecumeth and West Gwillenbury). Mr. Osler has established, at a settlement called 'Coldwater,' a flourishing Sunday-school, which the children of the Indians and French Canadians in the neighbourhood attend. A new school-house is being erected at Davis's Station. Mr. O. has likewise added to his labours by opening a new station for divine service, four miles beyond the last-named place. Mr. Osler continues to give most favourable accounts of his late pupils, who are now ordained, and are all five actively engaged in their Master's work, four of them in Mr. Osler's own district. His congregations are frequently so crowded that many have to remain outside the respective churches." On the 14th June, Mr. O. writes: "Visited Lloyd's Town, to attend the Sunday-school fête: about 100 children, with their parents and friends, assembled in

the church, to whom my brother preached; after which the children underwent a close examination, and many were rewarded; and, after enjoying an abundant provision of tea and cake, they returned happy to their homes. It was to me a very happy sight: a few years ago it would have been said that any where, sooner than at Lloyd's Town, the church of England service might be established; and now what hath God wrought? A handsome church, almost entirely erected by the inhabitants; an active, devoted, resident clergyman, in my brother, and a flourishing Sunday-school. To him, who crowned and blessed the feeble means used, be all the praise and glory!"

PRAYER-BOOK AND HOMILY SOCIETY.—The ship "Theresa" was visited at Woolwich by the society's agents. Dr. Browning, who was the surgeon-superintendent, was supplied with a quantity of prayer-books and homilies; and, on his return home, he addressed a letter to the visiting secretary, stating, that "220 convicts embarked on board the 'Theresa,' that at the period of embarkation 107 of them could read and write, 4 could only read, and 109 could neither read nor write. At the period of debarkation at Hobart Town, the number who could read and write had reached 156, only read 64, leaving none who could neither read nor write." "Thirty-three schools, under the care of as many teachers, were in active operation during the whole voyage, under the care and direction of a superintendent of schools. All the schoolmasters and petty officers were convicts! Twice every day, morning and evening, and three times every Lord's day, and on Tuesdays and Fridays, he assembled the prisoners to unite with himself in the social worship of God. On all these occasions were the sacred scriptures read, expounded, and applied; and they were besides perpetually perused by the prisoners themselves, and portions committed to memory and recited publicly every week. Other religious books were also in constant use; and the whole time occupied by the voyage was, with prayerful diligence and unwearied zeal, applied to the acquisition of useful and chiefly scriptural knowledge." Dr. Browning concludes: "Soon after the ship 'Theresa' left Woolwich, several of the convicts gave scriptural evidence that their hearts and lives were influenced and regulated by the gospel of Christ; and to their number were added, almost daily, until it amounted to 156." Mr. Cooper, religious instructor on board the convict ship "Palmyra," which was supplied by the society with prayer-books, books of family prayers, homilies, &c., writes, upon his arrival on the 25th April: "Having, by God's blessing, safely concluded a long and perilous voyage, I embrace the earliest opportunity of tendering, by letter, my grateful thanks for the ample and excellent selection of prayer-books and homilies, so kindly granted me by your noble society for the use of the 300 convicts under my guidance on board the 'Palmyra.' With feelings of heartfelt satisfaction, allow me to testify that the object for which they were presented was fully attained, and that the unfortunates in general have derived the greatest benefit from their perusal, not only in relieving them greatly from the tediousness of confinement

on shipboard, but also in their rapid improvement in a moral and religious point of view, as fully evinced by their conversation and conduct during the voyage."

EASTERN AFRICA.—Dr. Krapf has undertaken several missionary tours in the region about Mombas, and has now been joined by Mr. Rebmann. In a little more than two years he has translated nearly the whole of the New Testament, besides being engaged in a very extensive Sooahelee dictionary. The letters A and B, which he has finished, contain about 4,000 words in the Sooahelee tongue. He has also sent home a vocabulary, composed about 2,200 words in that language and Wonikan, Potomo, and Galla. In allusion to severe attacks of fever, by which both he and Mr. R. had suffered, this faithful messenger of the "glad tidings" observes: "Never mind the victims which may fall or suffer in the glorious combat; only carry it forward, until the east and west of Africa be united in the bonds of Christ. Although we may not live so long, yet we shall rejoice in heaven, when the reports shall reach us there, that the successors of the present committee and their missionary labourers have expelled Satan from Africa by the blood of the Lamb, and by the word of their testimony." It is heart-cheering to witness the hand of the Lord stretched out to help the mission, in what has been begun in him. The missionaries report (with regard to their asking the consent of the chiefs of the country to the establishment of their quarters at Rabbay-Empia, four miles west of the extremity of a bay extending eighteen miles inland from Mombas) in these terms: "Without making a single objection, or even a single condition, without asking for any present, with one mind and one voice, they cheerfully consented to our petition. They assured us, in the highest terms, of their friendship; said that the whole land should be open to us; that we should travel where we liked; that—to use their own expression—they would seize us by the arms and feet, defending us; and that we were the kings of the country."—*Report of the Church Missionary Society.*

JERUSALEM.—The work of the Lord is gaining ground in the Holy City, notwithstanding the opposition of the enemy. There are constantly several inquirers under instruction; and your missionaries state, that they fully believe that the Lord has a people there, who, through the preaching of the gospel, will come out from the darkness of Judaism to the glorious light of Christ's saving truth. Mr. Ewald writes, on resuming his labours in Jerusalem: "I have renewed old acquaintances, and made new friends. Blessed be the Lord that I can state that I have been occupied in conversing with the Jews from morning until evening ever since I took possession of my dwelling. The Jews literally thronged to my house; and I had sometimes to speak to them uninterruptedly for four hours. How long this will continue, of course I cannot say; but I rejoice to see them and to speak to them. . . . The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is secretly spreading among them, almost from house to house; they

ore use all the means in their power to stop secret tribunals are formed, whose business search after those who read Christian books, or visit our houses. Not satisfied with that, have recently issued two tremendous excommunications against the missionaries, against the al, and against all who are in connexion with The number of Israelites admitted into the church by baptism, during the past year, been eight. Two among them (rabbi), the fruits of the Jerusalem mission among the of that city, have been appointed to occupy on at Cairo, recently entered upon. Of the al and dispensary on Mount Zion, Dr. Rowan says: "They are now established in ons, and indeed the most remarkable ones aritable purposes that exist in Syria. . . . ever Jews arrive from other parts of the Land, the principal point of attraction to is the hospital. We frequently meet with s of Jews, newly arrived, standing before it, eying the building with great earnestness uriosity. Sometimes they send me a request admitted to see the interior of the institu-
—*Report of the Society for Promoting tianity among the Jews.*

MANIST PROPAGANDA AT LYONS.—
ing the payments made by this great society e propagation of Romanism throughout the l, we find the following items :

	£
shop Carruthers, apostolical vicar in Edinburgh	2737
ishop Scott, apostolical vicar of the west district in Scotland	1587
ishop Kile, apostolical vicar of the north district in Scotland	992
ie apostolical vicariate of the western district in England	240
ie apostolical vicariate in London, for the Jersey mission	200
shop Brown, apostolical vicar in Wales ie mission of the "Mary wafers" in England	595
ie mission of the "Redemptionists" in Cornwall	714
ishop Hughes, apostolical vicar in Gibraltar	360
	476

£7901

sum raised in Great Britain and Ireland for objects of this society, during the past year, nted to 8,186*l.*; hence little short of it ap- to have been expended in Great Britain. ng the other payments we remark 592*l.* sent ie right rev. Dr. Hossun, Armenian-catholic bishop of Constantinople. H. S.

THE REFORMATION OF THE CHURCH OF ENGLAND COMPARED WITH THAT OF THE CHURCH OF JUDAH :

A Sermon,

BY THE RIGHT REV. CHARLES PERRY, D.D.*,

Lord Bishop of Melbourne, Australia.

2 KINGS xxlii. 1-6.

"And the king sent; and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of his covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people."

THE history of the kingdom of Israel and Judah presents a melancholy picture of the tendency of man's fallen nature to abuse and corrupt the best gifts of God, and of the insufficiency of the most plain and positive declarations of the divine will, enforced by the most solemn sanctions, to preserve a people in the permanent observance of a pure religious worship.

When God had established the kingdom in the hand of Solomon, the son of his servant David, and had given unto Israel peace from all their enemies; when Solomon had built the magnificent temple at Jerusalem, had solemnly dedicated it to the Lord, and had brought all the nation into the presence, as it were, of God, to renew their covenant with him; and when the Lord had so gra-

* This eminent prelate kindly placed in our hands the sermon we here print just before his departure from England. Our readers will be glad to follow him with their prayers that his labours may be abundantly blessed in his distant diocese.—ED.

ciously heard him, and assured him that he had hallowed the house which he had built; and put his name there for ever, we might have thought that the undefiled religion of Jehovah would have been established in the land for all generations; we might have thought that then at last this, the chosen people of the Lord, would have forsaken all their lying vanities, and have continued faithful to their covenant God.

But, alas! how is our expectation deceived! What a different result does the bible record! Solomon himself, he who had built and dedicated the temple, and who had been so greatly distinguished by the divine favour; he unto whom God had given wisdom and understanding exceeding much, so that "his wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, for he was wiser than all men," even he in his old age turned away from the Lord, and "went after other gods, after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and he built an high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon."

The apostacy of Solomon was the beginning of the corruption of the national religion. After his death, ten of the twelve tribes, as you will remember, revolted from his son Rehoboam, and became a separate kingdom under the government of Jeroboam. Jeroboam, with the object of securing his throne, made two calves of gold, and, having set up one at Bethel, and the other at Dan, persuaded the people to renounce the service of Jehovah for the worship of these idols, saying unto them: "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." And thus, within thirty years after the dedication of the temple, the ten tribes, forming the kingdom of Israel, openly forsook the Lord, and fell into an apostacy, from which they were never afterwards recovered.

The two tribes of Judah and Benjamin, which remained faithful to the family of David, continued to profess obedience to the ordinances of the Mosaic law; but the seeds of corruption were sown among them; and, although they were favoured with several pious kings, by whom a partial reformation was from time to time effected, yet there were continually growing up and spreading among them many deadly superstitions. Generation after generation appear to have corrupted themselves more than their fathers, mixing up their own inventions with the ap-

pointed services of the law; performing their religious rites at places, and in a manner expressly forbidden in their sacred scriptures; and uniting the worship of idols, the work of men's hands, with the service of the one living and true God, degrading the supreme Jehovah to the level of the false gods of the nations round about them.

Thus did they provoke the Lord to anger by their abominations, despising alike his threatened judgments and his gracious offers of mercy, until they became ripe for vengeance.

Yet, before the Lord would execute upon them the fierceness of his great wrath, he afforded them another instance of his long-suffering and compassion. He raised up a reforming king. He again proclaimed the law in its simple majesty, and restored the pure ordinances of the temple service. It was after a period of the most gross darkness, when the whole nation was abandoned to idolatry, that Josiah began to reign, of whom we are told that "he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left" (2 Kings xxii. 2).

The chapter from which my text is taken gives an account of the reformation of religion which he effected in his kingdom. The circumstances which induced him to undertake that reformation are recorded in the previous chapter. He had given directions for repairing the breaches in the house of the Lord; and, while the work was in progress, Hilkiah the chief priest found in some of the chambers of the house a copy of the book of the law.

We should not have supposed this to be a matter of particular importance. We know that, when Moses wrote the law, he "delivered it unto the priests, the sons of Levi, who bare the ark of the covenant of the Lord, and to all the elders of Israel," and commanded them that they should every seven years read it before all the people in their hearing. We know also that it was expressly enjoined that the king, "when he sitteth upon the throne of his kingdom, shall write him a copy of this law in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them" (Deut. xvii. 18, 19). It ought, therefore, to have been no strange occurrence to find a copy of the book of the law in the house of the Lord.

But, when the priests began to corrupt

the law, and to encourage the people in the observance of superstitious customs, instead of adhering to the written word of God, they would naturally put the book of the law out of the way. They could no longer read it publicly to the people lest it should convict them of their many manifest perversions and transgressions of its precepts. The wicked kings, too, such as Manasseh before his repentance, and his son Amon, would hate that which so plainly condemned their evil practices, and denounced such terrible punishment upon their iniquity.

Hence the volume of the holy scriptures was cast aside, and forgotten; nor, as it would seem, at the time when Hilkiah the high priest found it in the house of the Lord, was there a single copy known to be in existence. What wonder that darkness covered the land, and gross darkness the people? What wonder that the Lord should complain, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hos. iv. 6)?

Josiah himself, pious as he was, and desirous to do all that was right in the sight of the Lord, possessed a very imperfect knowledge of the divine will, because he had not the opportunity of consulting the holy scriptures. Hence, when the volume was brought to him by Shaphan the scribe, and read before him, he was so distressed and alarmed that he rent his clothes, and commanded the high priests and others of his principal officers to go, and inquire of the Lord concerning the words of the book, which had been found (2 Kings xxii. 13).

The answer of the Lord, while it assured him of the divine favour towards himself, afforded him no encouragement to hope for mercy towards his people. Nevertheless he would not despair. Although his efforts might not avail to save the nation, yet he would make the attempt. If he could not save all, he might at least save some. If he could not wholly avert the judgments of God, he might perhaps delay their execution. Such were probably the sentiments with which the good Josiah set himself to effect the reformation of the national religion.

To the particulars of that remarkable reformation let me now, my brethren, invite your attention. We may, I trust, under the divine blessing, derive some profitable instruction from the consideration of it, and especially from comparing it with that other even more remarkable reformation which was, under the good providence of God, and

by the power of his Holy Spirit, effected three hundred years ago in our own national church.

May the Lord enable us so to receive and apply the lessons taught us by the history of his ancient church, that we may never be perverted from the simplicity of the gospel, but always hold fast the form of sound words, and contend earnestly for the faith which was once committed to the saints!

The account which my text contains, of the reformation of the Jewish religion, suggests three particulars for our consideration:

I. The object of that reformation;

II. The agents, by whom it was undertaken; and,

III. The means by which it was effected.

I. The object of that reformation was to restore the pure religion, which God had originally instituted. It was to put away the superstitious customs and idolatrous rites which had been superadded to the ordinances of the law of Moses, or substituted in their place. It was to bring back the people to the written testimony, from which they had departed; and to re-establish the authority of the scriptures as the only rule of their faith and practice.

It was not to invent a new religion, not to devise new customs, not to introduce anything contrary to the doctrines and manners of their early forefathers. So far from this, it was to restore the old religion, the old customs, the original forms of divine worship instituted by Moses, and recorded by him expressly for the direction of the rulers and the people in future ages. The covenant, which the king made before the Lord on behalf of himself and the people, was "to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of his covenant that were written in this book."

None could charge the Jewish reformers with presumptuous innovation. None could say that they changed the established religion of the land. The revival of pure religion might seem an innovation to a corrupt and idolatrous people; but their corruptions and idolatries were the real innovations whereby they had smothered, and almost destroyed, the old religion of their fathers. If those corruptions and idolatries were ever established by the authority of wicked kings and an apostate priesthood, they did but for a time usurp the place of that pure religion which God had established, and which alone possessed a lawful claim upon the respect and obedience of the people. The religion of the scriptures, of the book of the law, which

Hilkiah had found, was the only established religion—established by God himself; and this religion it was the object of Josiah's reformation to restore.

II. As to the agents by whom this restoration was undertaken.

The principal agent was the king himself, and, under him, the high priest, and the priests of the second order, together with the officers of the court, and the elders of the people. The reformation was effected in a quiet, orderly manner by lawful authority. And observe particularly that the high priest, and the other priests, acted under the directions of the king. It was Josiah the king who sent and gathered together the elders and all the people of Judah and of Jerusalem. It was Josiah who caused all the words of the book to be read in their ears, and who stood by a pillar, and made a covenant before the Lord on behalf of himself and them. It was Josiah who commanded Hilkiah, and the priests of the second order, and the keepers of the door, to bring forth out of the temple all the idolatrous vessels, and to burn them. It was he who put down the idolatrous priests, and who brought out the grove from the house of the Lord, and burned it, and destroyed it.

Hilkiah acted under the king; and this is in agreement with the whole tenor of the Old Testament history. The king was the head of the church, as he was the head of the state; not that it was lawful for him to interfere in the services of the temple, or to encroach in any degree upon the office of the priesthood; but it belonged to him to take care that the priests duly performed their duties, and that they did not neglect or corrupt the ordinances of the law. It belonged to him to control and punish them, if they in any way transgressed either the divine or civil law, and, in extreme cases, even to depose and put them out of their holy office; as Solomon deposed Abiathar.

The zeal of king Josiah was therefore a holy zeal, becoming his high and responsible dignity; and the authority which he exercised in effecting the reformation of religion in his kingdom was an authority given him by God for this very purpose. By thus devoting himself as king to the service of the Lord, and employing all his power and influence both over the priests and over the people, for the restoration of a pure religion in accordance with the written law of God, he obtained the testimony of the sacred historian, that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of

Moses; neither after him arose there any like him" (v. 25).

III. Observe the means by which Josiah's reformation was effected. These were twofold:

1. The instruction of the people in the written word of God; and,
2. The destruction of all the memorials and institutions of idolatry.

1. The first means which Josiah employed to effect his desired object was the instruction of the people in the written word of God. By hearing the book of the law, he had himself been convinced of the exceeding great wickedness of the nation in departing from the living God, and transgressing his ordinances. By reading the same book to the people, he hoped to convince them also of their guilt and danger, and to persuade them to repent and return unto the Lord, if it might be, that he would have mercy upon them, and avert from them his threatened judgments.

The book of the law, although known only by tradition, was confessed by all to be the word of God. It appeared, therefore, to the pious king to be only necessary that the people should hear the statutes and ordinances contained in that sacred volume, together with the awful threatenings and gracious promises by which they were enforced, in order that they might thereby perceive how far they had turned aside from the divine commandments, and how grievously they had provoked the wrath of the Lord God of their fathers. Their superstitious customs and idol worship could not co-exist with the knowledge of the divine law. The light of the written word, wheresoever it shone, must disperse the darkness of their heathen ignorance. Therefore we read: "The king sent; and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." Observe, my brethren, Josiah did not fear to read the whole book to "all the people, both small and great." He was not afraid lest it should be misunderstood or perverted. He would have the whole nation to hear it, and every individual to meditate upon it, and lay it up in his heart; for he knew that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Ps. xix. 7); and again, in the language of

David in another psalm, "The entrance of thy words giveth light: it giveth understanding unto the simple" (Ps. cxix. 130). The success of this measure was apparently complete. For, when the king, standing, as was customary, by a pillar, had made "a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of his covenant that were written in this book," then we are told, "all the people stood to the covenant;" i. e., they all engaged to observe it; they were willing to abide by its terms, and to fulfil its obligations.

Such was the result which the reading the book of the law, and the influence of the royal authority and example, produced. The nation at once publicly renounced idolatry, and re-avowed their covenant with the Lord. It is true, that the greater number did not turn unto him with their hearts, but feignedly, influenced perhaps by a transitory conviction, or by fear of the king's displeasure, and a regard to their worldly interests. Nevertheless, a great good was accomplished. The Lord was acknowledged nationally as their covenant God. His faithful people were encouraged, and all his enemies were put to silence.

2. An important beginning was thus made; but Josiah did not stop here. Idolatry had taken deep root in the land. Many heathen usages had been introduced into the temple service; and altars to false gods had been built in various parts of Jerusalem, and even in the temple itself. Therefore, as the second means of carrying out his projected reformation, he proceeded to destroy all the memorials and institutions of idolatry throughout the land: "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the

powder thereof upon the graves of the children of the people."

He would put away every vestige of idolatry, agreeably to the injunctions of the Mosaic law. Every vessel, which had been made for idolatrous purposes, he utterly destroyed. Every high place, where religious rites had been performed, contrary to the commandments of the law, he pulled down. Every altar and every image he broke in pieces. The groves consecrated to false gods he cut down; their sacred places he defiled; their priests he put away and silenced. Thus did Josiah take care that the name of the Lord should be no more profaned among his chosen people, and that they should be no more tempted to return to the idolatries which they had renounced.

And now, my brethren, let us turn from the reformation of religion effected by Josiah among God's ancient people Israel, to that which, by the good providence of God, was accomplished three hundred years ago in England. The resemblance between them, in all the particulars which I have noticed, is so remarkable that no person, who is conversant with the history of our own country, can fail to observe it; and the comparison appears to me at this time very seasonable for impressing our minds with a due sense of the evils from which we have been delivered, and of the exceedingly gracious manner in which that deliverance was wrought out for us.

There is a close analogy between the corruptions of the Jewish and those of the Christian church. At an early age, within a few years after the gospel began to be preached in the world, even in the lifetime of the apostles themselves, men arose, speaking perverse things, to draw away disciples after them. The pure doctrines of our holy religion became corrupted; and human inventions usurped the place of revealed truths. The times, of which the Spirit spake expressly, as St. Paul tells us (1 Tim. iv.) arrived; wherein some departed "from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats." Superstitious and idolatrous practices crept in, and gradually spread among the nations professing Christianity, until at length almost the whole visible church of Christ became like that of Israel in the reign of Jeroboam, and that of Judah in the reign of Manasseh—altogether apostate. The profession of Christianity was indeed retained; but the pure faith and service of the gospel were corrupted, and a religion of man's devising substituted for the religion of Christ and his apostles. Kings and bishops,

with the whole clergy and people, had departed from the living God, and, as in the parallel instance of the Jews, the written word was neglected and forgotten. The bible was an unknown book: a few copies only existed in the learned languages, which scarcely any even of the clergy could understand, if they could obtain possession of them. The people were utterly ignorant of the inspired volume.

Such was the darkness which prevailed throughout the whole of Christendom, and which now, alas! very generally prevails in those countries where the church of Rome retains dominion. Out of this darkness God, in his mercy, delivered our nation by the reformation of the church.

The object of this reformation was like that effected by Josiah—not the introduction of a new, but the restoration of the old religion. It was not the establishment of another, but the purification of the existing church. It was the removal of the corruptions and abuses which had gradually crept in; the bringing back the people to the doctrines and practices of primitive Christianity; the holding forth to light the written word of God, and making it the rule both of faith and conduct.

The object of the English reformation was to free the church from the tyranny of a corrupt priesthood, and the usurped authority of a foreign despot, and to give to all its members the full light, and privileges, and liberty, which rightfully belonged to them.

Again, the agents, in the providence of God, for accomplishing the English reformation, were kings and prelates. The Lord was pleased to open the way by the instrumentality of an ambitious and selfish sovereign, king Henry VIII. After him, his son, Edward VI., a prince of the same pious spirit as Josiah, was raised up to carry on the work. And, lastly, after Mary had been permitted for a short time to re-establish popery, Elizabeth was appointed by God to resume and complete the undertaking, and to settle the reformed church upon that basis, on which, by the goodness of God, it has stood firmly ever since.

Under our sovereigns the chief prelates, archbishops Cranmer and Parker, together with bishops Ridley, Latimer, Jewel, and others, like Hilkiah the high priest, and the priests of the second order, were the zealous and able instruments of restoring the church to its ancient purity and freedom.

And herein, my brethren, we recognize the great goodness of God towards us. The fact, which is sometimes alleged against us as a reproach, that our religion is a state religion,

we account to be a ground of peculiar thankfulness. We acknowledge ourselves to be most grateful that God was pleased to employ our rulers to accomplish his purposes of mercy towards our country, and that our archbishops and bishops were willing to act therein under their directions. Hence the reformation of the church of England, like that of the church of Judah, was completed without any violation of order, and without any resistance to established authority; and hence, in returning to apostolical doctrines, we have not, blessed be God! lost the apostolical constitution of the church.

Lastly, the means of accomplishing the reformation of our church were the same as those employed by the good king Josiah.

1. Care was taken that all the people should be instructed in the written word of God. God had been graciously pleased to bring the bible to light. Holy men translated it into the English language. The art of printing, which had been recently invented, afforded a facility for multiplying copies never before enjoyed. The precious volume was ordered to be placed in all the churches, and to be read to the people every Lord's day.

Our reformers, like Josiah, were assured that no means could so effectually convince the people of the delusions, by which they had been deceived, as an acquaintance with the bible, which all acknowledged to be the very word of God. They knew that all the vain inventions of men, and all the superstitious practices which then prevailed, must surely be rejected and abandoned, when once the people were persuaded to take the scriptures for their rule of faith and conduct.

Trusting in the power of the truth, their first endeavour was, by making known the inspired writings of the evangelists and apostles, to enable each person to judge for himself concerning such doctrines and practices as the worship of the virgin Mary as the mother of God and queen of heaven; the seeking of the mediation of angels and deceased saints; the paying of "due honour and veneration" (as the creed of pope Pius IV. enjoins) to images of Christ, the mother of God, and other saints; the doctrine of purgatory; the offering by the priest to God, in the mass, of a true, proper, and propitiatory sacrifice for the living and the dead; the actual change, in the sacrament of the Lord's supper, of the whole substance of the bread into the body, and of the whole substance of the wine into the blood of the Lord Jesus; the denying of the cup to the people; the forbidding of the clergy to marry; the acknowledging of the Roman church for the mother and mistress of all churches, and rendering due obedience

to the bishop of Rome, as successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. Our reformers would have all the people search the sacred scriptures for themselves, that they might perceive how contrary these things were to the written word of God, and how they must therefore be renounced and abhorred by all faithful Christians.

Thus the communication of scriptural truth was, as among the Jews, so likewise among ourselves, the first and principal means of accomplishing the reformation of the church from the errors, both of doctrine and practice, by which it had been so long and so grievously corrupted.

2. The other means, adopted by our reformers, were the abolition of all superstitious usages, and the destruction of those things which had been the objects of an idolatrous or unscriptural veneration. They removed all images and altars out of the churches. They destroyed all relics. They restored the simplicity of the ancient services. Herein, like king Josiah, they acted most wisely, removing, as far as possible, every stumbling-block and occasion of sin out of the way of the people, and using every precaution to preserve them from relapsing into their former evil customs.

Through the mercy of God their measures were eminently successful; and this nation has enjoyed, during a period of more than three centuries, all those precious privileges which they then so earnestly laboured to secure for it. Let us therefore, my brethren, duly value those privileges; and let us ever remember with devout thankfulness the manner in which they were acquired, or, I should rather say, recovered to us.

I have been led to institute this comparison between the reformations of the churches of Judah and of England, by the efforts which the bishop of Rome and his adherents are now making in every part of our land to allure again the ignorant and unwary into their unscriptural and most dangerous errors. On this account it behoves us all carefully to consider the ground whereon we stand, and to be able to give an answer to every one who asks of us a reason of the hope that is in us.

We need especially at this present time to call to mind the great mercies of God towards our church, to observe his particular providential dealings with it, to acknowledge with gratitude his past favours, and to pray for the continuance of his gracious protection. I do not fear on behalf of those who read their bibles, and pray for the teaching of the Holy Spirit. I do not fear for those

who honestly endeavour, both in their belief and in their conduct, to keep close to the written word; but I do fear much for the great multitude of persons who are either ignorant of the scriptures, or do not sufficiently regard them as the great treasury of divine truth, the rule of faith, and the rule of life; I fear much for those who depend upon the teaching of men more than upon the teaching of the Spirit of God. Such are always liable to be carried about by every wind of doctrine, and to be attracted by specious novelties; because they judge according to their own vain notions, not according to the infallible testimony of God himself.

Let us then, my brethren, endeavour to become ourselves established, and by all the means in our power to establish others in the sound principles of our reformed and apostolical church; holding fast the form of sound words delivered to us therein, and praying that our gracious God may mercifully preserve her, and extend her influence; that he may enlarge her borders, and render her yet more abundantly a blessing to our country and to the world.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephes. iii. 20, 21).

Poetry.

TRUST IN TROUBLE.

(For the Church of England Magazine).

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee."—Ps. ix. 9, 10.

BLESS God, my soul, for ever bless his name,
Who is to-day as yesterday the same*:
Unchangeable his kindness is to thee,
And still unchanged thy thankfulness should be.

Tho' for one moment he may yield thee smart,
Or seem to view unmoved thy aching heart,
'Tis for thy good he suffers thee to feel,
And, tho' unseen, his hand is stretched to heal.

Its evil is apportioned to each day†,
By him who holds the Saviour's mighty sway;
And, tho' thou art both pained and anxious now,
His mercy soon will soothe thy feverish brow.

Then let not this hour's trial ought avail
To cloud thy prospect with distrust's dark veil:
To-morrow's sun, which now thou can'st not see,
May shine upon thy path resplendently.

* "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8).

† "Though for a small moment I hid as it were my face from thee, yet with sure mercies will I gather thee" (Isa. liv. 7).

‡ "Sufficient unto the day is the evil thereof" (Matt. vi. 34).

Then trust in him whose lasting "name" is "Love,"
Who beams salvation from his throne above;
Who, when his children, trustingly, bear pain,
Quickly restores* to health and peace again.

Bless God, my soul, for ever bless his name,
Who is to-day as yesterday the same:
Unchangeable his goodness is toward thee—
Unchangeable thy gratitude should be.

T. CRUSE.

THE PARTING SPIRIT.

BY ANNA SAVAGE.

(For the Church of England Magazine.)

HAST thou no word of love to yon fair sphere?
Speak! ere the bright sun sinketh in the west:
My spirit, weary of its struggles here,
Far o'er the wild wave pines to be at rest.

What should I tell the lost ones there, sweet friend,
If it were given to the tongue that strove
To do thy bidding? or some token lend
That might interpret there a mother's love.

What shall I tell them? "Of this flowery spot,
Fair and familiar, where they once have trod."
Ah, no! earth's beauty hath been long forgot
In the bright presence of th' eternal God.

What shall I tell them? "Of the ceaseless woe,
That bows the heart where still each image
reigns."

What! of earth's sorrows shall I tell them? No:
Theirs is a clime no tear of anguish stains.

Earth hath no language for that far-off land,
To reach the hearts once blended with our own;
Or sweet would echo from that spirit band,
"Seek ye the home where partings are unknown."

LAYS OF A PILGRIM.

No. XXVIII.

(For the Church of England Magazine.)

BY MRS. H. W. RICHTER.

"The grass; withereth, and the flower fadeth; but the word
of our God abideth for ever."—ISA. xl. 8.

How bright and lovely are the hues
Of earth in June's bespangled morn,
When heaven's rich dower that time endues
With every charm by summer worn!
Alas, how soon on hill and glade
The leaf will wither, and the flower will fade!

I saw the family of flowers
In a fair garden clustering shine,
And through the noontide's fervid hours
In all their glowing hues combine.
Methought a very paradise was made;
And yet, the grass will wither, and the flower will
fade.

* "He restoreth my soul" (Ps. cxlii. 8).

The seasons, in their varying gleams,
In transient beauty ever shine;
And, summer day, thy glorious beams
In the pale shades of eve decline,
While night resumes her ebon shade;
For all things bright wax dim, and flowers will fade.

And fleeting time the rose supplies
To deck life's garden bright and fair;
And hope and joy, in rainbow dyes,
Their wreaths for trusting hearts prepare:
But years come gliding by, and low are laid
Who dreamed not of decay, for all must fade.

One stay alone, desponding hearts to cheer,
Like the firm rock, will ever sure remain:
Though billows rage, let not thy spirit fear,
For God's own promise bids thee hope again;
And truth divine a covenant has made,
Unchanged, where flowers will bloom that never fade.

Miscellaneous.

THE NILE.—With respect to the causes of the inundation of this river, which scatters so many blessings along its track, it may be proper to mention that different opinions have been entertained: one is, that it may arise from the high wind, which stops the current, and forces the water above its banks; and another, that there is a subterraneous passage between the ocean and the river, and that the sea, when violently agitated, swells it. I apprehend, however, the true cause has been concealed from the human understanding; for, in the language of inspiration, "Such knowledge is too wonderful for us: it is high, we cannot attain it." Like the hand-writing on the wall, it can only be known to that Almighty Being, excellent in power, who created this world, hath done whatsoever he pleased in infinite wisdom, and to whom all secret and "great" things respecting it exclusively belong, "which we cannot comprehend." Perhaps God never conferred, in his infinite wisdom, a greater act of his bounty than causing such an overflow of this river, which winds through a range of two thousand miles, and continues two months without increasing or subsiding. In the early ages its fertility was celebrated; and, during one of those periods of famine which occasionally occurred, we find that Abraham retired here, and, at a subsequent period, the children of Jacob purchased corn for their families. As a contrast to watering the land of Egypt by artificial streams, that of Canaan was described to the children of Israel in terms the most glowing (Exod. xxvi. 1, xxxvi. 8; Ezek. xxvii. 7).—*Dr. R. Wilson on Egypt.*

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 673.—NOVEMBER 13, 1847.



(The Zebra.)

SKETCHES FROM NATURAL HISTORY.

No. LXVIII.

THE ZEBRA.

THE zebra is smaller in size than the horse, and larger than the ass. The head and ears are well shaped. The ground of its coat is either a pure white or a cream colour, with sometimes a shade of buff, intersected with stripes of a black or blackish brown, so regularly disposed as to give the animal the appearance of being decorated with dark ribbons: on the body and limbs these stripes run transversely, and longitudinally down the face. The tail, which is somewhat slender, is marked also with blackish bars, and terminated by a thick black or brown tuft.

The zebra is found in the southern parts of the
VOL. XXIII.

continent of Africa. There are said to be two species, one more generally keeping among the mountains, while the other frequents the plains. This last is considered the most beautifully coloured, but it has not any black bands upon its legs. "Their clean sleek limbs," says Mr. Burchell, describing the zebras of the plains, "glittered in the sun; and the brightness and regularity of their striped coats presented a picture of extraordinary beauty, in which probably they are not surpassed by any animal that we are acquainted with. It is indeed equalled in this particular by the dauw (the Hottentot name for the mountain zebra), whose stripes are more regular and better defined, but do not offer to the eye so lively a colouring."

Zebras feed in herds, and are not unfrequently seen in company with ostriches. It is difficult to

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take them, on account of their vigilance and extraordinary swiftness; and, when taken, it is hardly possible to tame them: one, indeed, formerly belonging to the menagerie at Exeter Change, was very tractable, and allowed a child of six years of age to sit upon his back; but this is almost the only example of such success.

By some the wild ass, mentioned in Job xxxix., has been supposed to be the zebra; but this is, no doubt, an error (see the note on the passage in the "Pictorial Bible," to which we gladly take the opportunity of again drawing attention).

POPE JOHN, AND THE REFORMER OF BOHEMIA*.

PRECEDING pages of this volume have been devoted to trace out the history of eminent and noble men, and the records of less noted, but yet, not unfrequently, fully as efficacious labourers in the great cause of truth. The characters, whom we have selected as a noble band of pioneers in the work of reformation, are those whose names and whose deeds have been almost lost sight of in the noise and storm of the battle, and the more popular fame of the great leaders at the hour of victory. Yet their toils and perils were no less severe, and their victories often no less efficacious in leading to the final result. "I love," says a recent continental writer, "the men who dispute with time the memory of those whom they revere, like that puritan of the olden day, whose indefatigable hand restored on the monumental stone the half-detached inscriptions of his people. That truly was a Christian work performed by the venerated John Fox, who wore out his existence in collecting the acts of the martyrs that perished in the primitive church, and in the early days of protestantism; and not without merit may be considered the conduct of the famous Bollandists†, when they consecrated their lives to the task of seeking out the marvellous deeds of the saints in the catholic church. The object of these pious labourers was to arouse the faith, to stimulate men's minds by great examples, and to show, in the midst of the struggles carried on against human authority, the irresistible power of divine grace operating in the heart of the Christian." It is with this object in view that we have sought again to present in a fair and full light some of the earlier reformers whose deeds and sufferings for conscience' sake have been permitted to fall into the shade, while the world dwells on the names of other men who entered into their labours.

There is one, however, whose name can never be forgot in Europe, whom yet we select as the fittest with which to close this series of reformers who preceded the Reformation. That man is John Huss. He is one of no sect or party; for he perished in the midst of the storm, when narrow differences are all forgotten. He was the advocate for truth against error, for liberty of conscience against spiritual despotism; and the gratitude of every Christian is due to him who

first tore aside the thick curtains that darkened the prison-house, and let in the breaking rays of promised dawn.

In striking contrast to Huss stands his great opponent, pope John the Twenty-third, a reformer too, though in a far different sense, one who made his elevation to the supreme pontiff's throne the instrument for his own lawless vices and crimes, until even degraded and superstitious ignorance challenged the truth of a system owning such a head.

The year 1377 is memorable in ecclesiastical history for the return of pope Gregory the Eleventh from Avignon to the ancient capital of the world, where he died shortly after, oppressed with painful forebodings of the dangers that awaited his successors. "What he had predicted soon took place. Out of sixteen cardinals who were at Rome with Gregory, only four were Italians: amongst the rest were eleven Frenchmen and one Spaniard. Had the choice of the cardinals been free, they would in all probability have elected a French pope; but the people of Rome were determined to have an Italian. A furious crowd besieged the entrance to the conclave, and uttered menaces of death, crying out, 'Reflect, be wise, lord cardinals; and hand us out a Roman pope, that will remain amongst us: if you do not comply, we will make your skulls redder than your hats.' An Italian was elected; the suffrages having unanimously fallen on the archbishop of Bari, who assumed the name of Urban the Sixth.

"This prelate," says Thierry de Niem, who was his secretary, 'before his elevation to the pontifical throne, was a pious, humble, and disinterested man, vigilant and laborious, the enemy of simony and its abettors, fond of the society of learned and upright men, regular in his life, austere in morals, and exceedingly zealous for the proper exercise of justice. But he exhibited to the world a striking and melancholy example of the change which high advancement often produces in the best dispositions. Raised to the highest pinnacle of human greatness, his brain grew dizzy, his heart swelled with pride; and the modest and humble priest became an intractable and ferocious despot.'

"He had preserved a praiseworthy zeal for the reformation of the morals of the clergy; but he evinced so rash an eagerness in his attempts to carry out his views, that, in three months after his elevation to the popedom, the very persons that had chosen him protested against his election. The eleven French cardinals and the Spanish one first left Rome, and repairing, under different pretexts, to Agnani, and from thence to Fondi, addressed to all the powers and universities of Europe the following letter:—

"We have apprised you of the horrible fury, cruel tyranny, and audacious and sacrilegious proceedings of the people of Rome and their governors, against our personal safety and property, when we were engaged in the election of a pope, with a view to force us to choose one according to their fantasy. It is owing to this unbridled wickedness that the see of St. Peter is now occupied by an apostate, who propagates erroneous dogmas, and tramples under foot all truth. He is not our pope by canonical election; for neither was he impelled by the Holy Ghost to present himself, nor was he fixed on the ponti-

* From "Memorials of the Dawn of the Reformation in Europe." London: Nelson, 1847. We have pleasure in recommending this book to our readers. It is well adapted for young persons.—Ed.

† We really cannot allow any praise to the marvellous collection of nonsense and superstition which has been collected by the Bollandists.—Ed.

fical throne by unanimous consent: he was placed there by the most barbarous fury on the one hand, and by mortal terror on the other. Wherefore we are obliged to make a public protest against this intruder (whom ambition has delivered up to the guidance of his evil imagination), as we greatly fear that believers may be seduced by his artifices."

"The warning thus given by the cardinals, in order to be useful and meritorious, ought to have been less tardy. The date of their letter, and the violence of the style, rendered the purity of the motives by which it was dictated doubly suspicious."

"The three Italian cardinals had remained with Urban; but their French colleagues planned an unworthy artifice to gain them over. They wrote to each separately, and, under the seal of profound secrecy, promised him the sovereign pontificate. The temptation was too powerful: the Italians hurried to Fondi, and, with the others, proceeded to a new election. But their expectations were disappointed; for a Frenchman, the cardinal of Geneva, was elected pope; and, under the name of Clement the Seventh, he took up his residence at Naples."

Such was the commencement of the frightful struggle which shook the kingdoms of Europe, and made the long quiescent and hoary superstitions of the erring church tremble in anticipation of their fall. It was indeed the hand of Providence working the overthrow of the vastest work that the human mind had ever reared in defiance of the divine law. Now were seen the kingdoms of Europe marshalling opposing banners to support the rival pretenders to infallibility; England, Germany, Bohemia, on one side; Scotland, France, and Spain, on the other; every sovereign weighing his own interests against the claims of the one elect pontiff or the other; and the people, meanwhile, forced for once to decide for themselves the question as to whom they were to look for spiritual guidance, becoming prepared to detect the monstrous cheat by which they had been so long deluded.

In the midst of the great contest that followed, first Wycliffe and then Huss appeared, to direct aright the wavering faith. Wycliffe arose in England in the early part of the fourteenth century, and boldly appealed from the pope to the word of God. The English reformer was as the morning star of the Reformation: the year 1360, when he arose, was as the bright daybreak. It was not till 1373 that Huss was born, the teacher of Bohemia and the example of Europe, whose appearance was as the bright and joyous dawn, the sure harbinger of glorious day.

It is only when we have faithfully and deeply studied the history of Europe prior to that period, and learned to know the profound ignorance into which it had sunk, that we become able to appreciate the astonishing clearness and boldness with which the Bohemian reformer deduced and maintained the great truths of the gospel. "John Huss," says the historian of the later Reformation, "preached in Bohemia a century before Luther preached in Saxony. He seems to have penetrated deeper than his predecessors into the essence of Christian truth. He prayed to Christ for grace to glory only in his cross, and in the inestimable humiliation of his sufferings. But his attacks

were directed less against the errors of the Romish church than the scandalous lives of the clergy. Yet he was, if we may be allowed the expression, the John Baptist of the Reformation. The flames of his pile kindled a fire in the church that cast a brilliant light into the surrounding darkness, and whose glimmerings were not to be so readily extinguished."

"John Huss did more: prophetic words issued from the depths of his dungeon. He foresaw that a real reformation of the church was at hand. When, driven out of Prague, and compelled to wander through the fields of Bohemia, where an immense crowd followed his steps and hung upon his words, he had cried out: 'The wicked have begun by preparing a treacherous snare for the goose. But, if even the goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other birds, soaring more boldly towards the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures.' This prediction was fulfilled by the reformers."

"When the venerable priest had been summoned by Sigismund's order before the council of Constance, and had been thrown into prison, the chapel of Bethlehem, in which he had proclaimed the gospel and the future triumphs of Christ, occupied his mind much more than his own defence. One night the holy martyr saw in imagination, from the depths of his dungeon, the pictures of Christ, that he had had painted on the walls of his oratory, effaced by the pope and his bishops. This vision distressed him; but on the next day he saw many painters occupied in restoring these figures in greater numbers and in brighter colours. As soon as their task was ended, the painters, who were surrounded by an immense crowd, exclaimed: 'Now let the popes and bishops come: they shall never efface them more!' 'And many people rejoiced in Bethlehem, and I with them,' adds John Huss. 'Busy yourself with your defence rather than with your dreams,' said his faithful friend, the knight of Chlum, to whom he had communicated this vision. 'I am no dreamer,' replied Huss; 'but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from among the dead, and rising, so to speak, from my grave, shall leap with great joy.'"

It is not necessary that we should enter into a minute and circumstantial narrative of the summons of Huss to Rome by the pontiff, who is described by his own secretary as a monster of avarice, ambition, lewdness, and cruelty; nor of the council of Constance, the perfidy of Sigismund, and the strange measure of justice that committed the courageous and meek servant of God to the flames, and remanded the degraded voluptuary to the enjoyment of all but the highest honours and powers of the church, which he had forfeited by crimes so horrible that they cannot be named. We have minutely detailed the glowing narrative that records the names of less noted labourers in the same cause, for the very reason that their

worth has remained untold because of the pre-eminent services of those of greater note. But they who have been champions of the truth—who, fighting in the van, have led on the armies of the living God to victory—the Wycliffe, the Huss, the Luther, the Knox, and the Cranmer—these are names displayed as beacons and banners to be seen from afar, as standards round which the soldiers of Christ have long rallied when contending in the same noble and glorious cause.

The worth and power of the reformer was appreciated by his enemies almost before it was known to his friends. When the emperor Sigismund wavered, Michael Causis, his implacable enemy, exclaimed: "If John Huss were to escape safe from the council, he would do more injury to the church than any heretic from the time of Constantine." On June 7, 1415, a total eclipse of the sun darkened with its shadow the face of Europe, "with fear perplexing nations." It stayed for some hours the darker proceedings of the council, who were that morning to assemble for the trial of Huss. It was long after noon when they at length ventured forth with the return of sunshine; and the intrepid reformer, who had come to Constance relying on the safeguard pledged to him on the word of the emperor, was led before his judges assembled in the hall of the Franciscans. He entered the assembly loaded with chains, and boldly confronted the perjured Sigismund, who presided on the occasion, and quailed before the glance of the prisoner whose liberty he was sworn to maintain.

It is unnecessary to examine in detail the complicated charges of heresy which were brought against the reformer. Scarcely a show of justice was attempted. "Recantation, or death," was the alternative offered; and the voice of Huss was drowned in this reiterated cry. Yet among the milder of his judges there were not wanting those who united with the emperor in striving to procure such a form of abjuration as might prove acceptable to Huss, and rescue them from the alternative of sanctioning his condemnation; and perhaps the noble firmness of the martyr never shone more brightly than when he, who had stood unquailed before the threats of malignant judges, passed unmoved through the harder ordeal of the entreaties and tears of his friends. Sigismund awaited the result of their final effort with an anxiety that proves how keenly he suffered under the stings of conscience. "John Huss," says a recent German biographer, "by his firmness forced on the emperor the violation of his faith, and had a noble revenge, in taking from him the power to rescue him from the funeral pile." Sigismund was now taught by bitter experience that a sceptre which has been long swayed by the councils of the hierarchy is not only gradually wrested from the hands of the rightful owner, but is turned into the means of his own punishment. Importuned by priests of all orders, he at length exclaimed, in bitterness, "Let him die then!" and when still further pressed, he even fixed the day for Huss's execution.

While Huss was thus abandoned to the cruelty of his enemies, he still enjoyed the warm sympathy of numerous friends, whose active exertions on his behalf were carried on at the risk of danger and death to themselves. De Chlum and other

Bohemian nobles had hastened to the presence of the emperor, and besought him to regard his own honour, and preserve the intrepid reformer from the machinations of his enemies. The most they could obtain was liberty to visit him in his prison; but even there they were denied the freedom of private intercourse, which his position rendered so peculiarly necessary. He was found in so wretched and emaciated a state, from the rigour of his imprisonment, that the hardy Bohemian barons were melted to tears at the sight. Even his opponents were moved to admiration by his noble firmness. The cardinal bishop of Ostia, who had at first regarded him with horror as an obstinate heretic, visited him in prison, and besought him with tears to adopt such a form of recantation as might still enable his friends to secure his liberation. Huss was deeply moved at such unexpected kindness, and pressed his hand to his heart as he declared, "I cannot deny the truth." But still more generous and self-sacrificing was the friendship of Jerome of Prague, who, on learning of the sufferings of Huss, set out for Constance, regardless of the dangers he incurred. He was immediately arrested, and cast into a dark and loathsome dungeon, loaded with heavy irons, and subjected to such dreadful cruelties as brought him to the very point of death.

It was not, however, the policy of the persecutors who had assembled at Constance, as the fathers of the church, to allow death to snatch from them their destined victims. With what they considered even-handed justice, they adjudged these faithful confessors to endure the agonies of death by fire, while they remained in session until they had marshalled against the pontiff, John the Twenty-third, the catalogue of his enormous crimes, and compelled the abject and convicted priest to yield into their hands the sceptre of spiritual tyranny. The pope had been pre-eminent for his cruelty, pride, and intolerance. He was no less distinguished for cowardly and contemptible weakness, when he at length found he had to deal with a stronger power. In tears, and with abject prostrations, he humbled himself before his judges. It was indeed a strange and memorable scene which the world was to witness in his person. The sovereign pontiff was dethroned, his solemn deposition was pronounced, his seal broken, and his armorial bearings defaced. The infallibility of the pretended successors of St. Peter was at an end: it had been weighed and found wanting in the person of Pope John.

Huss, too, was degraded and condemned by the same tribunal. He was brought from prison loaded with fetters. Thirty-nine articles of accusation were produced against him, which he was denied even the liberty of protesting to be false. He could only kneel in that assembly of his enemies, and commend his cause to him to whom the secrets of all hearts are known. When he was at length allowed to address the assembly, he closed his speech with these words, which acquired a thrilling interest from the circumstances that accompanied them: "I determined of my own free will to appear before this council, under the public protection and faith of the emperor here present." The prisoner, as he pronounced these words, looked stedfastly at the emperor Sigismund; and a deep blush mounted to his brow. The remem-

brance of that look of shame still lives with the people of Germany ; and the courage of the dying Huss may be said to have saved his great follower, Luther, from a like fate. When the latter appeared at the diet of Worms, his enemies urged on the emperor, Charles the Fifth, to have him seized, in contempt of his safe-conduct. "No," exclaimed the emperor ; "I should not like to blush like Sigismund."

Huss was degraded with like significant forms as those that marked the fall of the sovereign pontiff. Clothed in his habits as a Romish priest, and with the sacred chalice in his hand, he was admonished to retract ; and, on his refusal, he was stripped of these insignia of sacerdotal power, and devoted by the anathemas of his judges to perdition. Here, however, all parallel between the licentious pontiff and the humble confessor fails. Huss was led forth immediately to the stake. He was delayed only to witness the burning of his books ; and then, being bound with cords, and the pile of faggots heaped around him, fire was set to the wood ; and the gathering smoke and flame stifled the song of praise with which he closed his earthly teaching to the world. His habits were burned with him, large bribes being paid to recover a portion of his dress, and commit it to the flames ; and then, in their vain malice, the persecutors gathered together his ashes, and cast them into the Rhine, a fit and noble sepulchre for the martyr of truth. Far different was the fate of the infamous criminal who had at length been baffled by his opponents.

The new pope, Martin the Fifth, again elevated his degraded predecessor to his former rank as one of the princes of the church. With the cardinalship he received patronage, wealth, and honours ; and thus the world, which had watched this assembly of the fathers of the church with such anxious expectation, was left to admire the justice and wisdom of the infallible tribunal that had convicted its victim—blameless in life, and eminent for learning and piety—of the daring presumption of studying the word of God, and seeking to make its precepts the rule of his life ; while the other, accused of deeds too horrible to name, and convicted even by his own confession of nearly every crime that can pollute the human soul, was remanded to the highest dignities of the church, and her most sacred and responsible offices, and anew armed for following out the course of lust and blood he had before pursued, by all the wealth and honours she could bestow.

It was, however, only the clouds that precede the dawn. Pope John by his vices eminently assisted in the overthrow of popery. The council of Constance even by its noble victims wrought out the purposes of Providence, and mightily aided in urging on the glorious Reformation, whose fruits it is now our inestimable privilege to enjoy.

THE ANCIENT CHURCH OF ST. PAUL*.

No. I.

THE earliest period up to which we can trace with any certainty the existence of a building devoted to Christian worship, on the site of our present me-

* We have heretofore given a description of St. Paul's cathedral, Nos. 386, 7. The present paper, from a valued correspondent, on its ancient history, will, we are sure, be read with interest.—Ed.

ropolitan cathedral, is that of the reign of Ethelbert, the first Saxon monarch converted to Christianity, or rather of his nephew Sebert, in whose kingdom London was situated. According to Camden and other antiquaries, indications have been met with, that it had been previously used as a heathen temple, dedicated to Diana. The supposition is by no means improbable, since it was the direction of Gregory, to the missionaries whom he sent here at that time, to destroy the idols, but to reserve the temples in which they were placed, for the worship of the true God. Unhappily, he added a piece of advice, too plainly indicating how far the "apostacy" had already "worked," and which was but too readily complied with, "that they should endeavour to accommodate the ceremonies of Christian worship as much as possible to those of the heathen, that the people might not be startled by the change." But sir Christopher Wren thought that he discovered, in a semicircular form, the remains of the foundation of a Christian church as old as the time of the Romans. However this be, there is no doubt that underneath the area, on which St. Paul's has stood for so many ages, was a vast receptacle, in which the mouldering ashes of many successive generations are awaiting "the resurrection of the just and of the unjust."

Preparatory to the erection of the present cathedral, deep excavations were made ; when, underneath the sepulchres of later ages, were found, first, Saxon graves, lined for the most part, as their custom was, with chalk stones, with some of the more eminent enclosed in separate stone coffins : underneath these were British graves, with innumerable pins of ivory and box, about six inches in length, with which apparently the grave clothes had been fastened : somewhat lower still there were intermixed with these many Roman vases ; and it seemed as if Romans and Britons had shared one common burial-place. Towards the north-east side were found a very considerable number of Roman urns, lamps, lachrymatories, and fragments of sacrificing vessels, generally well wrought, and embossed with various figures, devices, and inscriptions. Many Roman coins were also found, chiefly those of Constantine.

Towards the end of the reign of William the Conqueror, this first church of St. Paul—for it was called by the same name as at present—was destroyed by fire. And it was after this event that Maurice, then bishop of London, formed the idea of rebuilding it upon a scale of splendour and magnificence hitherto altogether unprecedented, insomuch that, according to ancient historians, it appeared to the men of that generation "so wonderful an undertaking that it would never be finished." After twenty years of labour without much progress, he left its completion to the munificence of his successor, Richard de Beaunois ; who, although he was "warmly affected" towards the building, and spent upon it for as long a period the whole revenues of his bishopric, "yet did it seem but little that he accomplished." From this time to that of Stephen, when it was partially consumed by fire, we hear but little of this celebrated edifice ; but it appears that, after sundry accidents, reparations, additions, and improvements, by the munificence of sovereigns, the self-denial of ecclesiastics, and last, though not least,

by a common expedient of the age; the sale of indulgences to the laity on a somewhat liberal scale, it was finally brought to what might be termed completion in the 24th year of Henry III. A.D. 1246, and constituted the ancient church of St. Paul, which survived four centuries, and was not finally destroyed till the calamitous fire of 1666. It was built in the form of a cross, the length about 700 feet, the breadth about 130. The height of the tower from the ground to the top of the battlements was 260 feet; and upon this was placed an elegant spire of timber covered with lead, of the height of 274 feet. The style was gothic. It was erected upon arches supported by massive clustered pillars, by which means was subsequently formed the subterranean parochial church of St. Faith.

Up to the period of the ever-memorable and blessed Reformation, the internal decorations of St. Paul's, as well as the round of ceremonies through which generation after generation toiled their weary way, were, of course, substantially the same as those of any Roman catholic cathedral from that time to the present. Towards the east end stood the high altar. In every part throughout its whole extent were altars without end; "as numerous," says Pennant, "as those of the Pantheon." All around were chapels, and oratories, and shrines, and images, and crosses, and relics, and all the paraphernalia with which the "mother of abominations" is accustomed to furnish out the temples in which she "sits as a queen." Nor did these seem to lack any adornments which either private wealth could furnish or the "merchandise of men's souls" be made to supply. Twenty-seven folio pages of the last edition of sir Wm. Dugdale's work on the "History and Antiquities of St. Paul's" are occupied in the bare enumeration of them. The high altar glittered with gems and gold: a beautiful tablet was fitted on it and ornamented with many precious stones, and enamelled work, and images of metal. Some of the shrines were also richly laden with gold and silver. The decorations in general are described as having been superb in the extreme, consisting of "a multitude of glorious jewels, massy plate, rich vestments, magnificent suits of hangings, and other ornaments as are to admiration," says Dugdale, "making it sufficiently evident to us what earnest zeal was borne unto God himself by these our pious ancestors, who stuck not at that charge for the adorning of his house." Such at least was the aspect under which all this meretricious display presented itself to this diligent antiquary. Would that he had evinced a mind more imbued with scriptural truth and enlightened with wisdom from on high!

The beloved disciple had seen it all long before. He too had beheld the woman "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, and having a golden cup in her hand," and he too had "wondered with great admiration;" but it was because he saw her at the same time "drunken with the blood of the saints and the martyrs of Jesus," and because he distinctly traced on her forehead characters which the misty vision of our countryman does not seem to have been able to detect: "Mystery, Babylon the great, the mother of harlots and abominations of the earth" (Rev. xvii. 1, &c.).

With all its other accompaniments, the ancient St. Paul's was not without a convocation-house, in which "that which they called heresy" was but too often denounced and anathematized. It was not without a "Lollards' tower" and other places of confinement, where many a faithful "follower of the Lamb" was first immured in gloomy durance, and then either victimized on the spot, or thence led forth as "a sheep to the slaughter." "In the top of one of the pinnacles," says bishop Pilkington, "is Lollards' tower, where many an innocent soul has been by them cruelly tormented and murdered." "Where is the keeper?" cried Bonner, when he seemed to think his "coal-house" was too good for the martyr Philpot, and ordered him instead to one of these receptacles: "come let him have him to the place that is provided for him." "And he followed me," adds Philpot, "and brought me to his private door that goeth into the church, and commanded two of his men to accompany the keeper and see me placed. And afterwards I passed through Paul's up to the Lollards' tower, and after that turned along all the west side of Paul's through the wall, and, passing through six or seven doors, came to my lodging through many straits; where I called to remembrance that strait is the way to heaven. And it is in a tower right on the other side of Lollards' tower, as high almost as the battlements of Paul's, eight feet of breadth and thirteen of length, and almost over the prison where I was before, having a window opening toward the east, by the which I may look over the tops of a great many houses, but see no man passing into them."

The behaviour and occupations of the busy or idle multitude, by which the interior of the church was at this time every day thronged, seems to have been as much in keeping with the religion inculcated as with the rude manners of the age. Whilst the priests were mumbling over their masses without cessation, the body of the church constituted at once a mart of commerce, a place of rendezvous for the indolent and dissolute, an arena for the pugnacious propensities of those who did not possess the most amicable feelings towards each other, a common thoroughfare for passengers of all descriptions, and even for beasts of burden. The centre was not unfrequently used as a "horse fair;" and the scenes of riot and confusion which perpetually occurred may, therefore, be readily imagined.

But better times were in reserve. At length the certain dawnings of that light, which had shone so brilliantly upon some of the continental nations, was reflected on our own shores, and penetrated the very centre of the metropolis of England. Already had it been directed to be distinctly proclaimed from the pulpit of the cross adjoining, that the bishop of Rome hath no jurisdiction in these realms. And now a far better boon than this even then ancient church, with all its treasures of gold and silver, had ever yet received, was deposited on six distinct desks in different parts of it. This was the then novel but invaluable acquisition of six copies of the holy

* "Lollards' tower, one of the towers which ornamented the (south) western front, was the bishop's prison for the heretics, in which was committed many a midnight murder."—*PENNA NT*.
† Fox "Acts and Monuments" vol. iii. p. 480.

scriptures in the vernacular tongue. The busy and the thoughtless multitudes were alike arrested. They crowded round the desks, and prevailed upon any one, whom they could find possessing such a talent, to read aloud for the edification of the rest. Those who were sincerely "coming to the light" were edified and "helped much." Many sent their children to school to learn to read, in order that they might carry them to "Paul's," to hear by their means, in their own tongue, "the wonderful works of God."

On one occasion, about this time, a poor scholar, we are told, taking advantage of this public resort, was observed to throw himself on one of the benches in the greatest dejection both of body and mind. His countenance was thin, and his eyes hollow; he appeared evidently to have fasted long. And the fact really was, that he had been expelled from the society at Oxford, to which he belonged; had been deserted by friends from whom he might have expected better treatment; had been compelled to part from a wife whom he had recently married, and to whom he was sincerely attached; and was literally in a state of complete destitution. His appearance was so ghastly that the surrounding multitude shrank from him; when a stranger approached, sat down by him, saluted him with familiarity, thrust a considerable sum of money into his hand, and bid him be of good cheer; adding, that he did not know the misfortunes that oppressed him, although he supposed them to be very great, but that he should take all means to prolong his life, for new hopes were at hand, and a more certain condition of livelihood.

It does not appear that John Fox—for this poor scholar was none other than the future martyrologist—ever ascertained his temporary benefactor. Few days however passed, before, in the words of his biographer, "the issue did make good the presage." He received an appointment to be tutor to the sons of the duke of Norfolk; and this proved to be one of a series of events by which his life and health were preserved, by which he was sheltered from the fiery persecution of after days, and by which he was reserved to be one of the brightest ornaments, and, including the labours of his pen, perhaps the most useful minister of his age.

But, when the Reformation had fairly commenced, there appears to have been no spot wherein the conflict raged more fiercely than in the cathedral of London. The temple had to be cleansed of all its abominations; and its ministers, upon whom the duty devolved, had perceptions too gross to discern them. They were, moreover, interested in their perpetuation, and they resisted to the very utmost; whilst a turbulent rabble, on the other hand, intent upon little more than spoliation and plunder, were far too ready to lend their assistance to those whose purer object was the simple restoration of the house of God to a condition befitting the worship of "him who is a Spirit, and must be worshipped in spirit and in truth."

It had been strictly enjoined that the Lord's supper, in both kinds, should be administered upon what had been used as the high altar alone, and that all private masses and side altars should be utterly abolished; but the bigoted bishop who then held the see, although he yielded a feigned compliance, under one pretext and another suc-

ceeded in continuing even the private masses in the chapels adjoining, and admonition after admonition availed nothing to induce him to proceed with the great work. And, even after the deprivation of Bonner, when Ridley had himself succeeded to the government of the diocese, and had issued the most positive injunctions for the abolition of every species of idolatry and profanation, he found himself unable to command the cathedral of his own diocese. Not only were many directly idolatrous usages still unrelinquished, but the Lord's supper itself is said to have even yet been celebrated at the high altar "with such superstitions as though it had been a mass." It is stated by Strype, that an order in council was issued to Thos. Astley, that "he should join two or three more honest gentlemen in London, favourers of the gospel, for the observation of the manner of the communion at Paul's, whereof information was given that it was used as the very mass." "Such a secret good-will," adds the historian, "did many of the priests and churchmen belonging to the cathedral still bear to the old former usages*."

At length, with righteous indignation, Ridley ordered the wall, against which the high altar stood, to be broken down; for, as already hinted, it was situated at a short distance from the east end. And, that there might be no excuse for ever more calling it an altar, he directed it be placed "after the form of an honest table," in the middle of the chancel†. And in this position it remained both during the communion-service and at all other times, with the exception of the short reign of Mary, until the middle of the following century.

TRACES OF THE SABBATH IN THE ANTEDILUVIAN WORLD‡.

WITHIN the antediluvian period we propose to include the whole primitive age of the world, from the expulsion of Adam and Eve out of Paradise until the day in which Noah came forth from the ark, and mankind, having been narrowed within the limits of that patriarch's family, commenced, as it were, a new career on the earth.

But, although this period was one of considerable length, consisting of no less than 1656 years, according to the ordinary computation, the records of the era are exceedingly few and scanty. This fact will at once account, in a very great degree, for that silence respecting the observance of the sabbath, which, as we have already had occasion to remark, has been attempted to be used by some as an argument to prove that the sabbath had not a primitive origin. And yet, notwithstanding this assertion, we trust to be able to exhibit some traces and indications of the observance of the sabbath, even in the scanty records of the age that we have. The first that we meet with is the expression in Gen. iv. 3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that

* Strype "Eccles. Memor."

† It is worthy of remark that it was at this time ordered that the communion-table in all churches should stand, during the time of the communion, "in the body of the church or chancel;" a rubrical direction, which has remained unaltered in the book of common prayer from that time to the present.

‡ From "The Sabbath;" a tract, by the rev. J. Jordan.

for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one, and well known and recognized by both; for, otherwise, we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should rather have expected Cain to avoid that which Abel chose, from hatred and envy of him. It is, however, plainly implied that there was a certain known time, at which they both together worshipped God. The expression denoting this is rendered, in the text of the bible, "in process of time it came to pass," but, in the margin, "at the end of days it came to pass." Now this latter is not only preferable as a construction of the original, but it directly points to that day which was "the end of days," the last, that is, of the seven, the seventh day, on which God ended the work that he had made, and which he had blessed and sanctified, because that in it he had rested from all his work, which God created and made. And thus we have the seventh day plainly indicated to us as that which was commonly used for the public worship of God, and was thereby hallowed and honoured in agreement with its divine appointment.

Already, too, we find the number seven employed as a number of peculiar force and power, such as we shall have many instances of to produce hereafter. For, when Cain trembled for himself because of the curse pronounced upon him, and feared that every one that found him would slay him, the Lord said to him: "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Now, it might be inferred from hence, that the Lord himself originated this use of the number seven; but we incline to a different opinion. It seems more agreeable to God's dealings with man, in which he delights to show his condescension to his creature, in order to win him to himself, that he should adopt and use a phrase well known to his creature, rather than originate one for the occasion; and, therefore, we infer that it had an existence and use amongst men previous to its employment by the Lord, and indicates amongst them some institution or custom, whence it must have been derived. And this view of the subject is confirmed by the manner in which Lamech, in his own case, multiplies the expression, when he says: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." We conclude, then, that here already there are hints, if not much more than hints, when we consider the extreme paucity of the records themselves, indicating just such an institution as the weekly or seventh-day sabbath was.

But we have still more remarkable evidence than this to produce, connected with the period of the deluge. Of this occurrence, and of the circumstances connected with it, we have fuller and more detailed accounts than of any other event of the age. Compared with the rest of the history of this era, the account of the flood is remarkably precise, accurate, and extended. Here, then, if any where, we may expect to find traces and indications of the sabbath; and here, as we believe and trust to be able to prove, they will be found very clear and decisive. We will endeavour to exhibit the evidence to be gleaned from the occurrences

connected with the flood in as concise and plain a manner as possible. The attentive reader of the history will observe that there are a number of days mentioned with considerable care; and we will therefore first explain and connect these in a general view. In doing this it will be our object to show respecting them, first, their several positions throughout the year, as days of the year, numbered in a continued series from 1 to 360 for the year; and then to point out, as may be easily done, the places in the weeks which such days may severally be conceived to have occupied, upon a supposition which will then be explained. In pursuing this inquiry, there is but one particular to advise the reader of, and that is, that in these early periods the months were always reckoned as containing 30 days, and the year, consequently, as being of 360 days only; and that these records of the deluge abundantly prove this. We proceed, then, to arrange the days referred to in the history accordingly.

1. In Gen. vii. 4, 10, 11, will be found two days described—the one as occurring 7 days before the 17th day of the 2nd month of the 600th year of Noah's life, the other as being this 17th day itself. Now, the former of these will be found to be the 40th day of the year, and the latter the 47th. 2. In Gen. xii. 17, it will be seen that the flood was 40 days upon the earth—that is, it rained 40 days and 40 nights, the last of which period would be the 87th day of the year. 3. In Gen. vii. 24, and viii. 4, it will be seen that the waters prevailed 150 days, and that on the 17th day of the 7th month the ark rested on Mount Ararat. These two days will be found to coincide, and to be the 197th day of the year. 4. In Gen. viii. 5, will be found a day described as the first day of the tenth month, which is the 271st day of the year. 5. In Gen. viii. 6—12, will be found four days described, the one as being forty days after the mountains were seen, and as that on which the raven was sent out, and the other three as occurring each at intervals of seven days, and those will be the 311th, 318th, 325th, and 332nd days of the year. 6. In Gen. viii. 13, will be found a day which was the first of the first month of the 601st year of Noah's life, and which, carrying on into this year the same series of numbers commenced in the preceding, would be the 361st day. 7. In Gen. viii. 14, is described the 27th day of the second month, which, according to the same plan, would be the 417th day.

Having thus drawn out these various days, in such a manner as to ensure their exact relative position throughout the years, we can come the more easily to inquire if they can have any further positions assigned them, so as to determine what days of the week they were. And this we think can be done, very satisfactorily, upon one hypothesis. There are four days specially noted as occurring at regular intervals of seven days; and this fact alone might lead us to regard them as having something peculiar about them. They are signalized, moreover, as the days on which the raven was sent out once, and the dove three times. Being thus remarkable in every way, both as seventh days and for their events, we conceive it to be in the highest degree probable that these were the regularly recognized seventh days of each week, that is, the sabbath-days.

t this being admitted, or assumed, all the days must range in the weeks throughout year, according to their position in it relatively one four, and will stand thus: The 40th, and 271st were second days of the week; 7th, 311th, 318th, 325th, and 332nd, were third days; the 197th was the fifth day; and 61st, and 417th, were first days.

With the appropriateness of these days to their occurrences will, we think, further tend to agree and confirm the view we take of them. For example, the 40th was the day on which entered the ark, and the 47th was that on which the flood began, and both of these were third days of the week. But since it had been the second day of the week of creation that God divided the waters which were under the firmament, from the waters which were above the firmament, so, when he reversed his decree for a second time, and the windows of heaven were opened, and down upon the earth the waters above the firmament, the second day was most suitable, as denoting the world that he, who can make by his word, can unmake by the same word, and that he, who originally ordered all things good, was pleased, in judgment, to undo his own work of the first season. So again, the 271st day, being that on which the tops of the mountains were seen, was particularly a second day, as reminding Noah's family that God would restore all things as he first, and that the waters were being gathered once more above the firmament, and stored to drop fatness upon the earth.

At the 87th day, being the conclusion of the days during which it ceased not to rain nightly, should be the seventh day, was appropriate to God's resting from his work of judgment, and affording Noah and his family opportunity for praising him for his salvation to them; the days on which the raven and the dove went forth seem peculiarly suitable as seventh days of holy worship, when the inhabitants of the earth were seeking to discover the mind of the Lord, inquiring of his providence to direct them in going forth.

At the 361st day, being that on which the ark was uncovered, and the 417th day being that on which Noah entered once more into possession of the earth, should be first days of the week, seems also appropriate, as denoting the commencement, as it were, of a new creation, since the earth came forth from the flood baptized of the moral defilements and previously polluted it. Nor should it be forgotten that, since these were first days, those following them, that is, the day before uncovering the ark, and the day before their quitting it, must necessarily have been sabbath-days, and so have been peculiarly adapted to such remarkable occasions as preparing for the labours of them by their solemnities and devotions.

We think, then, we may say, in conclusion, that, with respect to these days and incidents in the history of the flood, they greatly tend to the confirmation that such an institution as the sabbath has its primitive origin; they clearly and certainly establish a division of time into weeks, and that of itself is a strong presumption in favour of the truth of the conviction; and they afford unmistakable evidence and indications of that divine appointment which Moses declares was made in Paradise itself.

THE SOWER:

A Sermon,

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LUKE viii. 4-8.

"And, when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and, as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And, some fell upon a rock; and, as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And, when he had said these things, he cried, He that hath ears to hear, let him hear."

THE parable of the sower, with its interpretation by our Saviour, is recorded by three of the evangelists. It refers to the hearers of the gospel in all ages of the world, and is as descriptive of the different characters of the persons who attend the ministry of the word in the present day, as it was of those who were under our Lord's personal ministry when he appeared in the flesh.

Of the four classes of hearers described in the parable, three are unfruitful: one only is fruitful. And, as they include every kind of hearer, so is the character of each individual among us described in one or other of these classes. Examine then yourselves, my brethren, and seek the teaching of the Holy Spirit, that you may know to which class you belong. O, may he now be present, and carry conviction to every heart; that the "planting and watering" may be followed by an abundant increase.

I. Let me, dear brethren, call your attention, first, to the unfruitful hearers. Of these there are three gradations, each, in the order in which they stand, rising above the former; yet in this they all agree, they do not bear fruit; and they may be described as the way-side, the stony ground, and the thorny ground hearers.

The parable teaches us spiritual things by a similitude which you all understand. The sower is Christ, and, under him, the ministers whom he appoints. The seed is the word of God. The different kinds of ground on which the seed falls represent the people who hear the word. When you think of sowing grain in the field, let your thoughts rise to the consideration of the sowing of the word; and try what has been its effects in your own hearts.

A sower is represented as going forth to sow his seed. The ground in which he

sows is not all alike. A trodden path runs through the field. In one part of the field the soil is thinly strewed upon a rock. Other parts are not well cleared from weeds. Upon each of these the seed falls, and yet produces no increase.

Let us consider these different kinds of hearers apart.

1. Observe, first—and may you do so with much searchings of heart—the way-side hearers. Two things are stated respecting them: they understand not the word, and they do not retain it.

They understand it not: they have no spiritual perception. This class represents all those who make no particular profession of religion. Many of them are regarded by the world as good and upright men, but, at the same time, as persons that have no great anxiety on the subject of religion. Their minds, it may be, are informed, without their hearts being affected by the word. Thus, in the scriptural sense, they do not understand it. These, it is to be feared, constitute a great mass of almost every congregation. They may attend the house of God with regularity: they may hear with attention, and endeavour to prevent their thoughts from wandering, during the time of divine service, to their worldly concerns, or the affairs of others; nay, further, the word may, for a moment, have some effect upon them. Our Saviour does not describe the worst characters of this class; for he says “the devil taketh away the word out of their hearts.” It may touch the heart; but it does not enter: though it does not spring up, it lies for a moment on the surface.

My brethren, you have, perhaps, felt some concern under sermons, and resolved to amend, and seek salvation: but have you done so? or has your goodness been as the morning cloud, and as the early dew, which goeth away? What profit can there be in such transient impressions? Is there not rather danger? You have stifled your convictions, as the grain was trodden down by the way-side; and can such conduct be free from danger?”

Look at a second mark of the way-side hearers. They do not retain the word. “Then cometh the wicked one, and catcheth away that which was sown in his heart.” Evil spirits, it has been observed, are sure to form an attentive part of every congregation where the gospel is truly preached. The wicked one has much employment in the house of God. He knows the circumstances of every individual, and adapts his temptation to each, watching every opportunity to prevent the word from taking effect. Acting in con-

cert with your own evil hearts, he endeavours to divert your attention from the word preached. When you should be engaged in the worship and service of God, he makes your minds perhaps more than usually active in devising plans for your worldly business or pleasures. Anything in the appearance or manner of those around you, anything which you have seen or heard, or which you expect to see or partake of, if he can get it to engage your thoughts, will answer his purpose. If he should fail in this device, he will have recourse to other expedients. His great object is to keep you from the main point, “lest you should believe, and be saved.” This he will effect, if he can make your hearing consist, like that of the Athenians, in looking for any thing new; or, like that of the Greeks, in seeking after wisdom; or, like that of the Pharisees, endeavouring to lay hold of something to find fault with. He will also lead you to apply the descriptions and warnings and exhortations of the preacher to the characters of others, instead of your own; and you will think how suitable they are to other persons, when they are addressed to yourselves. But, if all these devices fail, and the word falls upon your heart, and fixes your attention, and excites some feelings of sorrow or alarm, or desire of pardon, “Satan cometh immediately, and taketh away the word.” You have scarcely passed beyond the walls of the house of God, before he engages you in worldly conversation, or suggests ideas calculated to expel all serious thought. And why is this? The Spirit of God informs you it is “lest you should believe, and be saved.”

O, my brethren, if the enemy of your souls is so alive to prevent your salvation, should not you be yet more alive to guard against his devices? Should you not seek for the powerful grace of the Spirit, that you may be delivered from his snares? You have seen some of the features of this class. Do you recognize in them anything of your own? What has conscience told you? Has it assigned your place among this class of hearers? Try whether the word of God, which you have heard for some weeks past, has been taken away. What do you remember of it? Is it gone, like corn which has fallen upon a beaten road, and which the fowls of the air have quickly devoured? What do you now retain even of the last sermon you heard? Has it dwelt upon your minds? Has it been made the subject of meditation and prayer, been followed up, been covered by these, as the seed sown is by the harrow, that it may take root, and grow up; or has it rather been forgotten and lost?

These, brethren, are serious questions; and, if the answer which you are compelled to give condemns you, your state is one which should excite your immediate alarm. If the word has hitherto been taken away, O let not the present sermon be lost, but seek grace from above, by which alone it can profit you.

2. But there are some of you, who think that you have carried away the word with you; that you have derived benefit from the preaching of the gospel. Go on with me, then, to consider the other classes mentioned in the parable. The second which is brought before us is the stony ground hearers.

This class differs from the former, in making a profession of religion. They go a step further. The seed which fell on the road-side struck no root: there was no appearance by which any one could see where it had fallen. Here there is a blade, a stem, an appearance of fruit, though the expectation fails us.

They assume the character of religious. "Forthwith it springeth up." They forsake many evil practices, they read their bibles, they attend church, they evidence much zeal. Many of the children of God seem to be outstripped by them; but their profession is unsound. They appropriate to themselves the blessings of the gospel, without having any title to them. Without any humiliation for sin, or conviction of their need of a Saviour, they fancy themselves the children of God, and inheritors of the kingdom of heaven.

Sorrow, dear brethren, is more the mark of the true penitent than joy. There is, indeed, always joy and peace in believing; but there is connected with it grief, self-abasement, penitence, contrition of soul. The convinced sinner looks at himself as well as at the Saviour; and, when he beholds himself, and sees his corrupt heart, and thinks of his rebellion and wickedness, can it be with joy?

The profession of the stony ground hearers for a time gains them credit. But religion always has its tests. Something arises to try their sincerity. Their friends deride them: some may despise them. How do they endure this? Or, if they have not trials from without, they will have trials from within. Their religion seems to be at variance with some temporal advantage. This is too much for them. Their profession fails them. "For a while they believe; but in time of temptation they fall away." Their views were superficial, and are soon relinquished. They began to build without having counted the costs. Whilst the way is smooth and easy, they retain their religion; but they are not content through much tribulation to enter the kingdom of heaven. "When affliction or perse-

cution ariseth because of the word, immediately they are offended:" they stumble and fall. The same cause which makes them spring up so suddenly makes them also abandon their profession: "There is no deepness of earth;" "no root in themselves." Theirs is not a religion of the heart, of the affections; it is not produced by the Spirit of God. The sun shines with a scorching heat on the stem which appeared so flourishing, and burns it up, "because it lacked moisture."

My brethren, the seed sown must be watered from above, or it will yield no increase. The grace of the Holy Spirit must accompany and nourish it; or it will be utterly unprofitable. O seek that grace, seek the blessing of the Holy Ghost, which can render the most unpromising ground productive of a rich harvest.

3. The third class of unprofitable hearers are the thorny ground hearers. These differ from the first in making a profession of religion, and from the second in continuing that profession. These are the persons who think that they can serve God and Mammon. Whilst the world reigns in their hearts, they suppose they can serve God also; endeavouring to reconcile two services which our Saviour himself has pronounced to be utterly irreconcilable: "Ye cannot serve God and Mammon." Their hearts have not been cleansed from their filthiness; yet they imagine they are right with God. Their object is to divide their hearts between God and the world; but they are more afraid of too much religion than of too little. Hence this class is distinguished for their care not to be "righteous overmuch"—a care which they extend to others. How much of the world they can mingle with their religion is their constant inquiry and endeavour; not how much they can overcome the world. Their profession is of that easy kind, so agreeable to the world, so yielding to its maxims and precepts, and so conforming to its pursuits, and so indulgent of its spirit, that it excites no prejudice, it calls forth no opposition: it rather secures commendation. The enemy of souls is also satisfied, as they are held by him in bondage, and they know it not; and therefore he does not harass them with temptations. The sun of persecution does not arise upon them: they continue therefore their profession perhaps until death.

But, with all the preceding characters, they are unfruitful: "They bring no fruit to perfection." And how is this? "The cares of this world, and the deceitfulness of riches, and the pleasures of this life, and the lusts of other things, entering in, choke the word; and it becometh unfruitful."

The word translated "thorns" means also thistles, nettles, and other prickly weeds; and the gospel in the heart of worldly hearers is like seed growing up in a bed of such rank and noxious vegetation. The nourishment that the seed should receive is taken away by the weeds, which also keep from it the kindly influence of the sun, and "choke" it, so that it never comes to perfection. Religion in these persons is a poor sickly stem, which disappoints the expectation of the husbandman.

And is that all? No, brethren. The persons who are thus described are in danger of being lost. They are in a state of wrath and condemnation: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

O, my brethren, there is no salvation without a thorough work of grace in the heart. You cannot be the servants of God, unless your hearts are changed. You must be cleansed from your guilt before you can do any thing acceptable to God. And, blessed be God, there is a fountain opened for sin and uncleanness: "The blood of Jesus Christ cleanseeth from all sin." If washed in that fountain, you shall be clean. O come to the Saviour: fall down before him: confess your sins: bewail the hardness of your hearts: plead the merits of his death, his love, his truth, his mercy: ask for pardon and life and peace, through the blood of the atonement. Thus ask; and it shall be given you: thus come to him; and you shall in no wise be cast out. He will receive you graciously, and love you freely. He will create in you a clean heart, and renew a right spirit within you. And then shall you have the preparation of the heart which is from the Lord; and the seed sown in your hearts will take root, and bring forth fruit to the praise and glory of God.

II. It is to such characters, the blessed of the Lord, that the parable next directs our attention. They alone are the fruitful hearers of the word. Though the field is so unpromising, yet the husbandman soweth not the seed in vain. Whilst many, very many, it is to be feared, hear to little purpose, we know and are assured that God's word shall not return unto him void. Three kinds of hearers described by our Lord receive no benefit from their privileges: the gospel is to them "the savour of death unto death." But on the fourth class the mind rests with pleasure: they are the good ground hearers. In them we perceive the blade, the ear, and the full corn in the ear. "They un-

derstand the word;" they "keep it;" and "they bring forth fruit."

"They understand the word." None of the others understand it. But to these "the God of our Lord Jesus Christ, the Father of glory, has given the Spirit of wisdom and revelation in the knowledge of him; that, the eyes of their understanding being enlightened, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." The minds of the good ground hearers are enlightened: their hearts are affected. They see their sinfulness and need of a Saviour. The Spirit of God, who has convinced them of sin, leads them to Calvary, and enables them to contemplate the wonders that are manifested there. They "look on him whom they have pierced, and mourn." They hate and abhor their sins, which nailed the Saviour to the cross. Their hearts are melted by his love. Now they have tasted and seen that the Lord is gracious. They have life through his death. They know that they are not their own, but are bought with a price, and would therefore glorify God in their bodies and spirits, which are his. They have felt the transforming efficacy of the cross. Old things are passed away, and behold all things are become new. Henceforward to them "to live is Christ, and to die is gain." And—taking up their cross and following Jesus, hearing his words and obeying his voice as his favoured disciples, going from strength to strength, from grace to grace, daily increasing in knowledge and love and holy conformity to the will of their divine Master, sanctified and sealed by the Spirit of God, and rendered more and more meet for their heavenly inheritance—they joyfully anticipate the time when they shall "no longer see through a glass darkly, but face to face, when they shall no longer know in part, but even also as they are known." And, though their spiritual perception is very imperfect, and "that within the veil" is as yet unseen, being apprehended by hope, which, however, "as an anchor of the soul," both sure and steadfast, entereth therein; though they know not what they shall be, yet this they know, that when Christ shall appear they shall be like him, for they shall see him as he is. They shall see him; and O how cheering the assured expectation of this glorious event! they shall see him, "whom not having seen they love, and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory."

As they understand the word, so do they also keep it. Receiving it in "an honest and good heart," with a desire to profit and not

to deceive, they treasure it up in their memories: they meditate on it in their hearts, and make it a subject of prayer, and seek that it may abide with them, for their edification.

My brethren, is it thus that you hear the word? Do you keep it? Or are you satisfied to lose it almost as soon as you have heard it? If the word preached is not made the subject of meditation after you return from the house of God, it is not too much to assert that no benefit will arise from it, however much you may have been affected under a sermon. It is not a passing impression that will benefit the soul: it is not fruitless resolutions of amendment; but it is receiving the word in faith, and keeping it, and asking the blessing of God on it, both whilst hearing and after the services of the sanctuary; and it is the same with regard to the written word.

All they that understand the word and keep it, all who are taught by the Spirit, and delight in the law of God, after their inner man, "bring forth fruit" like the good ground hearers, some thirty, some sixty, and some a hundredfold. And such hearers only are acceptable to God. The man who makes a profession of religion, without a corresponding practice, has a name to live whilst he is dead: "Faith without works is dead, being alone;" but true faith is known by its effects, as a tree is known by its fruit: "He that abideth in me," saith our Lord, "and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

The seed sown upon the good ground "sprang up and increased" with a gradual and steady growth; and thus is it with the seed of the word in the hearts of the children of God. "They go from strength to strength, till before God every one of them appeareth in Zion." And do you think that any others will be gathered into the garner of heaven? Turn to the three other classes of hearers of whom we have been speaking. The seed sown by the way-side was "caught away by the devil," or else "trodden under foot." That, evidently, was lost. And how is it with regard to the seed sown upon the rock? It was "burnt up by the sun," "it withered away." Here also there is nothing for the sickle. But may we not hope better of that which fell among thorns? No, my brethren: "the thorns sprang up with it, and choked it;" and "it yielded no fruit." This was the only kind of the three that preserved any appearance of life until the harvest. It is therefore the only kind of which there might be any question, whether it should be gathered into the garner of heaven. But that men might not, with a mistaken and dangerous charity, argue that, although it was

only stubble, yet it was not entirely useless, the scriptures expressly declare, as you have already heard, that "that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is that it shall be burned."

Is it not then, dear brethren, a serious inquiry, to which of these three classes you belong? Three utterly perish: one only is saved.

O, what shall I say to the unfruitful hearers? to careless sinners, whose hearts are hard as the trodden path? to unsound professors, who readily assume the form of religion, which they as quickly renounce, when affliction or persecution for the word's sake comes upon them? to the men who strive to unite religion and the world, to serve God and Mammon? This I will say—and I am warranted by the word of truth in saying it—that, as far as your eternal salvation is concerned, it matters not to which of these three classes you belong. O let me intreat you seriously to consider your state, and to seek the grace of God to change and renew your hearts, lest you be taken away in your present condition, and be removed beyond the hope of mercy. Never expect to be ranked among the good ground hearers till this change has taken place. The heart must be cleansed by the blood of Christ, the thorns and briers of sin must be rooted out by the power of the Spirit, before it will be prepared, as good ground, to receive the seed of the word. This, dear brethren, you cannot do of yourselves. The Spirit of God alone can do it; and, if you seek diligently for his grace, he will. O seek it now! You cannot be too early: you cannot be too earnest in your application for so great a mercy.

But one word, in conclusion, to the fruitful hearers, and I have done, praying that God would be pleased to grant that the seed now sown may not all be in vain. Forget not, brethren, notwithstanding your high and heavenly privileges, for which you will ever have cause to bless your God and Father in Christ Jesus, forget not that, though delivered from the guilt and dominion of sin, you are not yet freed from its motions and assaults; that the burden of corruption is not yet laid in the grave; that you have still a deceitful heart; that you have a subtle and vigilant enemy; that you are in the midst of the allurements of an ensnaring world. Let your eyes, then, be ever unto the Lord, from whom cometh your help. "Run with patience the race set before you, looking unto Jesus, the author and finisher of your faith." Let your confidence and trust be ever in him, who is able to keep you from falling, and to present

you faultless before the presence of his glory with exceeding joy. Let your love to your Saviour daily increase, and show forth your gratitude for his distinguishing mercies, not only with your lips but in your lives, by giving up yourselves to his service, and walking before him in holiness and righteousness all your days. And may the God of peace be with you, and bless you, and prepare you more and more for an everlasting inheritance among all them that are sanctified through faith that is in Christ Jesus.

THE PROTESTANT [IRISH] ORPHAN SOCIETY*.

ALL my readers are most probably aware that the claims of the protestant orphan have been warmly acknowledged in Ireland, where such commiseration is particularly required, and that various protestant orphan societies, directed to the great object of protecting our destitute children, and training them in the nurture and admonition of the Lord, within the last few years have been established in that country. Twenty-four such societies are at present in full operation, and, besides having apprenticed or otherwise provided for a very large number, are the sole means of support to nearly 2,000 orphans. There is one, however, to which I wish particularly to draw attention (for, well as it is known and supported, its funds are by no means sufficient), not because it may by some be thought superior to the others in what it aims to effect, but merely because its operations are more extensive: I allude to what may properly be called "The Protestant Orphan Society of Ireland."

This society was founded in the year 1828, and originated in the following circumstances. It was discovered that a protestant widow, left with two children, but without the means of supporting them, was induced to give up her son to the conductors of a Roman-catholic orphan society, in Dublin. The persons to whose knowledge this fact came, having their attention thus turned to the subject, found that such Roman-catholic societies were numerous, and that, with a zeal worthy of imitation in a better cause, they are made the channel for withdrawing many destitute children of deceased protestants from the faith of their fathers†. To meet this fearful and increasing evil, these persons, though in a very humble

station, determined to institute a protestant orphan society. They resolved to persevere: their zeal and energy have, under God's blessing, been crowned with unparalleled success; and, from that period to the present, no less than 695 protestant orphans have been afforded the shelter of an asylum.

The object of the society, as may be briefly stated, is to provide diet, lodging, clothing, and scriptural education for the destitute orphans of protestant parents, and to apprentice them, when ready, to protestant masters or mistresses of approved religious principles and conduct. No child is taken under its protection, either of whose parents, at the time of his or her death, was a Roman catholic, or whose surviving parent is one. No child is admissible whose age exceeds nine years, and who is afflicted with any mental infirmity or bodily complaint likely to make it incapable of labour, or a permanent burden on the society. No child is admissible unless it has been ascertained that it has no protestant relatives able, and, if able, willing to provide for it. With the foregoing limitations, the society considers every child a fit object for its protection, whose father is dead, or whose mother is dead, and the father, though living, rendered incapable of supporting his family by mental or bodily infirmity. The child of the widow who has married again is inadmissible.

"This society (as remarked in page 13 of the tract before named) has, no doubt, risen to a height of prosperity that its most sanguine advocates could not have anticipated, when, with small beginnings and in much weakness, it entered on its benevolent career. And, for this success, its friends are bound to offer the tribute of their praise to him, without whose blessing their labours would have been in vain. But still the committee feel that, in a community bound together by the sacred ties which unite the professors of a scriptural faith, the conductors of such a society as this ought not to have to state that at every election between twenty and thirty of the orphans of our brethren, 'called to them in their trouble,' but that they were not able 'to deliver them out of their distress.' With political objects it is not the province of this society to interfere. The funds expended in objects of general benevolence they certainly would not desire to be diminished; but the committee would ever insist on it as a sacred, because a scriptural principle, that the claims of those who are 'of the household of faith' should be paramount to all other demands, whether of politics or of charity. It was the deep feeling of, and acting on, this principle, that made the early church a spectacle which, while the circumstances of the world render it impossible again to realize, is nevertheless one on which Christian contemplation delights to dwell; when those who had 'one faith, one Lord, one baptism, and one hope of their calling,' had also this world's goods in common, and made distribution to every brother according to his need."

I cannot more appropriately conclude an article on this subject, and my readers must agree

* We willingly insert this paper, from a correspondent who acknowledges himself indebted for much of the material of this article to a tract lately published, entitled "Brief View of the Constitution and Past Proceedings of the Protestant Orphan Society." Dublin. 1847.—E.N.

† There are also, in and around Dublin, twenty [rather, nineteen] Roman-catholic orphan institutions; many of them being, to a great extent, receptacles for the children of poor and deceased protestants, who are much more readily admitted than the children of Roman catholics. In reference to the metropolis and its vicinity, it is right to mention that this evil has been to a great degree counteracted by the establishment of the Protestant Orphan Society, and Protestant Orphan Union, or Orphan Refuge; the former providing for orphans both of whose parents have been protestants, the latter providing for

orphans one of whose parents has been a protestant. The means of both are, however, inadequate altogether to abate the evil, their funds being limited. I know of few societies more deserving of support" (Hardy's "Ireland in 1840," p. 18).

with me when I say it, than by making the following extracts from the admirable charge of the bishop of Ossory, Ferns, and Leighlin:—

“The Protestant Orphan Society is another of those which I think may be most advantageously made the subject of an annual sermon, not merely for its sake, but also for the sake of your congregations. There was a time when such discourses were needed for the purpose of explaining and defending the principles of the society; but it is now no longer in the same way, on its trial. It is now generally felt and acknowledged that, when it pleases God to take away any of our poorer brethren from among us, and with them to take away the means of support, protection, and guidance from their children, he commends the orphans to those whom he leaves behind; and that not as objects of idle commiseration, or of casual relief, but of parental care, so far as we can bestow it on them—that we are bound, bound in his sight, to supply, so far as may be, the loss of their parents; not only to shelter, feed, and clothe them, but to educate them; and that not for time only, but for eternity. It is plain that it is only by a society that such duties can be performed steadily and effectually. And I believe that it is generally felt, by those who think or feel on the subject at all, that what we would need as a church to explain and defend is, not the formation and maintenance of such a society, but that it has been so tardily formed and so insufficiently supported. This admits neither of explanation nor defence. It is a thing to be acknowledged and mourned over. And for what is past, that is all that can be done. The protestant orphans, who have heretofore been left without such fostering care, and who have passed out of life altogether, or arrived at mature life, are now beyond our reach. The sin and misery which have resulted from such past neglect are irremediable. But it ought not to be put out of sight and forgotten. It ought to aid in quickening us to the discharge of this duty now and for the time to come. The office of bringing home this duty to men’s consciences belongs to you and it forms now the main object of your stated addresses from the pulpit on behalf of this society. I do not mean that it is safe in such addresses to omit every thing in the way of explanation and defence, even now. For no misconceptions are so vivacious as those which keep men easy under the sin of withholding their contributions; and they often re-appear after they have been supposed to be entirely and for ever silenced. But, the main object of such discourses now is to make men feel and act upon a duty, which, for the most part at least, they do not deny.

“There is, however, an effect from such sermons upon those who have little or nothing to give, which is of great value, and to which the circumstances of our times give increasing importance; I mean the comfort which they are fitted to minister to our poorer brethren, under the heavy cares which must weigh down their spirits, as often as they think of what their children’s lot is to be, if they themselves should be taken from them in their early years. Even one who is leaving his family in the enjoyment of all that wealth can procure, surrounded by friends, and secure of all the minor good offices which are so readily rendered

to the prosperous; even the wealthy parent, who is about to be taken from a young family, cannot without very painful solicitude look forward to their entering upon the course of trial and temptation which lies before the young and inexperienced, when deprived of their natural protectors. But how light are his anxieties compared with those which harass the mind of one who is leaving his children poor and unbefriended, and as yet too young to support or guide themselves! Indeed, poverty so embitters all the evils of orphanhood, that it might seem that, when it is added to them, they admit of no further aggravation. But, alas! in our country, at least in a very large portion of it, as you well know, there is a bitter ingredient added to this cup of misery, when the destitute orphans are protestants. A protestant parent of the humbler class feels that his children, when he is taken from them, will be surrounded on all sides by the members of a hostile church, who will have the means of making life miserable to them: he knows how much there is to dread for them from the animosity, both political and religious, of those who possess this formidable power, and how much more from their religious zeal; that, if their animosity be dormant, their zeal is ever awake, and ever prepared to prompt and to sanctify every abuse of their power which seems fitted to effect the end of making proselytes to their church.

“Can a poor parent think of all this, and think of his defenceless children, in tender years, of immature minds, and, it may well be, of unfixed principles, without sad forebodings of the hard trial that they have to undergo, and of its probable issue? And what joy and thankfulness must it bring to the hearts of all such parents to be told that, if God should see fit to make their children orphans in their early years, he has provided for them some protection from some of the worst evils of orphanhood! What peace is such intelligence fitted to impart to their troubled minds! What heartfelt thankfulness to the Giver of all good ought it to awaken; and, at the same time, what kindly feeling towards those who are the ministers of his bounty!

“And this last effect may be expected to extend still more widely. Those of the humbler classes, who are not in such circumstances as to dread such destitution for their children as gives them the same direct personal concern in the operations of this society, will still take a lively interest in them, and be touched in the same way, though not in the same degree, by all that is to be told of them, as a proof that the class to which they belong, and with and for which they feel most keenly, are not uncared for by their brethren in the faith, whom God has placed above them. And so, besides all the other good that it does, this society will serve as an additional link to bind together the rich and poor of our communion, whose union is now more than ever called for, when such pressing dangers menace all that is most valuable, and that ought to be dearest both to poor and rich”.

B. H. B.

• Bp. O’Brien’s “Charge to the Clergy of the United Dioceses of Ossory, Ferns, and Leighlin, in 1845.” London: 1846.

Poetry.

"THE ACCURSED THING*."

(Josh. vi. vii.)

BY COLONEL BLACKER.

(For the Church of England Magazine.)

THERE is joy in the tents of Israel,
 For the Lord has shown his pow'r;
 And they lift the song of praise, and tell
 Of prostrate wall and tow'r.
 In the lofty strains of victory
 Full many a harp is strung :
 There is triumph in each flashing eye,
 And mirth on every tongue;
 And they tell how the tribes, in bright array,
 Yon leaguer'd city round
 In marshalled order held their way
 To the trumpet's solemn sound.
 Six days their circling march they took,
 In silence stern and dread :
 The trumpet alone that silence broke,
 And the warrior's measur'd tread.
 The seventh, from all these myriads dense
 One mighty shout arose,
 Pealing around dismay intense,
 And terror to their foes :
 That shout spread wonder and affright
 By Arnon's distant rill,
 And aw'd the trembling Jebusite
 On Salem's holy hill.
 Its thunder roll'd to Moab's shore
 By Sodom's torpid sea,
 And died like the distant ocean's roar
 Mid the rocks of Gallilee :
 Upheaving from their solid stance,
 The rending bulwarks fall ;
 And the victors fierce uncheck'd advance
 Within that shatter'd wall.
 His purpose spoke the living Lord.
 The rushing tribes obey,
 And dy'd in blood is the vengeful sword
 By his high behest that day.

There is grief in the tents of Israel,
 And the sound of wail and woe :
 Sadly it speaks how the mighty fell,
 Or fled before the foe.
 And pride is humbled in alarm,
 And the sons of valour quail :
 Unnerv'd and weak is the stalwart arm,
 And the cheek of the brave is pale.
 The chief hath smote his manly breast,
 And the tear is in his eye ;
 But the fervent pray'r to his God address'd
 Has reach'd the throne on high.

* These lines ought to have been inserted some months ago ;
 but, by an accident, they were mislaid. — Ed.

And the answer came : its purport dread
 With grief his heart did wring,
 For it told how one of the host he led
 Had touch'd " the accursed thing."

That lonely cairn in Achor's vale,
 It tells a sad and awful tale
 Of the debt by guilt to justice paid :
 It tells of wrath and vengeance stay'd.

There is terror in our stricken land :
 It has banish'd every smile ;
 For the Lord hath bar'd his red right hand
 In vengeance o'er our ile.
 Who, who hath touch'd " the accursed thing,"
 And wrapp'd the land in gloom ?
 Forth, forth the foul transgressor bring,
 To meet his fitting doom !
 Alas, alas ! not one, but all
 The guilt alike have shar'd :
 His threaten'd judgments none appal—
 All, all his wrath have dar'd.
 Through all our tents is wickedness
 In rank luxuriance found ;
 And Achans, bold and numberless,
 Throughout the land abound.
 Let desecrated sabbaths tell,
 And God's neglected will,
 How widely weaves his demon spell
 The tempting fiend of ill.
 Religion's mild restraints burst,
 There rules each heart within
 A craving for the thing accurst,
 A longing after sin :
 The Babylonish robe of pride,
 The tempting wedge of gold,
 Still turn the wayward heart aside,
 Like Zerah's son of old.
 And wonder we that through the land
 Gaunt famine, raging sore,
 With wasting sickness hand in hand,
 Comes knocking at each door ?
 Wonder no more, but humbly turn
 For pardon to our God :
 The contrite heart he will not spurn,
 Though justice lift the rod.
 In lowly supplication kneel :
 To him devoutly pray.
 The smitten in his wrath to heal,
 The wasting plague to stay.
 O for thy grace, almighty Lord,
 To draw our hearts to thee,
 Till, in prosperity restor'd,
 Thy pitying love we see.

London: Published for the Proprietors by EDWARD
 HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be
 cured, by order, of all Booksellers in Town and Country.

PRINTED BY
 JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LON

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 674.—NOVEMBER 20, 1847.



(The Cormorant.)

SKETCHES FROM NATURAL HISTORY.

No. LXIX.

THE CORMORANT.

THE cormorant in the Linnean system of ornithology is ranked under the order *anseræ*. It is a large sea-bird, about four feet two inches from tip to tip of its extended wings. The bill is almost five inches long: the base of the lower mandible is covered with a naked yellowish skin extending under the throat, and forming a kind of pouch or bag. The back is of a deep, dusky brown, with a mixture of a greenish gloss: the feathers of the belly are white; the legs black, thick, and flat-fish.

VOL. XXIII.

The cormorant generally builds its nest in rocks by the sea-side: it lives on fish: its appetite is voracious, its smell disagreeable, and its habits disgusting.

Mr. Waterton, in his "Essays on Natural History," has some amusing notes on this bird. "The cormorants," says he "often pay me a visit in the winter season; and, could they but perceive that there is safety for them here, and great danger elsewhere, they would remain with me while the water is unfrozen. But they wander, unfortunately, through parts where protection is not afforded them; and, being outlandish birds in the eyes of the neighbouring gamekeepers, they are immediately shot at. Those which find their way here are so unconscious of danger, that, after

they have spent a considerable portion of time in diving for fish, they will come and preen their feathers on the terrace which rises from the water, within ten yards of the drawing-room windows.

"The cormorant may be justly styled the feathered terror of the finny tribe. His skill in diving is most admirable, and his success beyond belief. You may know him at a distance, among a thousand waterfowl, by his upright neck, by his body being apparently half-immersed in the water, and by his being perpetually in motion when not on land. While the ducks and teal and wigsons are stationary on the pool, the cormorant is seen swimming to and fro, 'as if in quest of something.' First raising his body nearly perpendicular, down he plunges into the deep; and, after staying there a considerable time, he is sure to bring up a fish, which he invariably swallows head foremost. Sometimes half an hour elapses before he can manage to accommodate a large eel quietly in his stomach. You see him straining violently, with repeated efforts to gulp it; and, when you fancy that the slippery mouthful is successfully disposed of, all on a sudden the eel retrogrades upwards from its dismal sepulchre, struggling violently to escape. The cormorant swallows it again; and up again it comes, and shows its tail a foot or more out of its destroyer's mouth. At length, worn out with ineffectual writhings and slidings, the eel is gulped down into the cormorant's stomach for the last time, there to meet its dreaded and inevitable fate."

Mr. Waterton also narrates a visit he made to the rocks near Flamborough Head, to examine the haunts of the cormorant: "My guide, whose name was Mellor, and who possesses a very accurate knowledge of all the birds in this district, having mustered men and ropes in the village of Hookton, we proceeded across the table land to the Raincliff, which forms a perpendicular wall to the ocean, 140 yards high. Whilst I was descending this precipice, thousands of guillemots and razor-bills enlivened the interesting scene. Some were going down to the water, others were ascending from it; while every ledge of the rock, as far as my eye could reach, was literally covered with birds of the same species. The cormorants stayed not to witness my unwelcome descent into their ancient and almost inaccessible settlement. They all took wing, as soon as we reached the edge of the cliff, and went far away to sea. It was a difficult matter to procure their eggs; for the nests were built in places where the rocks overhung them; and it was only by my giving the rope a swinging motion, and then taking advantage of it as it brought me to the face of the cliff, that I was enabled to get a footing on the ledges which contained them. These nests were composed of thick sticks, plants from the rocks, grass, ketlocks which had gone to seed, and a little wool. There were four young birds in one, three eggs in another, two in a third, and one newly laid in a fourth. The shell of the cormorant's egg is incrustated with a white chalky substance, which is easily scraped off with your pen-knife, and then you get at the true colour of the shell; the outside of which is of a whitish green, and the inside of a green extremely delicate and beautiful. The egg is oblong in shape, and you find it small for the size of the bird. The four

young cormorants were unfledged, and covered with a black down. Their long necks and long wing-bones gave them a grotesque and an almost hideous appearance."

We find in scripture the cormorant mentioned among the birds that were not to be eaten (Levit. xi. 17; Deut. xiv. 17). But it is very doubtful whether the bird we commonly so call is intended. "It has been identified" (we quote from the Pictorial Bible, Part II.) "with the gannet, the gull, and the cormorant. Some species of cormorant are doubtless found on the coast of Palestine; but some of them rush flying upon their prey, as the indications seem to require. The gannet, or solan goose, which recent writers seem to prefer, darts from great elevations into the sea to catch its prey, sometimes rising to the surface half a minute after the plunge. But this bird does not appear to have been noticed in the Mediterranean.... Cuvier considers Gesner to be right in regarding this bird as a gull. In a matter so doubtful, it may be as well to accept this conclusion as to offer any other."

ADDRESS TO THE DISTRICT VISITORS OF THE PARISH OF ST. GILES, NORTHAMPTON*. SEPT. 22, 1847.

It seems necessary to the proper carrying out of our system of district visiting that some plan should be adopted to secure a regular communication between the visitors and the minister. I think we all feel that the healthy working of the system hangs much upon that sense of your dependence upon your minister, and your derivation of your office from him, which I sought to impress upon you at the outset of your engagement. And it is this feeling (the feeling, I believe, of you all) which renders it the more essential that regular opportunities should be afforded you of communicating with myself. Were you actuated by a feeling of independence, and disposed to carry on your work upon your own responsibility, you would neither desire such intercourse, nor require it as an incitement to activity. But, feeling as you do, that you are acting under a kind of commission from him to whom the ministry of the parish is assigned, that you are workers together with him in the high and arduous duties of his calling, you feel that it is impossible to act separately and yet vigorously and healthfully. You demand his sympathy and support: you must feel yourselves under his cognizance and direction: you must be able to seek him in difficulties, and to avail yourselves of his encouragement and counsel. Without this, your work will be apt to go on slackly and inefficiently, your spirits will flag, your energies fail, and your zeal become cold. I have therefore determined to arrange plans of more regular and systematic intercourse with my friends and fellow-helpers, and to appoint fixed

* We have pleasure in inserting this address: we are always, as we have heretofore stated, glad to give publicity to those pastoral addresses, with which our brethren may favour us. They frequently convey valuable hints to other clergymen. — Ed.

times of meeting, when you may confer with me, as you find it needful, upon subjects connected with your office.

I feel, too, that such opportunities are needful on my own part. I found myself in want of help, and gladly accepted your ready aid, and assigned you posts of usefulness. But I did not, I could not, throw upon you my own responsibility. It is still incumbent upon me to exercise the spiritual oversight of those districts which I have committed to your care; and, if in part I do so by your agency, I must in faithfulness receive from you an account of your proceedings, and give you such limits as may be needful for the fulfilment of a portion of my work by your means.

My proposal is this: First, that once in the quarter the visitors should meet me, as on the present occasion. The object of this meeting will be for me to address to you in a body such general or particular remarks as may appear desirable, on the subject of your duties. But, in addition to this (and, indeed, as being far more important than this), I shall deem it a great advantage to our system, if every visitor will make a point of coming personally to receive the fortnightly parcel of tracts. Very possibly nothing of interest may be broached on such an occasion, in the case of any particular visitor; but still there is the opportunity for you to speak to me, or for me to speak to you, upon some case in your district. Perhaps you may feel, on a particular day, that you have nothing of consequence to mention; but you know not but that I may have something of consequence to communicate to you—something which it may be important not to pass by. I propose that there be a more formal meeting than there has hitherto been, each fortnight, at the time of receiving the tracts, which I shall begin with a short chapter, and end with prayer. And I think that for one half hour in the course of a fortnight no one of you will grudge me your attendance.

You may, perhaps, be disposed to think such an arrangement needless and tiresome: you may have nothing particular to communicate, and may think that a servant may call for your tracts, as well as yourself. But it is of consequence in this way, that, without such an engagement to meet, the minister and the visitors are very apt not to meet at all; and, in that case, the whole spirit of the system evaporates, and its essential features and excellences entirely vanish.

Besides this, I propose that, when in my private course of visiting I am about to enter upon a fresh district, I should myself first call upon the visitor of that district, and converse privately upon its condition, and go through the families one by one in the way of inquiry and counsel. This will put me in possession of many circumstances which I could not otherwise learn, and which may materially affect my tone of address and conversation in my visits.

I will now proceed (as I propose to do at our future quarterly meetings) to make a few remarks which seem important, with reference to some particulars in your work.

And, first, though I have said something on the importance of a visitor acting dependently on the minister, going forth as from him, and seeking his

aid and encouragement, let me also earnestly remind you that you are working under a higher sanction, you are answerable to a higher authority for the discharge of your trust, and must act dependently upon a higher and stronger than any human arm. There is the Chief Shepherd, to whom every under-shepherd of his flock must deem himself accountable. It was optional, perhaps, whether or not at the first you should undertake your office; but, once taken, you must consider it as a trust assigned you by him, and try to carry with you, in your attempts to discharge it, a sense of your responsibility to him, and of his all-seeing eye fixed upon you. It is one of those matters in which you will have to give an account; and look to it that you may "do it with joy, and not with grief."

But, if solemn and weighty thoughts flow from this consideration, does it not supply every comforting and strengthening reflection? Is there comfort and encouragement in conferring with your earthly minister? O, how much more in daily communion with the Great Shepherd! Let me exhort you to bring yourselves often into the presence of Christ. Lay before him your difficulties and your cares; the sins, the perverseness, and the opposition of those among whom you serve. Receive from him continual supplies of grace and wisdom, and so shall you have peace and success in your work.

But there are one or two remarks I have to make, of a less general character. I wish particularly to call your attention to the importance of exactness and punctuality in your proceedings. We go upon a system in our tract distribution, which is grievously frustrated by the irregularity of any individual visitor. You will see this from a simple illustration. The tracts given out to A. are due, another turn, to B., afterwards to C., and so on. Now, suppose A's tracts not returned at the proper time; B. comes for the new set of tracts: I am obliged to reply that I am very sorry; but A. has them still in possession. Trace the results a little further: B. has no tracts to exchange, and so naturally leaves uncollected those last distributed; C. calls the next issuing day, and begs to be supplied with his fresh set of tracts: I am compelled to reply that B. has failed to return them, and that C. must please to wait. And so it may go on, till D., E., F., &c., are all checked in their movements by the one unfortunate failure of A.

You will see from this familiar illustration the great consequence to the system of each visitor being most punctual and exact in the mechanical part of the duty. You will say, however, that preventions will of necessity occur; there will be sickness in visitors as well as in those they visit; visitors must be allowed occasional relaxation, as well as those less usefully employed. This is quite fair. Still the tracts must at least be sent in; or the machinery will fail. Observe, they must be collected, and sent in. If nothing else can be done (you are ill, you are going out for a few weeks)—if you can do nothing else, go round, or send round, and gather the tracts that are out, and return them. Better (though not to be wished)—better that a district should be for a time unsupplied than that all the others should be inconvenienced, and

the health of the whole society be endangered by one district retaining possession of tracts which should be circulating through the whole parish. But still this should be done only in extreme cases. The rule should be, try to have some one always in view, who upon such an emergency may be able to act as a substitute. You will not, probably, find one who will do so well as yourself, considering your knowledge of your work and of your people. But perhaps each may have some one who will at least be able to keep things going—to carry on the routine of the system; if nothing more, to give and to take the tracts, to ask after health, to bear a message of necessity to the minister. A friend, a neighbour, a servant, might easily be taught to do this; and such a person's service, though not so good as your own, and only to be sought occasionally, will be most acceptable and thankworthy in your absence or indisposition. If no such help can be found, come at once, or send, to myself; and, if you cannot, I will do what I can to find you a temporary substitute. Anything, that the work may go on without check.

One other thing I am disposed to recommend before I leave the subject of the tracts: that you should always read them carefully before you distribute them. This will prepare you to enforce their lessons by wholesome advice and application. On presenting a tract which you have read yourself, you will be able to recommend it, and to direct attention to such points in it as you may deem particularly worthy of regard, or suitable to the case of the family you may be visiting. And then again, on receiving back the tract, you will be prepared to talk over its subjects, to respond to any expression of interest, and to fix any lesson that may have been learned more deeply and abidingly upon the mind. The fact, too, of your having yourselves read and found interest in the tract will be a great inducement to your people to read it also; while a yet stronger inducement may perhaps arise from the expectation that their visitor will draw them into conversation on its contents, and so inevitably discover their neglect, if the tract has not been read. Another obvious reason for making yourselves acquainted with the tracts, is the disposition of many to cavil at their contents; and, though I am not going to recommend you to enter into discussions, it will be well to have at least a general acquaintance with the contents of the tracts, and so not to be taken completely off your guard.

And this exhibits one great advantage of the plan, adopted here, of giving a copy of the same tract at every house through a district. Certain advantages are thought to arise from supplying the visitor with thirty different tracts (according to the number of houses), which can be interchanged from one week to another amongst the different houses. This, however, if the work is to be well done, will throw the burden upon the visitor of reading each of the thirty tracts, and having them all in the mind together, instead of studying one fresh tract every fortnight. And, if it is said that there is the convenience, in this plan, of bringing the visitor to the clergyman much more rarely for a new set of tracts, what I have said already shews that such a convenience to the

visitor or to the clergyman is a great inconvenience and a serious injury to the whole system.

But I am far from wishing to regard you as a mere machinery for distributing tracts. Tracts and books are good in their places, and are carrying on, I trust, a silent but wholesome work; but there is that in the living voice, in the personal influence of one whose visits from year to year give proof of a constant, untiring friend, which the unspeaking, unanswering words of books can never possess. I believe that a good and regular visitor has opportunities of gaining influence over the minds of the people which (except in small parishes) even the clergyman himself has not. How this may be guarded from ill consequences I may consider before I close. At present, let me remind you of the advantages you possess, and urge you to employ them. About thirty, or a few more, houses are assigned you; and you undertake to visit these houses fortnightly. At first you may find a little reserve; and a few houses perhaps may be permanently closed against you. But with the rest, how can it be otherwise than that, entering them from one month to another, in the spirit of kindness and love, with expressions of interest in the welfare of all, with words of comfort in sorrow, and cheerful sympathy and joy, how can it be otherwise than that in time you should gain the interest of every family, and obtain a degree of power and influence that may be worked with the best effect? You will yourselves acquire, as you go on, an affectionate interest in your charge, which will give life and reality to your intercourse; and, as this grows, you will find gradually that reserve and distrust will vanish; and, though the position you gain in your people's esteem may not be such as to give your advice and persuasions their full and desired effect, yet you will have obtained a ground from which you may hope to be able to work good results, and, by watching for favourable opportunities and circumstances, you may sometimes at least have the happiness of winning some victory over corrupt and evil habits, and even of "saving souls alive."

You may expect, perhaps, that I should offer some definite hints as to what you ought to say and do in your visits, and particularly how far you may go in your religious communications, without infringing upon the province of the minister. Of course there is a difficulty in determining the exact limits of duty in an office that was not contemplated in the appointments of the church; neither do I think it needful to attempt it. I think one general recommendation will be sufficient to guide you, as regards the limits which discipline and good order require that you should observe. Bear in mind that you are sons and daughters of the church, and, as such, are bound by every filial and affectionate tie to seek and promote its interests; that you are acting under one of the church's ministers, and are consequently engaged in the church's service, and bound by its laws and rules. Consider, too, that your object is not the personal satisfaction of making converts to yourselves and your own exhortations, but to win people to Christ, and to make them true and living members of his church—that your end, in short, is Christ's glory, and the purifying and

building up of his church, and not to make yourselves a name, or to bind your people's respect and affection about yourselves. If all this is impressed upon your minds, combined with the principle I mentioned at first—that you go forth with a sort of derived authority from your parish minister, to serve God in his church—I think I need not add any definite directions as to the limits which discipline and good order require you to observe. You will naturally keep within those limits, and be in little danger of overstepping your appointed bounds.

And this principle of merging the individual in the general interests of Christ's body will be a sufficient safeguard against any misuse of that influence which the faithful discharge of your office will be sure to give you. You will consider such influence as a talent to be employed for the general good; not as a jewel by which your own persons may be decorated, or a treasure which may be expended to your own aggrandizement, but a gift to be employed to the spiritual welfare of those with whom you are concerned, and the edifying of your church.

I may give, in conclusion, one or two practical hints which happen to suggest themselves. I would have you try, as much as you can, to form an acquaintance, or rather a friendship with every family in your district. Without attempting to pry into their affairs, you will generally find them communicative upon subjects nearest their hearts—the things in which their welfare is most concerned. With a little tact, and without any apparent inquisitiveness, you will soon find yourselves in possession of enough of their history and circumstances to guide you to a proper application of your advice, and to give your discourse a suitable direction. In my own visits, I always shrink from what they may deem close and impertinent questioning; and yet in the course of conversation I am generally able to get at a good deal of useful and practical information about them. The poor are not without much of the same sensitiveness and delicacy of feeling on some points that we have in ourselves, and will resent what they may deem intrusive as much as those above them. In giving advice, or administering needful reproof, the same caution and delicacy should be used. It should be done with respect and carefulness of expression, a readiness to enter into the peculiar circumstances of a poor man's case, and rather in a tone of persuasive reasoning and kind exhortation than of what might be called lecturing. I might speak of a number of such particulars, but time will not permit; and our hoped-for quarterly meetings will give me other opportunities. I will just mention that it would be a good plan, in making your rounds, to take three or four houses each week, in turn, for your more lengthened visits, or as many as your time will allow. Your engagements will never, probably, admit of your really visiting the whole thirty or more in one week, and such a plan as this will prevent your falling into the comparatively useless way of just calling and leaving a tract, and will also secure to all in their turn the privilege of holding intercourse with their visitor.

Biography.

BISHOP PILKINGTON*.

JAMES PILKINGTON was born at Rivington, in Lancashire, in the year 1620, and was the third son of Richard Pilkington, esq., of Rivington Park, a gentleman of an ancient and honourable family, which had early embraced the doctrines of the reformed religion. There is no record to show where he received the rudiments of his education; but in his sixteenth year he was admitted a member of St. John's college, Cambridge, where he proceeded to the degree of B.A. in the year 1539, and was elected fellow on the 26th of March in the same year. He afterwards took the degrees of M.A. 1542, and B.D. 1550; but it does not appear that he ever took the higher degree of D.D., either out of disregard to it, or from the whole course of his pursuits being suddenly interrupted by the troubles consequent on the accession of queen Mary.

He was zealous in forwarding the Reformation, and, while residing on his fellowship, read theological lectures gratuitously, on the Acts of the Apostles, in the public schools; of the importance of which in that deeply-interesting crisis, as well as of the general estimation in which he was held, we may judge not only from the testimony of Bucer, that he "acquitted himself learnedly and piously," but also from the fact of his being subsequently appointed to take a part in the disputation on the popish tenets, held at Cambridge on the 20th and 24th of June, 1549, a record of which is preserved in the second volume of Fox's "Acts and Monuments." In December, 1550, he was appointed, by Edward the sixth, to the vicarage of Kendal, in Westmoreland; which, however, he resigned in the following year, probably from his preference of a college residence. We hear nothing more of him until about the year 1554, when, to avoid the Marian persecutions, he, with many other eminent divines, retired to the continent, and lived at Zurich, at Basle, and lastly at Geneva. At Basle he read lectures on Ecclesiastes, both epistles of St. Peter, and that of St. Paul to the Galatians; but there is no evidence to show that these lectures were ever printed.

Upon the death of queen Mary, in 1558, the exiles made preparation for returning home. Pilkington was now at Frankfort; and, when a letter from the English church at Geneva was received there, exhorting to "unanimity in teaching and practising the knowledge of God's word" upon arriving in their own country, he was the first to sign on behalf of the church at Frankfort, and therefore probably was himself the writer of the "peaceable letter" sent in reply, which is certainly marked by great wisdom and moderation; the general purport of which was, that the appointment of ceremonies would rest not with themselves, but with persons duly authorized; that they would "submit to such orders as should be established by authority, being not of themselves wicked;" that the reformed churches might differ in ceremonies, so that they agreed in the

* Abridged, with some alterations, from the biographical notice prefixed to the late edition of his works, by the rev. professor Scholefield.

chief points of religion; and, lastly, that, in case of the intrusion of any that were offensive, they would "brotherly join to be suitors" for their reformation or abolition*.

On his return to England, he was associated with Bill, Parker, Grindal, Cox, Guest, Whitehead, and May, as commissioners to revise the book of common prayer; being appointed to that office by a proclamation issued in December, 1558; and the work was completed in April of the following year. In this year (1559) he was appointed also one of the commissioners for visiting Cambridge; to receive from the heads of houses and others their oath of allegiance to the queen and of her supremacy. By this visitation all ordinary jurisdiction in the university was suspended; and on the 20th of July he was admitted master of St. John's college and regius professor of divinity; whether "by the act," or only "with the consent" of the visitors, and whether their extraordinary powers superseded the regular modes of election, does not appear. Fuller says, and perhaps correctly, that "Bullock, the (popish) master of St. John's, was put out, and Pilkington put in" by the commissioners. It is certain, however, that he was greatly esteemed in those high offices, as a man of deep learning and great piety, and one of the revivers of Greek literature in the university, having been associated with sir John Cheke and others, in settling the pronunciation of that language. In 1560, at the solemn commemoration of Martin Bucer and Paulus Fagius, held at Cambridge, to obliterate the indignities which had been offered to their remains by the commissioners of cardinal Pole in the reign of Mary, he pronounced the funeral oration on those esteemed reformers; an outline of which is preserved in the appendix to the "*Scripta Anglicana Martini Bucerii*," and in Fox's "*Acts and Monuments*."

In the same year he published his "*Exposition of the Prophecy of Haggai*, of which Strype says, "It came forth seasonably, and on purpose to stir up well-minded people, to go forward with the reformation of religion vigorously; for it was perceived there was too much coldness in the matter among those that were chiefly employed about it." A second edition of it was published in 1562, which was accompanied with an exposition of Obadiah, written on the same plan and with the same object.

About this time he married Alicia, daughter of sir John Kingsmill, and at first, it is thought, from the prejudices of the time against married clergy, concealed the connexion; a supposition which is strengthened by, if not altogether founded on, an expression in his will, in which he mentions his wife as "Alice Kingsmill, my now known wife."

At the close of the same year (1560) he was nominated, at the age of forty, to the see of Durham, of which he was the first protestant bishop. He had the royal assent on the 20th of February; was consecrated on the 2nd of March; received part of the temporalities on the 25th; and was enthroned in the cathedral on the 10th of April. Afterwards, in the year 1565, he succeeded in obtaining the restitution of all the lands belonging to the bishopric, except Northamptonshire; not, how-

ever, without the hard condition of paying to the crown an annual pension of £1,020.

He did not resign the mastership of St. John's college till the following October (1561), and was then succeeded in it, as well as in his professorship, by his brother, Leonard Pilkington, B.D.; who, however, did not long retain it, being presented by the bishop in 1563 to the valuable rectory of Whitburn. About the same time another brother, John, was made archdeacon, being already a prebendary; and in 1565 the bishop collated his youngest clerical brother, Laurence, to the vicarage of Northampton.

On the 8th of June, 1561, he preached a memorable sermon at St. Paul's cross, on the destruction of St. Paul's cathedral by lightning; in which he exhorted the people to "take the dreadful devastation of the church to be a warning of a greater plague to follow, if amendment of life were not had in all estates." In this sermon he denounced certain abuses of the church, and the conversion of the building to purposes unbecoming a place set apart for God's worship. His observations called forth an angry reply, in the form of "*An Addition to the Causes*," which the bishop had assigned for the calamity; the purport of which was to attribute the burning of the cathedral to very different causes, namely, "that the old fathers and the old ways were left, together with blaspheming God in lying sermons preached there, polluting the temple with schismatical service, and destroying and pulling down altars set up by blessed men, and where the sacrifice of the mass was ministered. In answer to this, bishop Pilkington wrote the "*Confutation of An Addition, with an Apology, &c.*," which was published in 1563. In his former writings he had laboured earnestly to promote the work of the Reformation, and had only meddled incidentally with the weapons of controversy; but now, being fairly challenged into the field, he did not shrink from manfully and vigorously grappling with the whole subject at issue between the two churches. In this encounter he shows himself thoroughly acquainted with all the sophistries and "strong delusions," and "lying wonders" of popery: he pursues the enemy into his strong holds, and lays open to the light of day the system which with such high pretensions had so long tyrannized over the conscience, and insulted the understanding of mankind. A morbid delicacy, or a false liberality, which refuses to believe that there is any great evil in popery, will doubtless complain of the author's unsparing exposure of its system, and the occasional coarseness of his invective against it; but considerable allowance must surely be made for one writing at that time and under those circumstances, when the champions of the truth were standing on the field of battle, and yet panting from the conflict of life and death. The occasion required energy and determination to overthrow the adversary, rather than the "soft answer to turn away his wrath." The bishop's own apology for some broad statements in his "*Confutation*" bears indirectly upon this point, and is entitled to every consideration: "I would not have blotted so much paper with so much wickedness, nor filled your ears and eyes with so much filthiness, but

* See Strype, "*Annals*," i. i. p. 263, Oxf. ed.

* Strype, "*Annals*," i. i. p. 390, &c.

that he provoked me to it, and calls that good which is evil, and light darkness."

A letter written by him in 1564, to Parker, archbishop of Canterbury, is preserved; which, as it shows his care and anxiety for the improvement of his diocese, and is illustrative of his character, may be not improperly introduced here. The immediate object of the letter was to recommend an individual, named Gargrave or Hargrave, for the vicarage of Rochdale; and, having spoken highly of his qualifications, and urged the importance of the appointment, he proceeds to complain of the general negligence and relaxed morals of the clergy in the north:

"It is to be lamented," he says, "to see how negligently they say any service, and how seldom. I have heard of a commission for ecclesiastical matters, directed to my lord of York; but, because I know not the truth of it, I meddle not. Your cures, all except Rochdale, be as far out of order as the worst in all the country. The old vicar of Blackburne resigned for a pension, and now liveth with sir John Biron. Whalley hath as ill a vicar as the worst; and there is one come thither that hath been deprived or changed his name, and now teacheth school there, of evil to make them worse. If your grace's officers lust, they might amend many things. I speak this for the amendment of the country; and that your grace's parishes might be better spoken of and ordered. If your grace would, either yourself or by my lord of York, amend those things, it were very easy. One little examination or commandment to the contrary would take away all these, and more. The bishop of Mun liveth here at ease, and as merry as pope Joan. The bishop of Chester hath compounded with my lord of York for his visitation, and gathereth up the money by his servants; but never a word spoken of any visitation or reformation: and that he saith he doth of friendship, because he says he will not trouble the country, nor put them to charge in calling them together. I beseech you, be not wroth of well-doing; but with authority and counsel help to amend that is amiss. Thus, after commendation, I am bold boldly to write, wishing good to my country, and furtherance of God's glory. God be merciful to us, and grant *ut libere currat evangelium! Vale in Christo. Cras profecturus Dunelmum, volente Deo, tuus*' (that the gospel may have free course. Farewell in Christ. About to set out, God willing, for Durham to-morrow. Yours)

"JA. DUNELM."

In the same year also he wrote a letter to the earl of Leicester, pleading for some indulgence on behalf of the refusers of the ecclesiastical habits. This has called forth some discussion; and some degree of obloquy has been, in consequence of it, incurred by the bishop.

It is related by Fuller, that bishop Pilkington and his family narrowly escaped with their lives, in the northern rebellion of 1569; when the insurgents, having gained a temporary success, entered Durham, celebrated mass in the cathedral, and tore and trampled under foot the protestant bible. He was peculiarly obnoxious to them, both as a protestant and a married prelate, and fled into the south, with his wife and infant daughters, who, according to the same authority, were obliged to assume the disguise of beggars'

clothes. A wretched but faithful picture of the country at the close of this insurrection is given in a letter of the bishop's to sir William Cecil:

"Jesu help. Right honourable. According to your lordship's appointment, I have sent my man to know by your judgment the queen's majesty's pleasure, for my repairing homeward. Now my lord Sussex is come, I trust some good order shall be taken for the country: if my person might do any good, I would attend as your wisdom shall think meet or appoint me. The country is in great misery; and, as the sheriff writes, he cannot do justice by any number of juries, of such as be untouched in this rebellion, until they be quieted, either by law, or pardoned by the queen's majesty. The number of offenders is so great, that few innocent are left to try the guilty; and, if the forfeited lands be bestowed on such as be strangers, and will not dwell in the country, the people shall be without heads, the country desert, and no number of freeholders to do justice by juries, nor serve in the wars. What comfort it is to go now into that country, for any that would live quietly, your wisdom can easily judge. But God is present with his people; and his vocation is not rashly to be forsaken, nor his assistance to be doubted on. His good will be done. And, if I go down in displeasure, my presence shall do more harm than good. The Lord grant you the spirit of wisdom to provide peace for this afflicted realm.

"Yours ever,

"JAMES DUNELM."

"4th January.

"To the right honourable sir William Cecil, knight, chief secretary to our sovereign lady the queen's majesty."

The immense forfeitures of the leaders in this rebellion reverted, of right, to the bishop, as prince-palatine within his diocese; but the queen seized them, without much regard to his pretensions. Upon his suing her for restitution, the parliament interfered, and passed an act vesting them, for that time, in the crown.

The popish party were unceasing in their machinations to undermine the protestant establishment in England; and in the university of Louvain, to which many English had retired for the prosecution of their studies, principles were instilled into their minds directly tending to this end. Certain conclusions there maintained, which declared it to be "unlawful for the civil magistrate to have anything to do in ecclesiastical matters," having about this time been brought to the knowledge of bishop Pilkington, he transmitted them at once to the secretary of state, sir William Cecil, adding his own judgment of them as follows: "I have sent your honour such conclusions as be disputed at Louvain, and sent over hither. Wise men do marvel that polity can suffer such seed of sedition. Although for trial of the doctrine it were not amiss to hear the adversary, what he can say, yet that doctrine being received, and the contrary suffered to be spread abroad, to the troubling of the state, in my opinion is dangerous. God turn all to the best! But surely evil men pick much evil out of such books, even against the polity."

He founded a free grammar-school at Rivington, "for the bringing up, teaching, and instructing children and youth in grammar and other good learning, to continue for ever;" and

endowed it with lands and rents of considerable value in the county of Durham, which the trustees have lately exchanged for others in the immediate neighbourhood of Rivington. The school adjoins the church, which was built by his father, and in which there is a rude painting on wood, representing the bishop's parents and their twelve children kneeling, with a curious inscription. The queen's letters patent for the foundation were signed on the 13th of May, 1566, and the school was opened in the course of the same year.

Bishop Pilkington died at Bishop-Auckland, on the 23rd of January, 1575, aged 55, leaving his wife, and two daughters, Deborah and Ruth, surviving him: his only other children, Isaac and Joshua, died young in his life-time.

A copy of his will is preserved: it bears date the 4th of February, 1571, and is in these words: "To be buried with as few popish ceremonies as may be, or vain cost. My books at Auckland to be given by my brother Leonard, according to my notes, to the school at Rivington, and to the poor colleges, and others. Alice Kingsmill, my now known wife, and Deborah and Ruth my daughters, executors. If my wife die, I require the lady Constance Kingsmill, or George her son, to be executor, and have the bringing up of my children. Item: I require Edmund, archbishop of York, Thomas Langton, and my brother Leonard, to be supervisors of all my goods be north of Trent. And of my goods be south, I make supervisors my good lord the earl of Bedford and Richard Kingsmill. I would my wife would give some token to sir William Kingsmill and her other brothers and sisters, according to her ability." Two codicils were afterwards added on the 21st of January, 1575, two days before his death.

He was buried at Auckland; but his remains were afterwards removed to Durham cathedral, and interred in the choir before the high altar; where a monument was erected to his memory, to which were affixed brass plates, with inscriptions (besides an epicedium by John Fox), long since effaced, but of which copies are preserved in Wood's "Athenæ Oxonienses," and Willis's "Cathedral Antiquities."

Fox, the martyrologist, was his friend and companion in exile, and was afterwards, on the 2nd of September, 1572, appointed by him to a prebendal stall in his cathedral. In 1585 Fox published, with a preface of his own, the fragment of the "Commentary on Nehemiah," which the bishop had left unfinished at his death.

A zealous protestant, bishop Pilkington possessed in an eminent degree that rare judgment and moderation which are the characteristics of our early English reformers. He seems (in the words of a late author*) to have fairly deserved the character which Strype and all the contemporary writers give of "the good old bishop of Durham, a grave and truly reverend man, of great piety and learning, and such frugal simplicity of life as well became a modest Christian prelate." Strype, indeed, seems to cling to his memory with lingering fondness, when he has occasion to mention him in "the last year of his life, and the last time we shall hear of him." * And it is interesting

to refer to the unquestionable evidence of his own conduct and spirit, as exhibited in a touching letter written by him to the lord treasurer in the autumn of 1578, requesting the queen's permission to come into the south "for the avoiding the extremity" of a northern winter. "It had begun," he said, "so sharply with him already, that he feared the latter end would be worse; and therefore, if his lordship thought good to move her majesty that he might come up this winter, he should desire him to let him understand her highness' pleasure; that, if his wisdom thought the time served not for such a motion, he should content himself, and commit himself to his hand, that had both life and death, health and sickness, at his commandment. There is," added he, "a highway to heaven out of all countries; of which free passage, I praise God, I doubt not."

The bishop's works are numerous and valuable. They have been lately reprinted by the Parker Society.

JUSTIFICATION:

A Sermon,

BY THE REV. JOHN NANCE, D.D.,

Rector of Old Romney, Kent.

LUKE xvi. 15.

"He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

WERE we seriously to consider and frequently to meditate on the words which I have just recited, we should find that they are more important than perhaps many of us supposed when we may have cursorily read them at home or heard them in this place. Perhaps they do not contain that sharp and inevitable point which so often characterizes the language of him who spake as man never spake. The words of the text, I fear, are generally considered as an apt reply, a merited charge against the Pharisees, who had heard the parable and precepts of our blessed Lord, and derided him. Far the greater part of mankind, when they hear the words, "Ye are they," think it impossible that they have any reference to themselves. Most men shelter themselves under the belief that the rebuke which our Saviour uttered was addressed to a generation whose manners, opinions, and vices have long since passed away. They do not allow themselves to be at all concerned in the accusation which the Jewish Pharisees deserved, and which they think cannot be applicable to those who possess the approbation of their own hearts, and the world's apparent esteem.

But to confine the words of our blessed

* Surtees, "History of Durham," vol. i. p. lxxviii.

Lord to those only to whom they were immediately addressed would be to render vain and useless almost all the precepts we find in the gospel. The practice would certainly defeat the end for which his holy and marked reproofs were recorded. When we read the scriptures, it is incumbent on us to inquire of our consciences whether or not the accusations and censures we find in them may not be applied to ourselves. It is not pleasant, we know, to put ourselves in the sinner's place, to fancy ourselves even now standing at the tribunal of God, and to plead guilty to charges of which the world acquits us, and of which we would willingly deem ourselves innocent. But the anticipation of a future trial, and a due preparation for it, are the best means of avoiding conviction at last. He, that is convicted by his own conscience in this world, will commence a course of repentance, unless his infatuation be extreme; and even this must give way when conscience is repeatedly consulted, when our past lives are fairly weighed, when the balances are often tried, and we are continually found wanting. The true reason why men do not arrive at a knowledge of their real condition, and why their repentance is postponed, is that their sole aim is to "justify themselves before men." They seek the world's approbation: they court temporal applause: they forget that "God knoweth their hearts," and that "that which is highly esteemed among men is abomination in the sight of God."

If we believe the scriptures, we must be sure that our hearts will one day be exposed; and, if there shall be found in them any thing which is an abomination in the sight of God, what can we expect will be our doom? Will our desire to justify ourselves before men avail us at the tribunal of God? Very far am I from wishing you to despise the opinion of the world: the attempt to set ourselves above the approbation of others is the first step to self-conceit: it betrays not only vanity, but stubbornness of mind. We are taught in scripture to "let our light shine before men;" but this is not that they may respect and flatter us, but that they may be induced to imitate our good works, and glorify our Father which is in heaven. The glory of God is the Christian's chief pursuit. To this must all his actions and his conversation be referred. There is no man living that sinneth not; but, when we err, our duty is not to justify ourselves before men, but to confess our sins to God—to pray for forgiveness through the mediation of our Saviour. We must not attempt to shelter ourselves under the law: we must not even flee to the prophets for protection or excuse. Their power

and direction "were until John: Since that time the kingdom of God is preached; and every man" (that enters into that kingdom) "presseth into it" (Luke xvi. 16). This is an effort which few can be persuaded to make, and in which still fewer succeed. Not to love the world seems to most men to divest themselves of natural affection, and even to sacrifice the objects to secure which all their wishes are directed and all their studies designed. What are we taught in youth but to advance our interest? What is our pursuit in manhood but to gain the respect of men? What, too, is our aim even in the most advanced old age? is it not to justify ourselves before men? is it not to be respected by the world? Unquestionably it is. And the memories of the good and charitable will be respected by the world, when they are departed out of it. But, if any one expects the reward of righteousness while he lives, he will be disappointed. The world is much more ready to censure than applaud, to envy than imitate, virtue.

But, not only are we to avoid the practice of justifying ourselves before men while we feel ourselves sinners, we must also shun a still more fatal error—that of attempting to justify ourselves before God. And this is generally attempted by stifling our consciences. To the penitent, the lowly, and the believing are forgiveness and salvation promised; but he that exalteth himself shall be humbled: he shall be humbled at a time when no human power shall be able to exalt him: when the Lord enters into judgment with his servants no man living shall be justified. How incumbent, then, is it on us now to encourage feelings of penitence in our minds! to seek for that approbation which will cheer and gladden us when the applause of men shall have passed away! The service of the world is hard and hazardous; while that of the Lord is perfect freedom—freedom from everything that could obstruct our happiness in another life, and freedom from those evil passions which spoil our earthly felicity. It would indeed contribute much to our present ease, if we could justify ourselves in our heavenly Father's sight. But this we read and know is impossible. Not one is, or ever shall be, able to challenge those spirits whose province it is to watch and guard us, and say, as our immaculate Redeemer said to the Pharisees: "Which of you convinceth me of sin?" Alas! were we to consult our own hearts, we should be compelled to confess that we are all fallen and offending creatures. It is of God's mercy that we are continued in this place of trial: it is of his bounty that we possess any thing which can give us comfort:

it is of his blessing that we have any means of salvation. It may be that we gain our end when we attempt to justify ourselves before men. It is not impossible that for a time, while reflection is banished, and our minds are fully occupied by the pursuit or enjoyment of this world's good, that we may succeed in quieting our consciences. But, when we presume to justify ourselves in the sight of him, in whose sight "the stars are not pure," and who is said to charge his angels with folly (Job iv. 18, xxv. 5), we shall unquestionably fail: we shall sink the deeper as our claims are more arrogant and our pretensions more daring: "He that humbleth himself shall be exalted."

What, my brethren, shall exalt him? Faith in our Redeemer's merits; diffidence in his own strength; the looking to that sacrifice, that atonement, which was made for the sins of the whole world (1 John ii. 2), by our Lord and Saviour Jesus Christ; this alone can justify the sinner. By the blood of Jesus Christ our sins are washed away; but we must come to this fountain: we must present ourselves at the pool of the spiritual Bethesda; and we must confess ourselves to be weak and impotent folk, who from nothing but the mercy of God do or can expect a cure. "I came not," said our holy Redeemer, "to call the righteous, but sinners to repentance." Whoever then feels or fancies himself righteous will not listen to Christ's call. Not those that seek to justify themselves before men, or in their own esteem, or in the sight of God; but the penitent sinner is he that the Almighty accepts through the mediation of his Son.

It is not pleasant to the carnal ear, it is discordant to the creed and the hopes of a worldly man, to learn that "that which is highly esteemed among men is abomination in the sight of God." Yet these are the words of Jesus Christ. It is the assurance of him who was in all points tempted like as we are; who knew the bias, the weakness, the vanity of the human heart; who felt for others; who prayed for his persecutors, even when they put him to a cruel death; which they did, he it remembered, that they might be "highly esteemed" in Cæsar's sight.

The persecutors of Jesus Christ, while on earth, were incensed against him because his preaching tended to break down and crush the pride of man; because he exposed their hypocrisy; because he discovered to themselves the base passions of their hearts. And it is the same in every generation. Those that would justify themselves are always averse to the doctrine of the cross. They must be, in the natural course of things. For

how can he, to whom the word of the Lord is not precious, who seldom ponders on the book of life, how can he be induced to confess that the elevation of spirit, which the world admires, is "abomination in the sight of God"? That our Almighty Father should abominate that which men love, that which they court and prize, that at which they aim, is an assertion which few admit while health and joy and prosperity are allowed. The things of this world too often are passing away from us before we can see clearly, and estimate fairly, the objects of another. And that we shall begin to value rightly at our last hour things which we have during the course of our lives disregarded is an expectation which few can entertain who have any acquaintance with the human heart. It is now, while our minds are vigorous, while our senses are clear, "while it is called to-day," and the light of the Lord will direct us, that we can judge whether the objects which attract and lead us meet with the approbation of God, or may be an abomination in his sight.

To those who adhere to Christianity only as the religion in which they were born, as supported by the state, and because no better creed has been proposed to them, the doctrine of justification by faith seems little more than as a dogma of man's device, to which small importance is attached, and which may be embraced or denied, according to every one's taste or temper. If men were not accountable for their religious sentiments, this way of thinking might be excusable. But we must have read the scriptures to little purpose, if we still continue to consider the faults of the mind as trifling. It is owing to the corruption of the human heart that men err and entertain criminal opinions. It is because the mind is impure that the understanding is confused, and that there is found any perplexity in scriptural doctrines. But, if we were all of us duly impressed with a sense of the duties which religion enjoins, if we were truly convinced of the utter need which every descendant of fallen Adam has of a Saviour, we should willingly listen and steadily adhere to the doctrines and ordinances which promote "peace with God through our Lord Jesus Christ." Mournful is the thought that, with a large majority even of those who profess themselves Christians, "peace with God" is one of the last things which occupy the mind. And still fewer are convinced, or think it necessary to admit the doctrine of justification by faith in the merits of our Redeemer.

Justification, in the scriptural acceptance of the term, means, as nearly as possible,

without being exactly similar, acquittal from crime. When we are justified before God, we are free from sin; we are accounted righteous in his sight. This we know could never be, if he were to enter into judgment with us; if he were extreme to mark what is done amiss; or if we were weighed in an even balance, and were to be condemned or acquitted according to our own works and deservings. Even the heathens fear when they expect to be tried by divine justice: when an exact scrutiny is to be taken of their whole lives, even unbelievers tremble. What, then, must be the feelings of those that are sure there will a day come, when every thing which has been done darkly shall be brought to light; that every thing which has been said in private "shall be proclaimed upon the house-tops"?

Have all our actions been so bright, so chaste, and pure as to bear the lustre of the "Sun of Righteousness"? Has our conversation been such as to invite repetition or avowal before angels? Have our souls been unpolluted by evil thoughts and a vicious world's contagion? Few will venture to assert this: none who know themselves will dare to affirm, "Innocency is found in me!" How, then, are we to be reconciled to a God of purity? By what means can we be admitted into those realms of bliss, where all is brilliancy and all is light? How, having sinned, having willingly corrupted our minds, can we expect admittance to our heavenly Father? Will the fear of deserved punishment justify us? Will the dread of meeting the due consequences of our crimes render us acceptable to our Judge, and serve as a plea for pardon? No criminal ever indulged such hopes, when brought to the bar of human justice: nor does any sinner dare apply such soft unguent to his soul when he is really aware of its foulness and actual corruption.

Justification must be wrought by other means than the mere dread of the infliction of punishment. The fearful sorrow of the soul, which is produced by the consciousness of guilt, and the knowledge of a future reckoning, is far different from that contrition of the heart which leads the penitent to that "repentance to salvation not to be repented of" (2 Cor. vii. 10). The mind of the truly penitent is worn with sorrow—with mourning at having ever committed sin, which could only be atoned for by the sacrifice of his Saviour, and which brought our meek and wonderfully-condescending Redeemer to die upon the cross; sin which, when perpetrated by those who profess themselves his disciples, in the strong language of holy writ, "crucifies him afresh, and puts

him to an open shame." It is the shame that the blessed Jesus suffered for our sakes, that produces the bitterest compunction in the Christian's heart; and the remorse at having willingly and repeatedly offended our dearest and most faithful friend, that wears the soul, and makes the tears of true contrition flow.

No one, that bears the name of Christ, will deny that he died, as well as rose again, for our justification; and so necessary is it that we feel ourselves justified, or capable of being justified, in our heavenly Father's sight, that before the advent of Christ all God's people looked for the justification and remission of their offences by sacrifice. An offering was made for the pardon of sin, and for the peace of the sinner's soul. A victim was slain to appease the Almighty's wrath; and human guilt was symbolically transferred from the actual sinner to the head of the patient sufferer. Not that these legal sacrifices were of themselves capable of making reconciliation between guilty man and his justly-offended Maker; but they had reference to a purer, a more sacred blood, which was to be shed for the sins of all mankind; which was, in truth, the price human redemption.

This blood has been shed: this price has been paid. We all may be, we are justified by faith, through our Lord Jesus Christ.

No state of the soul can be more dangerous than that of indifference as to this important point. Nor can any pleasure be so pure, so solid and lasting as a state of peace with God. This is indeed the blessed effect of actual faith, and of the hope of reconciliation. Where a sense of pardon abides in the soul, peace will certainly follow. Remorse at past guilt is superseded and overwhelmed by gratitude to our Saviour. Though we know we have deserved punishment, we know also that pains and penalties have been endured; that an atonement has been made by Jesus Christ; that his merits may be pleaded as a full, perfect, and sufficient sacrifice for the sins of us all—of all who profess themselves his disciples, and act up to this profession. But to call ourselves Christians only when it suits our purpose, and to deny or disobey Christ's precepts, waver in our belief in his doctrine, and in our practice conform to a sinful world, this cannot be to have peace with God; for, if this peace abide in our hearts, it must arise and be perpetuated by faith in our justification.

This doctrine not only produces quiet and happiness in the mind: it generates also a holy, a generous fear of offending. It promotes love in our hearts, and virtue in our

conduct; gratitude for the mercies of redemption, for our justification through the merits of our Saviour; excites those humble feelings which induces us to place our whole reliance on God, and, not presuming on our own desert or exertions, to seek in all emergencies his supporting aid. When we feel relief from the misery that awaits us, surely we must feel thankful; and, if this thankfulness be pure and constant, no greater incentive can be offered for obedience and purity of behaviour.

The doctrine of justification, then, is worthy of all acceptance, and is to be received by faith by all God's people. If this be denied or rejected, our faith is contracted into a very small compass; for on what account did the Son of God appear on earth? Was it not to "die for our sins, and to rise again for our justification?" And, having performed this, which was not a duty, as is our obedience, and our acceptance of God's law, but a pure, a voluntary act of mercy, of compassion to our souls, of love to man's unthankful and rebellious nature, may he not demand our love and services? Should we not exclaim in the words of an inspired apostle, "Behold what manner of love the Father hath bestowed on us"? We are justified in his sight by the sacrifice of his well-beloved Son. But this atonement cannot be pleaded by any who neglect so great salvation, or deny the necessity of so vast a sacrifice. For them Christ has died in vain. If this neglect be not a crime, if it heap not guilt on the sinner's soul, if to despise the price which Christ has paid for his redemption be not an offence, it is not easy to say how man can offend against his Maker? It betrays a condition of the heart very different from that which should characterize a Christian, to deny any doctrine which endears our Saviour to us, and by which hope, love, and gratitude are increased. "Greater love hath no man than this, that he lay down his life for his friends?" Does not the knowledge that Jesus Christ laid down his life to redeem the penitent believer's soul inspire us with holy hope? Does not the voluntary sacrifice of our Redeemer excite in us sacred love? Do not the compassionate mercies of our Saviour demand our gratitude? If they do not, the deficiency can only be accounted for by want of faith in the mind. And this want of faith is produced not by scantiness or weakness of religious truth, but by the intervention of criminal sentiments, by the influence of wayward passions and sinful propensities. The threatenings of the Lord are unheeded, because men are unwilling to believe them true.

Future punishments are disregarded, because by his own desert the sinner knows he could never escape them. Too often does it happen that, although he knows himself a sinner, he knows also that he is unwilling to forsake sin; that, if he were to appeal and cry to Christ for pardon and justification, he would expose Christ's wounds afresh, and be filled with well-grounded remorse; that the sins of mankind, in which his own are included, rendered their infliction necessary.

This it is which makes men averse to admit what are called the peculiar doctrines of the gospel. They are indeed peculiar; for no system of "art or man's device," no law of human enactment could have proposed or invented them. No one, unless he were instructed by the revealed word of God, would have conceived the deep humiliation, the vast atonement made by the Son of God, and by his merits the sinner's justification. No one by the mere light of his understanding could admit or imagine a creed of such transcendent mercy. And even now, though the sacred fact has been irrefragably established, a wicked man is unwilling to credit that which he is conscious he would not himself perform. No one but the Son of God would divest himself of happiness, power, and glory, put himself in the sinner's place, and suffer the penalty of guilt for others, many of whom he knows would be ungrateful, would spurn his proffered mercy, and treat with scorn his offers of salvation.

This is condescension, love, and kindness beyond the conception of the unregenerate, beyond the comprehension of any man, were not his mind expanded by the Holy Spirit. The human mind requires to be softened, to be purified by divine grace, before it can receive the full impression of the cross of Christ, before it can assume the form and quality adapted to a Christian bosom. Our lusts must be crucified, our passions subdued and mortified. An important change must take place in our deeply corrupted nature. We must have discovered, and this by heartfelt and sad experience, that all sensual pleasure is vanity; that this world's good produces vexation of spirit; that "the imagination of man's heart is evil from his youth" (Gen. viii. 21). The sincere and penitent believer must say, in the words of the apostle, "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18). These humbling sentiments will lead him to Christ; will produce repentance for past transgression; will teach him the importance, the necessity of prayer; will incite him to the practice, the continual feeling of thanksgiving. Throwing aside every other prop,

every other hope of forgiveness and eternal bliss, he will feel himself justified by faith: he will have "peace with God, through our Lord Jesus Christ."

THE PROTESTANT RULE OF FAITH*.

You will now perhaps inquire what our opinions are concerning the rule of faith. I will, therefore, endeavour to explain them. We believe that ignorance of scripture is the cause of error. "Ye do err, not knowing the scriptures" (Matt. xxii. 29) said our Lord. "The scriptures cannot be broken:" "The word of the Lord endureth for ever" (John x. 35; 1 Pet. i. 35). True ingenuousness of soul (*εὐγένεια*) shows itself in searching the scriptures daily, as the Berrhœans (Acts. xvii. 11) did; and "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

We of the church of England know only of one bible: "we have no word of God but scripture" (Hooker, V. xxi.), and that consists of those books which were received by the apostles and evangelists as holy scripture, or were written by them. This is our only source of Christian doctrine (Art. vi. and xx.). Receiving it as a rule of faith at all, we find that we cannot receive any other co-ordinate rule, for it excludes all other; so that by receiving tradition as a joint rule, we should, in fact, reject scripture. This, we think, is abundantly clear from scripture itself. St. Peter orders that, "if any man speak, let him speak as the oracles of God" (1 Pet. iv. 11), that is, as the holy scriptures speak. St. Paul teaches us that holy scripture (2 Tim. iii. 15)—that is, whatever the Holy Spirit had then dictated, or was dictating, or might thereafter dictate in writing (*ἐκὰς γράμματα*)—is able to make men wise unto salvation; that is, to instruct them in all supernatural, saving truth, through faith in Christ; and that all divinely-inspired scripture (*γραφή θεόπνευστος*) is effectual to make the man of God—that is, every sober-minded and teachable person—perfect, and thoroughly equipped or furnished (*ἐξοπλισμένον*) to all good works. Again, he tells the Corinthians to learn of him, "not to be wise beyond (*ὑπὲρ*) what is written" (1 Cor. i. v. 6); and St. James (James i. 21) exhorts us to "receive with meekness the engrafted word which is able to save (*τὸν δυνάμενον σώσαι*) our souls."

Since, then, scripture thus asserts its own perfection as a rule of faith, it is an insult to it to add anything to it, or to mix anything with it, as of equal authority with it for the teaching of doctrinal truth. As the ancient father said: "Malè in Dei lacte gypsum miscetur" (Apuđ Ireneum iii. 17).

Besides, scripture not only asserts its own perfectness, but expressly repudiates all additions. The divine testaments tolerate no human codicils. Specially do they protest against traditions, as a sufficient ground for articles of faith. Our Lord says, that the imposition of traditions, as authoritative in matters of belief, vitiates the worship of God. "In vain do they worship me,

teaching for doctrines the commandments of men" (Matt. xv. 9).

You may indeed say, and you do say, that your traditions are not "the commandments of men," but of Christ himself, speaking by the voice of your church, and specially of the bishop of Rome, whom, in your opinion, he has constituted his vicar upon earth. But we reply, and you allow, that scripture is God's word; and we are sure that God cannot be inconsistent with himself, and that his word is not "yea and nay" (2 Cor. i. 18), but "all his promises are yea and amen;" and, since scripture asserts its own sufficiency, and rejects and condemns all claims of any other person or thing to equal authority with its own to constitute articles of faith, therefore that authority which does make such a claim cannot really be of divine origin, however it may pretend to be so.

Christ also warns us that "many false prophets will arise, and come in his name, and deceive many;" . . . and he bids us "go not after them" (Matt. xxiv. 6, 10; Luke xvii. 23). Therefore we think that the assertions of the church of Rome, that its traditions are from Christ, and are sufficient of themselves to establish articles of faith, without scripture and beside it—although Christ's apostles say, "If any man preach any thing besides what we have preached, let him be accursed"—are plain demonstrations that in this respect Rome is acting the part of a false prophet, and that, if we follow her, we shall disobey Christ and be rejected by him.

Further still: when Rome declares her traditions to be sufficient to establish articles of faith, and then proceeds to anathematize us because we cannot receive doctrines thence derived, which she would impose upon us as terms of communion, and as necessary to everlasting salvation*, and when she requires men to affirm, on oath†, that without belief in these doctrines no one can be saved, although she does not deny, and cannot deny, that some of these doctrines were not held by any Christian church for a thousand years after Christ, we think that she is guilty of rending the church by schism, and of corrupting it by heresy. We fear for her, lest her curses may recoil on herself. We fear for her, lest, if her delight is in cursing, it may happen unto her; lest, if she loves not blessing, therefore it may be far from her (Ps. cix. 16). She curses us for not receiving her additions to the scripture; but let her remember the dreadful curse pronounced against those who *make additions* to the word of God (Gal. i. 8; Rev. xxii. 18), and how much more, therefore, against all who curse others for not receiving the additions they have made; and not only so, but for not consenting to their *detractions* also, in rescinding the command of scripture, which prohibits all such additions. "Si non est scriptum, timeat Væ illud adjicientibus aut detrahentibus institutum" (Tertullian adv. Hermog. 22).

Let me commend these statements to your serious consideration; and may God bless them to the peace and happiness of your soul.

* From "Letters to Mr. Gordon;" by Chr. Wordsworth, D.D., canon of Westminster. London: Rivingtons. 1847. A masterly work.—Ed.

* Forma Juramenti, containing the Trent Creed, and affixed to the Decrees of that Council by Pius IV. "Extra hanc fidem nemo salvus esse potest."

† Ibid.

Subville Reading.

ISAAC AND REBEKAH*.

ISAAC, while yet a babe, was grafted by circumcision into the congregation of God's church. When he was about twenty-five years old, his father, at God's command, offered him as a sacrifice (but God saved his life) in the land of Moriah, which is thought to have been near where Solomon afterwards built the temple; near where Jesus, the true Lamb of God, was offered on the cross for our redemption. Isaac's mother, Sarah, died, and was buried at Hebron, when he was thirty-seven years old. Three years after, Abraham, seeing that his elder son Ishmael had married into Canaanitish families, sent for a wife for Isaac from among his own kindred at Ur of the Chaldees, in Padan-aram; that he might never marry into those nations who were to be driven out. His steward, Eliezer of Damascus, a godly, upright, and wise man, was the messenger, and brought back Rebekah, Abraham's grand-niece, and Isaac's second cousin. They travelled upon camels (Gen. xv. 2, xxii. xxiv.).

Four years after Isaac's marriage, Abraham married Keturah; and his six sons of that second family, together with his twelve grandsons, Ishmael's children, were the heads of the nations and tribes called Arabians. Abraham died thirty-eight years after Sarah; and his sons Isaac and Ishmael buried him beside Sarah at Hebron (Gen. xxv.). Isaac and Rebekah had no children for above twenty years after their marriage; but at length God gave them twin sons, Jacob and Esau, of whom Esau was the first-born; and these were boys of fourteen when their grandfather Abraham died.

Do you know what birthright means? An eldest son is an heir; heir to his father's land, or title (such as duke or earl) or kingdom: at his father's death he becomes what his father was—the head of the family, the owner of the land, or title, or kingdom. In some things, when this would be hard, a father, or even the law of the land, is able to change this rule; but, if it is not changed in the father's lifetime, things go on by this fixed rule of birthright.

Among the patriarchs of old, several other things also belonged to the birthright, and especially the right of being priest of the family; for in those days few clergy or priests had been appointed. But, besides all these matters, there was in Abraham's family the great blessing which God had at first given, when he sent him away from his native land. This was a promise that the holy land should belong to his family in 430 years after; that he should be "the heir of the world;" that in him and in his seed or son (which meant Christ) all the families of the earth should be blessed; and that God would bless all who blessed Abraham, and curse all who cursed him (Gen. xii. 1-3, xv. 13-18, xxii. 18; Rom. iv. 13; Gal. iii. 8, 16). This is that great blessing or gospel which has ever since brought pardon and salvation down among sinners. God gave it to Abraham as a grace or favour out of the usual

way; and it was only to go to such heirs of Abraham as God chose to appoint—not to Ishmael his eldest, but to Isaac his second son. Abraham, therefore, gave it to Isaac; and God, after Abraham's death, confirmed it to him instead of Ishmael (Gen. xvii., xxi., xxv.; Rom. ix. 7).

Just before Isaac's two sons were born, God told their mother Rebekah, while she was praying, that the younger was to be the greater, and the elder was to serve the younger; which meant that the great blessing was to belong to the younger child Jacob, not to Esau the elder. Probably Isaac must have known the prophecy given to Rebekah. Esau and Jacob as they grew up were of different dispositions: the elder was thoughtless and bold, a man of the field, and living by hunting; the younger a shepherd, a plain man, fond of quietness and home. Esau was Isaac's favourite, while Jacob was Rebekah's; and this difference between the parents was the cause of much sin and sorrow, for they seem to have indulged their children far too much. When they were about thirty years old, Esau, whose thoughts were upon other things than the great blessing, or the right of being chief and high priest in the family, came home once faint and hungry from hunting. Instead of waiting, or seeking food otherwise, he sold to his younger brother Jacob that birthright which it was thought would give those blessings he despised; sold it for "a morsel of meat," for the boiled pottage of red lentils, a coarse pea still used in the east for food, though little esteemed. In memory of this shameful business, he and his family received the name of Edom or red. He was a profane or unhallowed man; not for despising the inheritance or share of his father's property (which would not have been profane, though foolish), but for despising the birthright, which was thought to give the great blessing of Abraham (Gen. xxv. 29-34; Heb. xii. 16, 17). He blamed Jacob unjustly for taking it away (xxvii. 36); but Jacob had not acted by the law of love, nor done that which he would have liked others to have done unto him. Perhaps he knew that God had promised to him, and not to Esau, the blessing; but he was taking evil and unbrotherly means of gaining it, instead of leaving God to bring about the promise in his own way. He does not seem to have done it from covetousness of property or present power; nor after his father's death does he seem to have been chief, or to have received the property (Gen. xxxv. 29, xxxvi. 6, 7).

About forty years afterwards, when the two brothers were between seventy and eighty years old, Esau began to taste the bitter fruits of his profaneness. Isaac was then about a hundred and thirty years old, and his eyesight gone with age; and he prepared to give the great blessing to his favourite, but profane son, Esau. He had, perhaps, forgotten what God had said of them before their birth; but since it was said by God long after, "Esau have I hated, and Jacob have I loved" (Mal. i. 2, 3), we may gather that the ways of the one were evil, and the ways of the other godly; and Esau had also married godless wives from the Canaanite families, who were to be destroyed. Yet for all this, Isaac asked no direction from God which of the two was to have the blea-

* From the "Children's Monthly Garden." Edited by the rev. Abner W. Brown, M.A. London: Edwards and Hughes. This is a nice little children's book.—Ed.

sing. He bade Esau hunt for venison, and make him some kind of food, which he liked, and then he would give him the blessing. Possibly he meant this as a trial whether or not God would send the wild deer into Esau's way quickly, for this sacred meal of flesh and wine, which was to be a kind of solemn sacrament before the blessing. Rebekah heard what Isaac said: she knew that God had promised the great blessing to Jacob; that Esau had despised the birthright, and sold it to Jacob, and that he was an ungodly and profane man. She saw that Isaac was about to go against God's words; against the right which Esau had sold and Jacob had bought, and against the proper difference between godly and ungodly; but, instead of praying, and committing her cause to God, she took it into her own hands, and did evil that good might come. How differently did David behave, when he was in danger of losing his life, and yet knew that he was to be king (1 Sam. xxvi. 7-11)! he left it to God; and so always should you, rather than commit any sin. Rebekah made a lie, and tempted her son to lie also; and he yielded to his mother, and sinned, telling many wicked lies, and deceiving his father. He gained his end. The Lord granted both of them what they sought; for it was their right; but he bitterly punished them both.

When Esau brought the venison to his father, and found that his brother had already received the blessing, he sought to turn his father's mind; but he found no place for repentance, though he sought it carefully with tears (Heb. xii. 17). Isaac knew it had been of God's ordering, and that it could not now be changed. Esau valued not the great blessing and promise of Abraham and Isaac (Luke i. 54, 55; Ps. cv. 8-10), or he would have known there was but one such blessing; and therefore he said, "Hast thou but one blessing?" as if he had said, Can you not give me also a blessing? And so Isaac did, promising him rich earthly blessings; but he dared not say to him as he had done to Jacob: "Blessed is he that blesseth thee, and cursed is he that curseth thee." That blessing was now for ever fixed upon Jacob's family; and God, a few days after, confirmed it to Jacob, and twenty years after renewed it (xxviii. 10-15, xxxv. 9-15), and, when the four hundred and thirty years were done, obliged Balaam the prophet to speak it once more (Numb. xxiv.).

All were chastened for their share in this sorrowful wickedness. Esau lost the blessing which he profanely despised. Jacob, though he gained it (for it was rightly his own), was obliged to flee from home and friends for twenty years, and durst not face the brother whom he had treated so unkindly, and then deceived. Rebekah drew on her the curse for deceit which she had sinfully wished might come: she had to hurry her favourite son away, lest his brother should kill him, and then be put to death as a murderer; and she died before Jacob came back. Isaac, trying to give the blessing to his ungodly son, lost the other for twenty years, and had no child near him but the profane Esau.

Three of these four were God's people, and in heart really loved him, but forgot his holy will, and soon found that the way of transgressors is hard. If they had merely done what was right,

and left God to work his will in his own way, how much sorrow would have been spared to them all! But God, while he chastened, had mercy, and saved them among his holy servants of old.

The Cabinet.

THE NATURE OF CONFIRMATION*.—The church of England does not, like the church of Rome, superstitiously elevate confirmation into a sacrament: that it cannot be, because it was not instituted by our blessed Lord; nor is any promise of divine grace positively annexed to it. Nor does our church enjoin its observance on the ground that there is anything defective in the rite of baptism, anything wanting to complete its efficacy which confirmation supplies. In what light, then, does the church regard it? As an affecting and edifying religious ordinance; as a convenient mode of recalling to the minds of young persons the solemn vows and promises which were made in their names at their baptism; and of impressing them with a lively conviction that they have made themselves responsible for the punctual fulfilment of those vows and promises. This is the light in which the church regards confirmation; and surely, if the candidates come to receive it in a proper frame of mind, it cannot fail to tend greatly to their edification; it cannot fail to have a most beneficial effect on their conduct in after life. They openly profess to ratify and confirm in their own persons the engagements made for them in their infancy: surely this public and solemn profession must stimulate them to a more careful and diligent performance of their religious and social duties. They hear the assurance of the divine favour and protection confirmed to them: they hear the prayers of the church put up in their behalf. Surely the assurance must inspire them with an earnest desire to avoid every act which by offending God can deprive them of his favour: surely the prayer must create in them a determination to acquire the disposition which will render them meet for the reception of the spiritual blessings which the church asks for them.

THE GREATER AND THE LESSER EXCOMMUNICATION†.—By excommunication is intended the authority given to the minister of the church, by the "power of the keys," of excluding unworthy members from its communion. This power is of two kinds, called respectively the "greater" and the "lesser" excommunication. The former can be exercised only by the bishops of the church; the latter by all the clergy who are of the order of the priesthood. By the greater excommunication we understand a total exclusion from the company of believers, a separation from the visible family of God, and, by consequence, from all title to the name and privilege of a Christian.....By the lesser excommunication we understand merely an exclusion for a limited period from the eucharist, and the benefits of public worship, in order to bring the offender to a

* From "A Sermon on Confirmation." By Dr. Kaye, lord bishop of Lincoln. Birmington: 1836.

† From "The Burial Service, its legitimate use dependent on Church discipline." By the rev P. Maitland.

sense of his guilt before further and more severe measures are adopted. This it is in the power of the priesthood to exercise, and is derived by them from the bishop, who says to each of them at his ordination, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained" (ordering of priests). Whatever further authority some may contend that these words convey, it must be admitted by all, who recognize the doctrines and principles of the church of England as their standard of belief, that they include the power to inflict church censures, to exclude for a season from the sacraments and other means of grace which the church provides those who walk unworthy of their high calling, and to receive them back again by absolution upon their unfeigned repentance. Accordingly, we find that one of the promises into which the person to be ordained priest solemnly enters before God and the congregation is, that he will minister "the discipline of Christ as the Lord hath commanded."

Poetry.

TO A LITTLE GIRL.—SUMMER MORNING.

(For the Church of England Magazine).

AWAKE, awake! thine eyes unclose:
This is no hour for late repose;
And come with me, thou sweetest one,
Now, to behold the glorious sun
Shedding his bright warm beams around
On hut, and flower, and grassy mound;
While dew-drops hang on leaf and tree
In pearl-like clustres, gracefully;
And songsters of the wood and grove
Are warbling notes of praise and love;
And plough-boy, whistling on his way,
Salutes the early morn of day.
Say, dearest, dost thou know the Power
That gladdens earth at this prime hour?
O, come and lip the holy name
Of God, whose works his might proclaim!
He formed thee with wondrous care,
Still keeps thee from each hurtful snare:
He gave thee parents kind and dear,
Thy helplessness to bless and cheer;
And he, too, stayed thy falling breath
From fever's rage, from pain and death.
'Tis God who scatters blessings round:
'Twas God who made, with skill profound,
The world, and all that it contains—
The snow-crowned mountains, fertile plains;
The gentle river's silvery tide;
The deep, where furious tempests ride:
All, all beneath and all above
Show forth his greatness, mercy, love.
Then come, and bend thy knee to pray,
That God may bless thee day by day,
Reveal to thee in early youth
The hidden treasures of his truth,
And give his Spirit to unfold
Redemption's wonders yet untold.

C. W.

SONNET.

No. VIII.

SEEK YE THE LAND.

SEEK ye the land where no cloud ever darkens
The smile of the sky or the glow of the soul;
Where to strains more divine the blest listener hearkens
Than e'er on the dream e'en of ecstasy stole;
Where, rolling in brightness, the rivers meander
Through regions more lovely than Eden display'd;
Where through still blooming bowers the inhabitants
Wander,
Enraptured, in glory immortal array'd;
Where, winged with enjoyment, existence progresses,
Its colour still yielding a brilliancy new;
Where goodness itself to eternity blesses:
That land, all delightful, O when shall I view?

J. D. H.

Miscellaneous.

MOUNT OF OLIVES.—Were I to describe in part only those sensations I experienced at the moment when standing on the very ground which had been trodden by the sacred feet of the Son of God, all that language could express would fall infinitely short of it. It is not too much to say that the warmest glow of ineffable delight was kindled in my bosom, of that solemn nature a reader can form no just conception, and that my heart vibrated with emotions it had enjoyed on no former period; a gratification more pure than can possibly be derived from the corporeal senses. I was indeed, as it were, out of the body, and absorbed in the raptures of a more holy life. It is vain, however, to trust to a trembling pen for describing the exquisite feelings of delight I enjoyed on this occasion, which I shall recollect to the latest moment of my existence. To taste that exalted pleasure I partook on this sanctified ground, the reader must possess not only a heart sincere in the belief of revelation, but stand on the identical spot, and be favoured with a vivid image of those grand and glorious labours of redemption which were accomplished within the scene I surveyed by our Lord Jesus Christ, before the eyes of those who were the favoured witnesses of his most exalted power, clemency, and charity. Should I find myself thus altogether incompetent to relate what I experienced in this lower part of the mount, how can I possibly express that torrent which rushed upon the soul, and penetrated to the inmost recesses of my heart, when I reached the summit, which had been so eminently blessed by the presence of the Sun of Righteousness, who, in the bright effulgence of his glory, had come to dispel our darkness, and where he ascended to the right hand of the Majesty on high, to procure gifts for men, heaven displaying her portals wide of vast eternity, and to present the memorials of his atonement, who will be the glory of his people from one generation to another; and there swaying his sceptre, to which all nature at his feet submits, and the world obeys: "Lift up your heads, ye heavenly gates and everlasting doors, and receive the King of glory!"

"Methinks I see him
Climb the aerial heights, and glide along
Across the severing clouds:
Heaven's portals wide extend to let him in."

—Dr. Rae Wilson's Palestine.

London. Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 675.—NOVEMBER 27, 1847.



(The Ibis.)

SKETCHES FROM NATURAL HISTORY.

No. LXX.

THE IBIS.

THE ibis, *tantalus*, is, according to the Linnæan system, a genus of the order *gralla*; of which the characteristics are that the bill is long, the face bare beyond the eyes. The tongue is short and broad; the nostrils oval; the feet with four toes, palmated at the ends. There are several species.

The *ibis religiosa*, or *tantalus Ethiopicus*,
VOL. XXIII.

known as the sacred ibis, is common in Ethiopia, and in lower Egypt during part of the year. It arrives in Egypt when the Nile begins to swell, and leaves when the waters subside. Part of the head and neck is naked; and the general plumage is diversified with glossy black and white. The young birds, however, have the crown of the head and the nape furnished with long pendant plumes.

These birds are sometimes solitary, and sometimes in small bands of eight or ten. In flight they are vigorous and lofty, when on the wing

stretching out the neck and feet horizontally, and uttering from time to time hoarse disagreeable screams. They walk slowly and deliberately, and are often seen in groups on ground recently abandoned by the water, exploring the mud with their bills.

The ibis was regarded as sacred by the ancient Egyptians; possibly on account of its usefulness in devouring serpents. Cambyse, king of Persia, is said to have taken advantage of this superstition, and to have placed before his army a number of these sacred birds when besieging a city, which the Egyptians, not daring to resist, lest they should injure their divinities, allowed to be taken.

PAPERS OF L. C.

No. V.

TRAVELLING—WORCESTERSHIRE.

YET once again I would retrace some past enjoyments. It was mine to visit Worcestershire in that season when spring had just yielded to the summer. No longer was

"The oak's tender leaf of emerald and gold:

the foliage was of deep green, but varied continually by light and shade. I was on a visit in a secluded rectory. There is a winding path from the little gate to the house: the parlour-windows open on the grass-plot; and, the house being covered with large-leaved and luxuriant ivy, winter must here be almost transferred to summer. The church, which is entered from the pleasure-ground, and which is partly covered with shining ivy, is old, and in the Saxon style. A Saxon arch of considerable size separates the body of the church from the chancel: some of the monuments are very old; and the contrast between them and the modern ones reminds us that "one generation goeth, and another cometh." Many were the simple pleasures of that country visit. I remember that, after a long country ramble, we sat to rest in a portico, round whose slender pillars twined the delicate clematis, and from whence we had a view of a steep bank, planted with gum cistus and other shrubs, and of the Aberleigh and Woodbury hills; and enjoyed a refreshment of strawberries and grapes, provided for us by one of our kind and generous companions. Then we came home, and listened to the harvest psalm (for the labours in the hay-field were that day ended), and praised him to whom year after year his people can say: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness: they drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy, they also sing."

I will try that another sweet summer evening walk shall not be quite effaced from my own remembrance. We went first through fields where

only a narrow path was allowed us between the bending and ripening ears of corn, among which had intruded innumerable scarlet purple-eyed poppies: then through a narrow meadow, to the left of which sloped upward a wild thicket; and the children climbed through the tangled paths to load themselves with pale, sweet woodbine flowers, and fox-glove, and golden mullein taller than themselves. To our right was a shallow stream, on the banks of which grew the large campanula: we crossed a bridge, and went on untired from field to field, then through a narrow wilderness where the little path was almost overgrown by wreaths of single white roses and tall feathered grass; and we reached the spot which I had been brought to see. "This is Sharpley Pool," said my young companions. And I looked on the largest piece of standing water I had then ever seen. The glorious lakes of Ireland (among them Lough Erne, with its three hundred and sixty-five islands) have been spread before me; but even now I look back on the beauties of Sharpley Pool. Beyond, was a steep, hilly field, and then woods and distant country. Over the pool, seated on their green spreading leaves, were thousands of the beautiful water-lily, with its bright golden eye, surrounded by double rows of large snow-white petals; and all along the edge of the pond grew bulrushes, with their immense heads covered with a cottony down; and there were many other curious reeds and water-plants.

But that visit to the beautiful and fertile fields of Worcestershire brings thoughts of deep and sudden affliction—thoughts too of support and comfort from the hand of the Chastener; and well it is that, as days and years pass by, he should be remembered,

"Who wounds us for his mercy sake—
Who wounds to heal."

Blessed are they who have learnt to comfort others with the comfort wherewith they themselves are comforted of God. And in those fields and those valleys were often uttered words of "strong consolation" by the lips of one to whom his Lord had taught lessons of sympathy. I would not dilate on the claim made on that sympathy: enough to say that one young, light-hearted, with the promise of years to come, had been snatched away by a sudden stroke.

There are of whom the darkened room
Reminds us, and the midnight gloom;
And, when disease and grief we see,
Those lost ones present seem to be.
But thou—amid the merriest sound
And gayest scene thy form is found:
The brightest day, the bluest sky,
The greenest verdure brings thee nigh.

'Twas but a dream, to pass away
Like fading cloud at opening day:
I only know 'twas sweet and fair,
For thou, where'er I was, wast there.

"Some," says a comforter to a mourner, in the "City of the Plague"—

"Some
Would have thee trust in time, the friend of mourners;
But thou hast nobler comforters."

It is well we have:

"This moment all thy load of care
Bring to the cross, and leave it there."

"Affliction cometh not out of the dust:" it is the hand of an all-wise and all-merciful Parent that inflicted the blow. He caused the earthly gourd to wither. O may we rejoice more and more that there is a better shelter for the head exposed to the burning heat of affliction! A little longer, and we shall see as we are seen, and know as we are known: then shall we better understand, what we willingly acknowledge even now, that at the right moment, in the right place, and in the right manner, was our beloved one snatched away, and the eye that had seen him saw him no more.

My friend had conducted me down a flight of grass steps: then through a short and narrow path we passed an old farm-house, then through a broad avenue in a meadow: a little further, and on one side of us was a high hedge, varied here and there with tall oaks and elms, and gay with wild geraniums and woodbines: on the other side was a steep and flowery bank. "We will go quietly," he said, "to a spot which was a favourite haunt." He led gradually to the subject of afflictions: "We must look at our afflictions in all their bearings—we must, as it were, grasp the nettle that would sting and tease us." We had now reached a glade the most shady, the most retired that can be conceived. Forest trees of many kinds grew around us; and there were unnumbered wild flowers, from the pride of the dells, the magnificent fox-glove, to the fairy forget-me-not. The most stately beech I ever saw stood conspicuous as the monarch of the surrounding trees: its branches drooped low, heavy with the nuts and the thick foliage; and on its smooth and shining stem were cut many names and initials; and there was a stream—a deep, quiet stream.

We paused during our steep ascent to the church, and looked on the beautiful scene beneath us: there were lofty hills in the distance, and dark, extensive woods, and light trembling birches and aspens and ash trees nearer the stream, and meadows drest with full-blown flowers, waiting for the mower's hand.

The God of nature is the God of providence; and the God of providence is the God of grace; and all looked soothing and lovely; and I well believed what my friend told me in the sweetest voice of comfort: "The time will come when we shall not only acquiesce in afflictive dispensations, but rejoice in them. Some things we see, but other things are concealed; and, when we see them all, then shall we acknowledge that all was well."

When some young and beloved one has been suddenly taken away, who has not known the eagerness with which we welcome hope, even the faintest hope? But this we are afraid of doing, we so long for certainty; yet why be afraid to cherish hope, when, in some cases, it is all our God gives us? The God of all consolation himself teaches us that, if there is a germ of new life, it must be brought to perfection. It is the Lord's work; and in many cases he acts agreeably to his declaration: "I will finish my work, and cut it short in righteousness." The Lord is the one unchangeable, all-satisfying portion of his people.

Once more I went; and I thought—

O go alone, at close of sabbath eve,
To where the tangled thickets interweave:
Go where the nightingale her descent sings
In concert with the stream's soft murmurings.

Moves not a leaf save on the aspen-tree?
Is there no lesson in each leaf for thee?
Is there one passion waking in thy breast—
Love to thy God, while earthly passions rest?

Farewell for ever! I have loved the glade,
The pendent flower beneath the thicket's shade,
The deep, cool walk with arch'd boughs o'er my head—
The soft and flower-german'd moss beneath my tread,
And ever in my inmost heart shall dwell
Memory of thee, secluded, lovely dell;
For, though memorials of the lost and dear,
That woke to anguish, were around me here,
Yet here were words of peace and comfort given,
To lift the mourner's eye and heart to heaven.

APPEAL TO DIFFERENT CLASSES OF PERSONS AS TO THE READING OF THE BIBLE*.

WE have proved that the reading of the bible is the duty of all. But this is not enough; we will now address more direct exhortations to certain classes of persons, and we will principally appeal to the testimony of facts.

Let us begin with the fathers of families. A family has its own separate life, its joys, its sorrows, its deliverances. It forms a peculiar society, and ought also to be a church; that is to say, a company of faithful people, who, professing the same faith, assemble together to celebrate a common worship.

The early Christians of Rome and of Corinth had a church in their houses, and the bible everywhere shows us that men who lived according to God's own heart celebrated domestic worship. How interesting, and how holy a custom, introduced even amongst savages, when they have learnt to know Christ crucified (Gen. xviii. 19; Job i. 5; 1 Chron. xvi. 43; Acts x. 24; Rom. xvi. 5; 1 Cor. xvi. 19, &c.).

During their long winter nights many of the Icelanders assiduously study the holy scriptures. The head of the family, by the light of a lamp hung from the middle of his hut, reads aloud the word of God, whilst the others are occupied with their work. Often is the reading interrupted by a reflection, or a question which the company proposes in order to the better understanding of what they hear. Towards midnight, when they leave off work, these pious Icelanders sing a hymn, and the father or the grandfather invokes for his children and for himself blessings from on high.

Alas! the houses where this worship is offered are few amongst us. So also how few families are really united! what relaxation of paternal authority is there! what absence of filial piety! what indifference to the holiest obligations! We no longer are families, in truth, but mere collections of individuals who live together as long as necessity constrains them, and who appear to wait with impatience for the moment of separation. Ye sacred ties of consanguinity, ye sweet

* From the "Voice of the Bible Hawker." By G. De Félice: translated from the French by rev. C. W. Bingham, M.A. London: Simpkin and Marshall; Weymouth: Benson and Barling, 1847. There are many interesting details in this book. We are glad to see that the translator has adopted the English word, hawker, instead of the French, *colporteur*, which some persons are unwisely attempting to naturalize.—Ed.

sympathies of domestic life, the confidence, the intimacy, the happiness of souls which form but one soul, what is become of you? Unceasingly beaten upon by the waves of infidelity, the family trembles to its old foundations, and threatens soon to offer to our fearful eyes nothing but a shapeless wreck.

If, then, you have at heart the peace and order of your home, read every day with your children and servants, the holy word of God, and join with them in prayer.

Before the bible, in the presence of the Lord, the father is invested with a more venerable character, and the son becomes more respectful; the husband gives more honour to his wife, and the wife to her husband; feelings of resentment are pacified, exaggerated pretensions are withdrawn, the spirit of union returns, and with it all that can render a family happy. Some one has most reasonably said: "Prayer in the family is the drop of oil which prevents friction, and causes all the domestic wheels, however complicated they may be, to move easily and without noise."

Will you reply, that this concord already exists under your roof, without the assistance of domestic worship? It is possible; but your connection has not so much depth or firmness. Let the hour of trial come, let an unexpected occurrence separate the interests which now are united; and what will remain of that harmony in which you now glory? Do not deceive yourselves, the union of souls is the only true union, the only one which is maintained in all the most important circumstances of life.

But it is not only in the name of your domestic peace, it is besides, and more especially, in the name of your responsibility before God that we conjure you to read the bible, and to pray regularly with your household.

Your children, your servants themselves, are entrusted to you as a sacred deposit, of which you will one day have to render an account, and, if you have not done all you could to bring them to the Lord, where will be your excuse? Will you say to God, like Cain, "Am I my brother's keeper?" Then will you expose yourself to hear from his mouth the same reply, "Now art thou cursed" (Gen. iv. 9, 11).

Besides family worship, parents should also read the bible for themselves in their closets; for great is the need they have of it in the ripeness of their age, and in the midst of this world's cares. And I address myself not less to women than to men. Maternal duties are of inexpressible importance. It is the mother who must lay the first foundations of a religious education; it is by her that the little child, instructed in the fear of the Lord in the beginning of his way, "will not depart from it when he is old." Years pass away with their joys and their sorrows: they bring, perhaps, many convictions and many pious habits, but the foundation remains, and old men have been seen still to shed tears of thankfulness and joy at the thought of the lessons of piety which they received when they were leaving their cradle. Learn, therefore, by the study of the bible, to be the true mothers of your children; and, after having given them the life of the body, bring them to him who can give them the life of the soul.

The wife, as a wife, will gain from the scriptures, together with faith in the Redeemer, those dispositions which will cause her to fulfil all her duties without feverish excitement, but with regularity and patience, as it becomes man's helpmate in the difficulties of his way. The bible does not merely excite for a few moments; it gives to the conduct that gravity and sustainedness which is one of the most precious qualities in woman, and one of the surest means of domestic happiness.

Age appears to take away more from woman than from man; but, if she has sought for true riches in the word of God, she will lose without much regret her transient advantages. I have heard of a very old woman who had made the bible her chief study. After a severe illness her faculties became enfeebled. Her memory, her mind, were but as shadows; she appeared neither to understand any thing, nor to think. But this poor infirm creature, so worthy of compassion, was no longer the same, when her daughter, taking the bible, sat beside her and read to her. Her dim eyes revived and beamed with intelligence and delight: her slumbering soul awoke at the sound of the word of God. She comprehended those mysteries hidden from the wise: she clasped her hands, shed tears of tenderness, and pronounced the name of Jesus with adoration. When the reading ceased, she relapsed into the annihilation of all her faculties. A witness of this astonishing sight assures us that he never felt so forcibly the grandeur and the goodness of God, enlightening this poor weak being with the pure rays of his Spirit, and restoring to her some gleams of intelligence, so as to reach even to her heart. She died not long since; and in her last days, when she was already almost chilled by the coldness of the tomb, a word of the bible caused her to open her eyes with a smile, and animated her countenance with a heavenly expression.

This example may also serve as an instruction to old men. Being so near the grave, having been preserved by the Lord as monuments of his patience, and being unable to do any thing more in this world except prepare for leaving it, they have the strongest motives to devote themselves to the study of the scriptures. Does not a man, called upon to forsake to-morrow his dwelling, in order to pass his life in another, forget the house which he leaves, and occupy himself with that in which he is to dwell?

"Going one day into a cottage (writes a clergyman) I found there an old man of ninety. He was alone, with the bible before him, a precious treasure, which had belonged to his grandfather. This bible and this old man, united to each other for so long a time, made a deep impression upon me. He was deaf, this excellent and pious mountaineer, and did not hear me come in; but, when he saw me, and had testified the lively pleasure my visit gave him, he said: 'I daily thank the Lord for these things: first, because in his infinite goodness he has given me this bible; secondly, because, he has found the means of supplying it to all his children; and thirdly, because, whilst he has afflicted me with deafness, he has preserved my sight, so that I may converse with the only friend that remains to me, and who

will never forsake me. For this blessing, which I did not deserve, may his holy name be praised!"

At the other extreme of life, children and young persons should also read the bible privately, after having joined in family-worship. It is sometimes supposed that it is beyond their understanding; but this is an error which experience has a thousand times belied. Whilst he speaks to men the Lord has not disdained to speak to the child who will be a man some day; and, if he has admitted into his word things which the angels themselves do not thoroughly comprehend, he teaches the fundamental doctrines of faith in a historical form, accessible to the understanding of the young. "Scripture (says St. Augustine) nourishes the greatest souls, by the truths with which it is filled; and gives to children, by the familiarity with which it addresses them, the nourishment adapted for them." It furnishes us itself with many examples of servants of God, like Samuel, Isaiah, Timothy, who were early instructed in the holy writings. And how many similar facts are there in our own time? how many children, whose minds have been opened, their hearts touched, their consciences awakened, in fine, their lives changed by reading the word, and who have witnessed by their conduct, that the Holy Spirit has known how to bring home even to them the milk by which they might be fed?

We could quote the answers, full of propriety, and at the same time of acuteness, by which we plainly perceive that more than one child has entered into the spiritual sense of the scriptures; and why should this astonish us? It is written: "Remember now thy Creator in the days of thy youth, whilst the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. xii. 1). Would not the God who dictated this command have been inconsistent with himself, if he had made his word unintelligible to childhood?

There is in the bible a character which admirably accords with the wants of early life: it presents not long dissertations or controversies, and its method is not that of philosophy, which begins with doubt in its researches after truth. It begins with well-known truth, and is contented to set it forth with authority, and to confirm it by historical facts, the only method worthy of God, the only mode of instruction which harmonizes with the moral and intellectual state of children. The time is not yet come for them to weigh the contradictory systems which circulate in the world, and to plunge themselves in the inextricable labyrinth of objections opposed to the gospel of Christ. Alas! they will always arrive soon enough at that period, when, in wishing to acquire new light by the examination of human opinions, they will generally discover nothing but bitter uncertainties.

Children, soundly instructed in God's word, have often a lively affection for it, which is rare in more advanced age. In the island of Antigua, a young negress, named Nancy, having attended a Sunday-school, received a bible there; she constantly carried it with her in her hut and at her work; and, when sick, she still had her bible as her faithful companion. An inspector of the estate, having observed this, asked her what book it was?

"The word of God," she replied.

"And where did you get it?"

"At the Sunday-school."

"Will you sell it me?"

"No, sir; I would not part with it, although you offered me my liberty in exchange."

And let none imagine that she underrated the value of liberty; on the contrary, she used this proverbial expression to show that the most precious thing she knew of in the world was less valuable in her eyes than the word of the Lord.

Is it not dangerous, some persons ask, to give the whole bible to the young? Does not the Old Testament contain details which may mislead their imaginations? False apprehension of the children of this world, hypothesis contradicted by facts! The scripture is obliged to draw a picture of the corruption of human nature; but it has done it in austere language which, so far from seducing us in favour of vice, is eminently adapted to inspire us with profound disgust of it. If any one has found temptations in the bible, it is because he has himself brought them there, and, before reading it, was already corrupted. God tempteth not any man (James i. 13).; and this is true of the contents of his word, as of the acts of his moral government. We might name thousands of young persons, who have been kept from evil by the study of the holy books: could we name a single one, who has there met, if he still possessed the candour of his age, with a source of corruption? Let us believe king David on this point, who said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. cxix. 9).

The bible gives to the young the experience which they must dearly purchase in the world. It reveals to them beforehand the miseries of the heart, the disorders of sin; and the punishment which it never forgets to point out as the end of evil deeds, is a bridle which may restrain the young on the verge of the abyss. It contains, let us not doubt, more true modesty, more salutary severity, than any other book, by which virtue is professed to be taught.

Entrust, then, the bible to the young, not in fear, but in thankfulness to the God who has afforded you this excellent instrument for religious education. Profit by an age, in which impressions are at once so lively and so enduring. Let your children be accustomed to meditate on that word, which will give them the living piety that is able to resist the sophistry of unbelievers. A celebrated philosopher of our day, Mr. Cousin, has said, speaking of the scholars of our classical institutions: "The young, in their courses of rhetoric or philosophy, would find instruction, solid and useful in every respect, in the exposition of the monuments of Christianity. When they had thus lived for some years in intimate acquaintance with the holy scriptures, it would not be more easy to turn into ridicule with them the bold morality, the glorious history of Christianity, than it is to make them discover Homer and Virgil to be inferior geniuses, and Rome and Greece to be without grandeur, and without interest."

When one of your children quits his paternal home, let him receive from you a copy of the sacred volume. You can yourself no longer keep your eye upon him; but the word of the Lord may follow him everywhere, to enlighten him, and

to serve as his safeguard against his passions. It is possible that, at the time of his departure, you may have grounds for fearing that your son does not read the bible. Still, give one to him in the sweet confidence that God will bless his soul by dispensations which you cannot foresee. "Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. xi. 1).

A woman, who was left a widow with eight children—seven daughters and one son—bestowed all her care in educating them in the fear of God. She was successful with her daughters; but the young man closed his ears against all her exhortations. From his association with companions in pleasure he was led so deeply into vice, as to be obliged to leave his country. His poor mother, at the time of his embarkation, gave him a New Testament, in which she had written her own name and that of her son, and begged him in the most solemn terms to read the book, if he still had any affection remaining for his mother. The young man departed, and for many years they received no account of him.

Troubled and desolate, the widow applied to every commander of a vessel, to learn something of her son. At length she met with one who assured her that the ship in which the young man embarked had been wrecked.

"And what of my boy Charles?" asked the agonized mother.

"Ah, that Charles; I knew him well (replied the sailor, with great roughness): he was a bad character; and, if all who are like him were at the bottom of the sea, it would not much matter."

She returned home overwhelmed with grief, and often said, "I shall go down to the grave mourning for my unhappy son." Some years rolled away, when a sailor, shabbily dressed, knocked at her door and asked for relief. The sight of a sailor had always a peculiar interest for the widow, and she heard his story with much emotion. He had encountered many dangers, and been shipwrecked several times.

"But I never was in so wretched a condition (he proceeded) as at the time when a companion and myself—it is now long ago—were the only ones in the crew who escaped. We were cast upon an uninhabited island; and, at the end of seven days and seven nights, I had the pain of closing my companion's eyes. Poor young man! I shall never forget him. (And here tears flowed down his weather-beaten cheeks). He constantly was reading a little book which his mother had given him, and which was the only thing he saved from the sea. It was his great consolation; he mourned over his sins: he prayed: he pressed the book to his heart: he spoke of nothing but his book and his mother, and, at last, he gave it me, as he thanked me for my poor services: 'Take it, James (he said to me), take this book: be careful of it: forget not to read it; and may the Lord bless that reading to you, as he has to myself!' Then he pressed my hand, and died in peace."

"Can all this be true?" asked the mother, trembling with surprise and emotion.

"Yes, ma'am, to the very letter;" and, taking a little well-worn book from his pocket, he showed it to her, and said: "See, here is the book I speak of."

The mother took it, recognized her hand-

writing, and read the name of her son beside her own. She wept: she rejoiced: she almost went out of her senses: she seemed to hear a voice from heaven proclaiming "Thy son is alive."

"Would you sell me this book, my worthy friend?" asked she.

"No, ma'am (answered the sailor); not for any sum you could name; not for the whole world. He gave it me with his dying hand. I have since then more than once lost every thing else; but I have preserved this book, whose value I appreciate for myself, and I will not separate myself from it until my soul is separated from my body."

If the reading of the bible be necessary at every time, it is not less necessary in every state and condition of life. Certain men of science, and beneath them, a multitude of those pretenders to science, who inhabit our towns and villages, conceive that their intellectual culture absolves them from the need of studying the word of God. But how does their scientific knowledge, even supposing it to be more solid than it is, free them from the shameful slavery of their passions? The least which can occur to you, without the bible, is that you should be so absorbed in the contemplation of the universe, that you should forget its divine Author, and fall into abject materialism.

Let these presumptuous men look to the masters of their masters, and they will become wiser. The great Newton, whom I have already named, read the bible with holy perseverance. Boerhaave, one of the most illustrious physicians of Europe, passed the first hour of every day in this holy meditation. The profound mathematician, Euler, was also a diligent reader of the bible. He says himself, that he did not embrace the Christian faith until after having read attentively, and without prejudice, the sacred histories, and having meditated on all the occurrences which have relation to the divine mission of Christ.

A learned professor of our own country has testified to the value of the bible in these striking words: "A book has saved me; but it is not a book proceeding from the hands of man. I read the gospel of Jesus Christ with the desire of finding the truth in it, and I was possessed with lively admiration, and penetrated with pleasing light which not only illuminated my mind, but brought its warmth and life into the bottom of my heart. It, as it were, revived me: scales fell from my eyes: I saw man as he is, and as he ought to be: I understood his past, his present, and his future; and I trembled with joy at finding again all that religion taught me in my infancy—at feeling again awakened in my heart faith, hope, and charity."

There exists in France a body of persons still more numerous, who only seem to live for political discussion. But politics, apart from religion, debase and deprave mankind. They arouse in him burning passions, urge him to take but little account of the severe rules of morality, cause him to judge his friends and his adversaries by false weights and measures, and threaten to dry up every generous feeling in his heart. Politics, then, have need of a powerful counteraction to keep them within the bounds of justice and charity. And this we find nowhere so well as in the word of God.

Many eminent politicians have felt this need, and have worthily responded to it. The chancellor L'Hospital, whose virtues shone so brightly and purely in our wars of religion, writes: "There is nothing to my mind comparable to the holy writings: nowhere does the soul repose so sweetly, or find so sure a refuge from every evil." Another chancellor, the very model of magistrates, D'Aguesseau, passed not a single day, from his childhood, without reading the scriptures; and, in his last moments, he was heard to repeat the words of the gospel. The most honest man in the age of Louis XIV., a man who lived at court, without being a courtier, and whose wise counsels were always heard with deference by a king, but little accustomed to receive them—Montausier, was brought up under the same discipline as Turenne; that is to say, with the bible, and by the bible. His panegyrist, Fléchier, bears witness that he had read the New Testament of Jesus Christ with attention and respect, no less than a hundred and thirty times.

Wilberforce, too, the advocate of the negro, a man who, although possessed of superior talents, won perhaps more causes by the qualities of his heart than by those of his mind, had abandoned himself in his youth, like most young men of his position and fortune, to the pleasures of the world. But, travelling with a pious friend, and speaking to him of some minister of religion who went decidedly too far, "Read the New Testament thoroughly and carefully (his friend replied), and you will change your opinion." Wilberforce did read the New Testament, and this study produced on him so profound an impression, that during the rest of his life, which was prolonged for very nearly half a century, he defended the noblest ideas, and the most generous enterprises, with entire devotedness and energy.

In considering more humble stations, soldiers and sailors present themselves. The military life, it is said, is incompatible with the exercise of Christian piety. But why? Do we not see in many parts of the bible, that the profession of arms in no wise excludes the love of spiritual things. Honour to the soldiers who, elevated above this fatal prejudice, zealously read God's word! Let them then depart, if it be needful for the defence of their country, and confront the perils of war; for they may die in peace.

After a bloody battle, a soldier, mortally wounded, was laid beneath a tree by his comrades. He begged them to open his haversack, and, taking from it the New Testament, to read him a few verses of it. He himself pointed out this passage: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). "Now," said the soldier, "I die contented; I possess the peace of God, which passeth all understanding." An officer passed by and inquired what he could do for him? The soldier repeated the same words: "I die contented; I possess the peace of God, which passeth all understanding;" and then expired.

A military career is exposed to other perils besides that of death; wounds, diseases, and captivity. The captive soldier will find in the book of

the Lord a support which will never fail him; and of this a French soldier had the following experience. "In the days of the emperor (he said) I was made prisoner, and taken to England, where I was confined in a hulk. There, crowded in with many others, bereft of all which can sweeten the ills of life, a prey to hunger, I gave myself to deep despair, and resolved to disburden myself of life. In this disposition of my mind, an English clergyman came amongst us, and said to us, 'My heart bleeds to see your destitution and privations; it is not in my power to remedy them; but it is in my power to offer you consolation for your immortal souls, and this consolation is contained in the word of God. Read, my dear friends, this word. I offer a bible to all who choose to accept it.' The charitable and candid tone of this pious man touched me so much that I burst into tears. I thankfully took a bible, and found in it abundant consolations for my misery. From that moment the bible has been a book dear to my heart; I have drawn from it resignation and strength against adversity, and I am happy to think that it may become to others what it is and has been to myself."

While we admit that, thanks to our state of peace, neither captivity, nor death on the field of battle at present threaten you, what more useful employment for your leisure can you find, and what better preservative can you have against the snares of a barrack-life, than the study of the bible? Would you be somewhat ashamed to embrace Christianity? But there is shame also coupled with impiety, and with the almost inevitable sins which accompany it: there is none in being faithful to the holy doctrines which enlighten the mind, purify the heart, and open to us the gate of a joyful eternity.

A military officer lately said: "I have read many books, and I am disgusted with them; but when I read this (the bible) I cannot prevent myself from shedding tears. I have learnt more in two days in the New Testament, than I learnt in all my pretended religion, and philosophy into the bargain. I begin to perceive that I am not good. The more I read this book, the more I love to read it." Another, on his return from Algiers wrote: "I am very unwell, and my bodily suffering sometimes weakens my mind; but an instant afterwards I blush with shame, and find unspeakable peace in taking refuge beneath the shadow of the cross of Christ. Ah! if you knew how adorable that cross appears to me to be!"

Our reflections apply equally to you, sailors, whose career is still more adventurous even than that of the soldier. You are continually as it were suspended over the tomb, and a frail plank is all there is between you and death. Sometimes, when a calm overtakes you on the wide seas, you have long days of idleness, and how do you employ them? It is but too well known, that the name of God enters not into your amusements or conversations, except to be blasphemed. Sometimes the storm rages, and threatens to overwhelm your vessel in the depths of the ocean; and what could be more adapted to strengthen you in these terrible hours, than the recollection of the glorious promises of God's word?

The prophet-king, in his magnificent language,

has expressed how sailors ought to address themselves to the Almighty, and look to him for deliverance: "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble; and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. cvii. 26-31).

The faith inspired by the bible is able to impart extraordinary courage even to weak women. This appeared in the wreck of the ship "Kent," in 1825. The vessel was on fire, and all seemed to be lost. The women and children retired into a stern-cabin, to read the bible and to pray. These pious exercises rendered many of them capable, not only to resign themselves to their own misfortunes, but to console others. The noble courage of two young ladies was especially remarkable. Having learnt that there was no more hope, one of them fell on her knees, and cried, "Come, O Lord Jesus, come!" and proposed to read a few words of scripture. Her sister, with the same calmness and the same self-possession, chose some psalms appropriate to their circumstances, and read them to those around her. Take, then, ye sailors, the bible in your distant voyages; it will sustain you in evil days.

It will come also to your assistance after a shipwreck. A vessel which traded in the South Seas having been wrecked, the crew remained for two years in a desert island. "The most precious thing we saved (says one of these sailors) was our bible. We read it regularly after our misfortune; and I may declare that we owed to it the harmony that reigned amongst us. Every one employed himself for the common good, and obediently followed the advice of the most experienced. If there arose any difference of opinion, the majority decided it, and the others submitted without objection. Peace was preserved among us; because the commandments of him who inculcates brotherly love were read to us every day in his word. Cast upon an unknown island, in the midst of the mighty ocean, without hope of succour, deprived of every mark of human sympathy, mourned for as dead by our relations, this book was to us a messenger of hope, a balm for our wounds, a consolation in our troubles, a missionary of peace, and a pilot which was able to steer us to the port of eternal joy."

Separate not yourselves, then, from the scriptures, ye who encounter so many dangers! The bible will restore you your sabbaths, which are so often forgotten, so often profaned in sea voyages. It will restore you your home, in giving you God himself for your Father, and Jesus for your friend. It will protect you from the perhaps not less dangerous seductions which await you on shore, and, the more you meditate on it, the more will your attachment to the holy scripture increase. A sea-captain bore witness to this, when copies of the sacred volume were offered him for his crew: "I accept them

(said he) with so much the more delight, because I know for myself, how precious a fellow-traveller the bible is. I have one, which I have taken with me in all my long voyages."

We must enter into infinite detail, were we to recall all the professions, and all the conditions of life, in order to establish that the reading of the holy books is always necessary, and that there is not a single human being, in whatever condition he may be, who does not need it. Let us only speak now of that innumerable class, to which we shall some day belong, if we have not already belonged to it—I mean, the afflicted.

The Holy Spirit, who dictated the bible is called by Jesus, "the Comforter." Accordingly, he has every where given in his word the most efficacious and abundant consolations for all sorrows, for pain of body, anxiety of soul, reverse of fortune, the pressure of old age, the alienation of friends, the loss of those who are dear to us, the approach of death. How many poor hearts would have been broken but for the bible, which by its taste of sweet peace! How many are the wretched ones who would have fallen into the depths of despair, who were only kept from it by the last effort of their conscience, and who have been raised by the bible, and strengthened and rejoiced!

An indigent family came to seek for occupation in the capital. Fatigue produced a bilious fever in the husband, which soon degenerated into malignant fever, and brought him to the grave. Two of his children were affected by the contagion and died; and the widow was reduced, with those that remained to her, to the deepest misery. A Christian came to see her in her distress, and found that she had no other support except a few berries of coffee which a neighbour gave her. Perceiving on the table an old large-printed bible—

"I see (he said) you can read, and that you have the best of all books."

"Ah, sir (she cried) what should I have done without it? The book is not mine. Sickness, and trouble, and tears, have made my eyes too weak to read books in small print: I borrowed the bible of a neighbour; and it has, I may say, served as food for my body as well as for my mind. I have sometimes had nothing to eat, but I have read this book till I have forgotten my hunger."

This widow, worn out by misery and want, soon died also; but the consolations of the holy scriptures sweetened her last days. She spoke of her decease with a smile of triumph, and with feelings of joy at rejoining her pious friends who had gone before.

No affliction, perhaps, depresses us more than chronic and incurable disease. Man more easily endures the calamity which strikes him like a thunder-clap, than those pains which can only end with his own departure. But even for such trials as this the bible has its consolations and its joys.

"I was called in (says a physician) to a poor person. He was alone when I came. I found his countenance pale and thin, and he was tied to a couch by cords. For four years he had not been able to move his arms or legs, and he suffered terrible pains in all his joints.

"What, my friend (I said), do they leave you alone in so sad a state?"

"No (he replied, in a tone of the sweetest resignation) I am not alone; God is with me."

"Going further into the room, I saw the bible open before him, and I understood what was the source of his patience. As I knew that he only received a small weekly allowance, I asked him if he had enough for all his wants."

"It is true, sir (he said), that I have not much allowed me; but, when I spend it, I trust to that promise of the Lord, 'Bread shall be given him; his water shall be sure'" (Isa. xxxiii. 16).

"But are you never tempted to murmur under the weight of such long and grievous infirmity?"

"No; for three years, God be praised! (and the light of faith shone on his countenance as he pronounced these words) I have been taught by this book in which I believe; and, though I know my unworthiness, I am persuaded that God will not forsake me. It has often happened, when the disease prevented me from opening my lips to glorify God, that I have celebrated his praise in the bottom of my heart."

"I frequently visited this man for my own edification (continued the physician). He died in full hope of immortality; and certainly I would submit to the same poverty, the same disease, and would willingly suffer all he suffered to enjoy continually, as he did, the presence of the Lord."

LOT'S WIFE:

A Sermon

(For Advent);

BY THE REV. T. W. RICHARDS, M.A.,

Curate of Holbeach, Lincolnshire.

LUKE xvii. 32.

"Remember Lot's wife."

THE disciples had directed the attention of the Saviour to the immense stones and the magnificent architecture of the temple at Jerusalem. And the Saviour declares, in reply, that the days of that noble city were numbered, and that the time was fast approaching when, for the wickedness of its inhabitants, there should not be left one stone upon another, which should not be thrown down. During their conversation they walk from the temple to the mount of Olives; and, as he sat upon the mount, the disciples ask him privately when these things shall be, and what signs shall foreshadow the fulfilment of his predictions of the destruction of Jerusalem. The Saviour then enters upon a long statement of fearful signs and wonders, which shall be the beginning of sorrows. There shall be wars and rumours of wars, and commotions, and earthquakes, and pestilences, and great signs from heaven. There shall be false Christs and false prophets, and "the

abomination of desolation spoken of by Daniel the prophet," the Roman army, shall stand where it ought not, and plant its unhallowed ensign in the holy place of the temple. The Saviour then gives them warning as to their escape from the city in the day of her visitation. So swift shall be the destruction, that those who shall chance to be employed on the flat roof of the house must not suppose that they have time to go down to secure any domestic property. And he who shall be busied in the field must leave behind the clothes that he took not with him, and escape with all diligence from his city and his home, so soon to be levelled with the dust. So fierce shall be the visitation, that there shall be no distinction of age, or sex, or station; and so tremendous shall be the destruction, that no two individuals, who may happen to be together, busied in the same pursuit and placed in similar circumstances, can both escape. Whether the case be that of two men labouring in the field, or two men grinding at the mill, one must be taken, though it be just possible that the other may be left. And then, in order to impress upon them more convincingly the necessity of their throwing aside all delay and all hesitation in their flight from the devoted city, he refers them to an instance where death ensued through lack of firm resolution under similar circumstances, bidding them "remember Lot's wife."

Now, although these warnings of coming devastation, and these instructions as to immediate escape, were given in answer to the inquiry of the disciples concerning the destruction of Jerusalem, and have undoubtedly a primary reference to that tremendous national visitation, yet have they also a secondary application to the second advent of our Lord, when he shall judge the world in righteousness. In fact, the Saviour, after replying to the disciples as to the signs of the approaching ruin of Jerusalem, passes on almost imperceptibly to speak of the end of the world—a subject to which he is very naturally led by his previous remarks. When he warns those on the house-tops not to come down in search of their goods, and those in the field not to return for their garments; and, when he bids them pray that their flight be not in the winter, because of the impassable ways, nor on the sabbath, because the Jew's religion would not allow him to travel more than five furlongs on the sabbath, then the Saviour is evidently speaking of the destruction of Jerusalem. But, when he goes on to say that "in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then they shall see the Son of man coming in the clouds with great power and glory," then the Saviour has evidently passed from one subject to the other, and is giving warning and advice as to the unlooked-for breaking up of the universe, and the means by which, in that still more terrible day, individual destruction may be avoided. And, inasmuch as the recommendation to "remember Lot's wife" follows upon the whole discourse, and that discourse refers as well to the end of the world as to the end of Jerusalem, therefore the remembrance could not be beneficial simply to those who were to make good their escape from Jerusalem, but has reference also to those who have before them the task of working out their salvation from the fierceness and the fury of the final conflagration of the earth.

It has reference, therefore, to ourselves. So that we have not brought before you a subject altogether barren of beneficial promise—not a subject which would merely teach the Jew his flight from Jerusalem—but which will teach the Christian also one sound practical point in his escape from the wreck and the ruin of a flaming and perishing world. It appears as important that we, who are to escape from the ruins of the universe, as the Jews were to escape the ruin of their city and their temple, should have before us a remembrance of the case of Lot's wife; and we now, therefore, proceed to ascertain, as fully as is consistent with the history, the circumstances of an individual disaster, which the Saviour recommends as fit warning to us all in that "great and terrible day of the Lord."

Now, on reference to the records of Moses, we find that the Almighty had determined to destroy the cities of Sodom and Gomorrah, because their cry was great, and "because their sin was very grievous." We find the patriarch Abraham, who is concerned for his friend and relative Lot, then resident at Sodom, interceding with the Almighty, and asking whether the righteous also shall be destroyed with the wicked. Abraham, after many petitions, prays that the cities may be spared, if peradventure ten righteous should be found therein; and the gracious promise of a merciful God is recorded: "I will not destroy it for ten's sake." It appears, however, that there could not be found ten righteous in that large and iniquitous city; for, one evening, as Lot was sitting in the gate of Sodom, there came to him two angels, whom Lot supposes to be travellers, and accordingly bids them partake his hospitality.

They accept the invitation; but, before they sit down to their unleavened bread, they have ample proof of the sinfulness of the city; and, bidding Lot to remove from the hot-bed of iniquity his sons and his daughters and his possessions, they announce to him the destruction of the place: "We will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. The next morning Lot and his wife and his two daughters fly from the city, and arrive soon after sunrise at a little village called Zoar, which God had promised to preserve as a place to flee unto. It seems that, notwithstanding the warning of the angels that there was no time to be lost, Lot was disposed to linger; and this exhortation, therefore, is given upon the road: "Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed." Scarce had he arrived at Zoar, when, in the language of scripture, "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

Now, when we are dealing with Omnipotence, it matters little whether the history furnishes us with facts harmonizing in every way with our previous experience, or whether they are contrary to our expectation, or altogether beyond our comprehension. It can matter little, for instance, whether we be told that God created the earth and the heavens in six days or six thousand years—whether we read of the raining of fire and brimstone upon the inhabitants of a rebellious city, or his simply destroying them by the sudden removal of his sustaining hand; in which case we should be every whit as fully persuaded that they died by the visitation of God.

And yet, notwithstanding our conviction that whatever is recorded in the bible may be received as a literal truth, and not as a figurative truth, because it is the Almighty of whom the doings are recorded, it may yet be worth while to remark that the country about Sodom was exactly of a description calculated to produce an effect which might very strictly be called the "raining of fire and brimstone." The plain, in which these cities stood, was replete with bitumen. It is the statement of modern travellers that it is the same to this day. In all probability, this bitumen was set fire to by lightning from heaven; and the fertile plain, being then overflowed by the waters of the Jordan, formed what was called the lake

of Sodom, or the lake Asphaltites, or the salt sea, and is now called the Dead Sea. "It was of old a most happy land," says a Jewish historian*, "both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how, for the impiety of its inhabitants, it was burnt by lightning; in consequence of which there are still the remainders of that divine fire; and the traces of the five cities are still to be seen, as well as the ashes growing in their fruits, which fruits have a colour as though they were fit to be eaten; but, if you pluck them with your hand, they dissolve into smoke and ashes. And thus what is related of this land of Sodom hath these marks of credibility, which our very sight affords us."

But we recur now to the history of that solitary righteous family of Sodom, whom we left flying for their lives across the plain to the village of Zoar. And time it was to fly; for already had the lightning of heaven descended, and already the combustible earth was on fire, and was rapidly spreading its flame through the land. But the party that had left Sodom obeyed not all of them the injunction—"Escape for thy life: look not behind thee;" and they numbered not their number on their arrival at Zoar. Lot's wife, lingering behind, disinclined perhaps to believe that the threat of the angels would be fulfilled, was overtaken by the flame, which had peradventure followed the vein of bitumen underground, and had burst forth near her or even beyond her. She was soon encrusted in a coat of the burning sulphur, and became (as the language of scripture expresses it) "a pillar of salt." Josephus asserts that "Lot's wife, continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for" (he adds) "I have seen it, and it remains to this day."

We need not suppose that there was any miraculous transformation of the woman into a pillar, but that, being overtaken by the burning pitch (which the Hebrews call "salt"), her body was, as a natural consequence, wrapped in a coat of sulphureous matter, which afterwards congealed into a crust as hard as stone. This pillar was standing in the time of Josephus (A.D. 70), because he had seen it. Clement of Rome, who lived at the same time, attests that it was then standing. Irenæus says that it was still there a century after, and expresses his wonder that it should have remained so long with all its members entire. Whether or no it be

yet remaining seems a matter of some doubt, though some modern travellers have asserted the fact. Its remote situation, at the utmost southern part of the Dead Sea, in the wild and dangerous deserts of Arabia, makes it exceedingly difficult of examination; and we are thus unable to furnish an ocular demonstration of scriptural truth to that ingenious and clear-sighted individual, who remains throughout his life a deist or an infidel, because he cannot believe what he cannot see or cannot understand. Whether, however, the pillar remains to this day is of little consequence to determine. Certain it is that it was there once, and for many years after the destruction of Sodom; and, inasmuch as a life was thus lost through want of energy in obeying a divine command to escape from the burning city, and inasmuch as the destruction of Jerusalem would be much of the same character, and the soldiers of Titus and Vespasian would cut off the loitering fugitive from the city of Judea, as the fire of sulphur had cut off the lingering fugitive from the city of the plain, on this account the disaster was fit matter of warning, at least to the Jews, when their temple and their dwelling should be ravaged, and the Saviour therefore warns them, in their flight from the scene of bloodshed and ruin, to "remember Lot's wife."

And to ourselves as well as to the Jews does the history furnish its warning and its exhortation. The presumptuous transgressor, the sinner of resolute iniquity, who expects that God will not carry out his threatenings, and hopes that infinite mercy will interpose between the sin and its strict penalty, let him read the records of Sodom destroyed, and Gomorrah in its ashes, and learn, ere it be too late, his erroneous estimate of omnipotent mercy. Let him stand by the lake of Sodom, once the site of grandeur and fertility, and scan the vestiges of the thunderbolt, and breathe the pestilential atmosphere; and let him reflect that it was sin, vile and unrepented sin, that rendered worse than a desert what was once flourishing and beautiful; and can he move away from the scene unconvinced of the necessity of turning to God now in the day of salvation, lest peradventure judgment overtake him, and prove him a vessel of wrath fitted for destruction? Let him, too, who is disposed to rest satisfied with his present progress in the narrow way of salvation, who thinketh that he standeth and is taking no heed lest he fall, let him "remember Lot's wife." Let him travel in thought into the deserts of Arabia; and, as he walks alone, with none but the eye of his God upon him, up to that disproportioned mass of stone, with the age of thirty-seven

* Josephus—Jewish wars.

centuries upon it, let him remember that it is the tombstone of a woman who died three thousand years ago, because she gave no heed to the commands of her God, and thought it an easy thing to escape from the wrath of the Almighty. Let him read the inscription upon the solitary monument, giving finer instruction than all the gathered voices from our grave-yards, and learn that faint virtue, and partial holiness, and relaxing energies, and self-confident endeavours may at the last bring nothing but destruction, in the place of that glorious immortality which shall be awarded to those who persevere unto the end, and waver not in their profession. We are told that the day of the Lord—the day of that second advent of Jesus Christ in clouds and great glory—shall come as a thief in the night; and then “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up, and the heavens being on fire shall be dissolved.” As Sodom was, so shall the world be then; and well, therefore, does St. Peter inquire: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?” On that day the assertion of David will have its fulfilment: “Upon the ungodly he shall rain fire and brimstone;” and, as the worldly and the wicked shall cast one longing lingering look behind, and as the godly and the faithful shall look back upon the scene of their probation, they will see nothing but what Abraham saw as he looked forth upon the plain—“the smoke of the country going up as the smoke of a furnace.”

To our consolation, however, be it remembered that, when Sodom and Gomorrah fell, God destroyed not the righteous with the wicked. As the Lord, “turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those who should after live ungodly, and delivered just Lot vexed with the filthy conversation of the wicked,” so “the Lord knoweth how to deliver the godly out of temptations.” In that terrible day the Saviour alone is our appointed “place to flee unto;” and all, who shall in this their day come unto this Zoar in faith and repentance, shall be saved from the flame and the destruction of a lost and perishing world. And to those who are lukewarm in their endeavours and their prayers to resist the adversary and overthrow his devices; to those who reckon the attainment of salvation a thing of little requirement, who trust that

all may be achieved upon a death-bed or in a long-delayed repentance; to those who count it an easy thing to escape from the fiery annihilation of the earth, and will have neither the loins girded, nor the lamp trimmed, nor the light burning—to these what better advice, what more effective exhortation can we give, than that they keep in their mind’s eye the scene of the burning cities of the plain, and “remember Lot’s wife”?

Such is the instruction which we deduce from the visitation of divine vengeance upon Sodom and Gomorrah. The perishing of the inhabitants by the sudden descent of the lightning upon the inflammable soil is warning to the hardened and impenitent transgressor that sin and unholiness necessarily incur the anger of heaven, and must soon or late have their reward. The saving of Lot and his daughters from the general burning affords hope and confidence to those who are looking in faith on the Saviour, and with prayer to the Spirit, to be hereafter numbered with the rescued and the justified; and the unhappy end of Lot’s wife is a beacon on the quicksands to the weak and unstable—to all who look back after putting their hands to the plough; of whom the Saviour remarks, that they are “not fit for the kingdom of God.” Let us, then, in this our day give the more earnest heed to the things which belong to our everlasting peace, before they be hid from our eyes. The day of the Lord shall come as a thief in the night. Let us be prepared to leave a world of wickedness and woe, and wing our flight to the eternal kingdom, guarded by the angels who minister to the heirs of salvation. Let us “remember Lot’s wife.” Let us remember that a faith that wants steadfastness, and a resolution that is defective in firmness and stability, may clear us well enough from the confines of this world, but may prove very far from a faith capable of bearing us unscorched and uninjured to the cool and refreshing peace of a celestial Eden. Be ye therefore ready, with the whole armour of God, with the sword of the Spirit, with the helmet of salvation: be ye ready, “for in such an hour as ye think not the Son of man cometh.”

NATIONAL SINS AND JUDGMENTS : BLESSINGS AND DUTIES.

“THERE are yet four months, and then cometh harvest.” Such was the uppermost thought in every mind, the earnest language of every heart, when, in early spring, we bowed ourselves, as a nation, before the throne of our offended God, deploring our sins, which had drawn down his just anger upon us, and beseeching him to with-

draw his chastening hand, and restore to us once more the bounties of his Providence. Those long months of trembling and eager watching passed away, and we then seemed to hear the conclusion of that sentence, once spoken by our blessed Lord on a different occasion: "Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." That harvest, abundant in almost every crop, has now been safely gathered in, and our "garners are" literally "full and plenteous with all manner of store." Let us hope that many amongst us are ready to exclaim with the grateful psalmist: "What shall I render unto the Lord for all the benefits that he hath done unto me?" And here the word of God furnishes the best reply, in St. Paul's heart-stirring exhortation: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God grant that many may effectually seek his strength to enable them to "lay aside every weight, and the sins which do most easily beset them," and henceforth devote their best energies and talents to his service. But it is rather in a collective form, than as individuals, that we are now called upon to act. As a nation, our sins brought down God's judgments on us: as a nation, we lamented those sins, and "chastened our souls with fasting," implored his forgiveness, and intreated him to restore to our land the blessings of plenty; and we may humbly believe that he has graciously accepted and answered our prayers and supplications. What, then, is our present duty? Surely that, while as a nation we unite in praises and thanksgivings to our heavenly Father, we should "search and try our ways," and resolve (in the strength of the Lord) from this time "to cease to do evil, and learn to do well;" that we should "pay him our vows, which our lips have uttered, and our mouths have spoken, when we were in trouble."

Let us consider what are the chief blots which stain our character as a nation, which God hath so highly blest—blest with spiritual, no less than with temporal blessings; for it is in this light we should view ourselves, and not in comparison with less favoured countries. I will only here name two; though many might, I fear, be added to the list; but these are so obvious, that it scarcely requires an awakened conscience to acknowledge their existence—sabbath-breaking, and moral and spiritual ignorance. Perhaps the second named ought to have been placed first, as the source of all other evils; but the sin of sabbath-breaking is so awful an offence and daring a defiance of God's majesty, so open a violation of his plain commandments, that I have given it the precedence. And now, what can we do to remedy these ills? Much, very much, by union, energy, and perseverance, ever tempered by Christian kindness. I will venture to suggest a few modes of action; and many more will doubtless present themselves to those who are in earnest in the good cause.

Let all the respectable householders in every town, city, and village throughout England, unite in discountenancing and discouraging to the utmost all Sunday-trading, both by their influence and example; and let them, at the same

time, restrain within the bounds of "piety, necessity, and charity" the labours and pleasures of their own households, on God's holy day. Much good has already been effected by the working of a system of this sort in some places, as also by deputing a few judicious persons to visit all who bought or sold on the sabbath, and kindly yet plainly to point out the evil of such doings. Sunday-schools are a valuable means of counteracting this sin amongst the rising generation, if they are so conducted as to render "the sabbath a delight," to the young, without lowering it from "being holy to the Lord, honourable." Let us strive earnestly to restore to it this its mercifully-framed character, and to recommend it to both old and young by every lawful means in our power.

When we turn to the second subject named, what a scene presents itself! How have the tares outgrown the wheat! What a pitiful handful of "good seed" have we thrown in, to struggle through the thickly-sown harvest of the "enemy." He has not slept; but our eyes and our senses have been fearfully closed to his activity and our own culpable negligence till now, when we begin to awake from our slumber, and see ourselves surrounded by a dense mass of heathen population, who are not even left to the natural evil of their own unrenewed hearts, but are seduced on all sides, by the open or insidious emissaries of Satan—socialists, chartists, socinians, and last, not least, papists; who are all awake and at their posts, inflaming, alluring, beguiling these poor defenceless thousands and tens of thousands to their destruction. Who can contemplate "the end of these things"—eternal death to these immortal souls—and not feel constrained to cry out, "Men and brethren, what shall we do?" What says the word of God? "Sow to yourselves in righteousness, reap in mercy: break up your fallen ground; for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea x. 12). And, again: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. x. 1). May God vouchsafe us this gracious answer! But let us not loiter an instant: let all our energies, collectively and individually, be put forth in this pressing cause. Something has been done; let a hundredfold more be done without delay. Let daily, Sunday, infant, adult, ragged, industrial schools be established speedily in every part of our neglected land. Let all minor differences be composed, and petty jealousies and dissensions melt away. Let all who love the Lord Jesus Christ in sincerity evince that sincerity by uniting their efforts to "feed his sheep" and his "lambs." So shall grievous wolves no longer worry and scatter them: so may all be yet brought into the safe fold, and be gathered hereafter to the arms of the good Shepherd, and feed in his heavenly pastures for ever.

In conclusion, let us all remember and act upon those animating words of our Lord: "I must work the works of him that sendeth me while it is day: the hour cometh when no man can work." And let us call to mind those equally important words, that "he hath left us an example that we should follow his steps." V.

THE DOCTRINE OF THE TRINITY*.

To the main objections raised against this mysterious doctrine of Trinity in Unity, as being utterly inconsistent with reason, I will briefly offer very sufficient replies.

1. That which is beyond or above our reason may not be inconsistent with it. To deny anything which we cannot comprehend would be to seal up the fountain of knowledge, and lead us to question our own being, and the existence of every thing around us. If we find ourselves confounded in the analysis of the created, how much rather ought we to expect that our feeble and imperfect minds shall be at complete fault in our reasonings upon the nature of the perfect Invisible! As that which comprehendeth must equal that which is comprehended, all possibility of perfect knowledge is absolutely negatived till the creature can compass the Creator. Our puerile thoughts may easily be rebuked by a very simple reference to our own progress in knowledge. Had we, as children, been told there was no heat in the sun; that it did not move from one side of the heavens to the other; that the moon caused the ebbing and flowing of the tide; or even if we were told in maturer age that fire and water were composed of nearly the same ingredients, or that one half of the solid globe was a gaseous substance, we should doubtless have wondered and paused in giving our assent. But, having afterwards advanced so far in the sciences of astronomy and chemistry as fully to understand these apparent paradoxes, let us consider how little it would have affected the facts because we could not comprehend them. Hence, let us judge how irrationally we should act to refuse our belief in every thing which is above or beyond our reason.

2. But some things, which are not absurd in themselves, are rendered so by our perverse ideas of them. In nothing is this more strongly exemplified than in the reasonings of men upon the doctrine of the Trinity in Unity.

One grievous misunderstanding arises from the false apprehension of the word "persons" as applied to the Deity. "Person," in the ordinary sense in which we use it, is that which characterises a being as a separate individual subsistence; as a man, an angel. If in this sense it were applied to Deity it would involve the admission of a plurality of Gods. Personality, applied to Deity, has a meaning proper only to the divine nature. It signifies distinction without separation. All that we do in this case is, the abstraction from personality of one of its modes, which is applicable to created beings, but retaining that which is compatible with the idea of a divine essence. And it should be remembered that the vocabulary of humanity supplies no single term that can fully express that wherein the personality peculiar to Deity consists. Nevertheless, its use has been of singular efficacy in the church, by raising an impregnable barrier against the desolating effects of Arian, Socinian, and Sabellian heresies. The meaning, therefore, we can only attach to the term "persons," in regard

to Deity, is that of distinct yet inseparable modes of existence. The orthodox doctrine of Trinity in Unity is, that the eternal essence of God exists under the personal distinctions of Father, Son, and Holy Ghost. Any further explanation is impossible. We receive it as a sacred mystery upon the indisputable authority of revelation.

3. The eternal Sonship of Jesus Christ is also, very unguardedly, vilified as a palpable contradiction. We too often forget that what may appear to us contradictions may not in reality be such. This is plainly demonstrable in this case. For, while it is confidently urged by the objectors that there must be a priority of existence in the Father to the Son, and that consequently the Son cannot be eternal, it is as strangely forgotten that between the relationship of father and son, even among men, there can be no priority. A father may exist before his son, but not as a father; for the right to this title begins, in each, at precisely the same moment of time. As, therefore, the terms Father and Son, applied to the Deity, do not imply separate existences, the relation or distinction thus expressed involves neither contradiction nor inconsistency; yea, the eternity, which belongs to the Father as Father, does of necessity belong to the Son as Son.

4. The over-wise rationalists retort also against the Trinitarian scheme, that Trinity in Unity is a kind of mathematical contradiction. Were it asserted or meant that three are one, and one is three, in the same sense, this would be true; but it is not true, because it is not supposed that three essences are one essence, or that three persons are one person; which would be to take the words in one and the same sense. It is maintained, in the creed of the true catholic church, that there are three persons, and but one essence; in which mode of expression we apply the words "Trinity in Unity," not in the same, but in a different sense. Thus all contradiction vanishes, and all apparent inconsistency may receive a sufficient refutation in many analogies with which we are familiar; as, the triple unity of body, soul, and spirit in one man; of heat, light, and motion, in one substance; of three lines constructing one triangle; or of will, breath, and voice, uttering one articulate word.

I will only subjoin another observation, which may be, indeed, of all others the most important. This sacred doctrine is announced to us by the Creator himself as a mystery; yea, a "great mystery." The perfect understanding of it is, therefore, impossible. It belongs to the province of faith, and not of reason. Could we unravel and explain the mystery, the revelation which proclaims it could not be true.

PSALM XIX*.

THIS psalm is appointed by the church to be used as one of the proper psalms for Christmas-day. That which prompted David to pen this beautiful effusion seems to have been nothing more particular than his own ardent pervading piety, musing on subjects most congenial to his gifted spirit, and looking through nature up to nature's God. For the subjects on which he expatiates are: First, the

* From "Lectures on the World before the Flood." By rev. Charles Burton, LL.D. Hamilton Adams, and Co., 1844. Lecture I., pp. 32-36.

* From "Sixty Lectures on the Psalms." By the rev. R. B. Exton, incumbent of A'ellington and Creetingham, Suffolk.

order of the visible creation, especially the structure of the heavens, as most impressively proclaiming the glory of their Creator to the understanding of men; secondly, he contends that the word of God, the written revelation of the divine character, graciously given to man by the unsearchable counsels of Jehovah, are yet more conducive to his acquiring that knowledge which shall make him wise unto salvation; and the conclusion is the prayerful outpouring of a spirit humbled by the contemplation of its own comparative impurity and weakness. The psalm is plainly and purely perceptive, though introduced under the most graceful poetic adornments.

VER. 1-6.—It is a hard task, brethren, for even the preacher to address his fellow-sinners in words of reproach, though he use only the most general terms, from the application of which he is no more exempt than any one of those to whom he addresses himself. But we are justified in resorting to plainness of speech, by a thousand examples from among those who have laboured most for the common enlightenment and improvement of our nature. Poets, philosophers, and divines, among uninspired men, have recorded their condemnation of the common blindness of humanity to all the evidences in favour of both natural and revealed religion, which are presented in the visible works of creation. Beyond these, we have our Saviour's parables pointing plainly to the same end. And, however strange it may appear at first sight to the unreflecting reader, the opening portion of this psalm, which I have just now read, conveys a silent reproof of the insensibility, the common insensibility of our fallen nature, not one jot less forcible, though less direct, than that of our great poet of the "Seasons," after enumerating the visible testimonies of inanimate things to the love, the glory, the bounteousness, and the awful power of their and our common Creator. "But," says he,

"But, wandering oft with brute unconscious gaze,
Man marks not thee! marks not the mighty hand,
That, ever busy, wheels the silent sphere;
Works in the secret deep; shoots, steaming, thence,
The fair profusion that o'er spreads the spring;
Flings from the sun direct the flaming day;
Feeds every creature; hurls the tempest forth;
And, as on earth this grateful change revolves,
With transport touches all the springs of life!"

Thus also the psalmist appeals to the hearts and consciences of men, while setting forth, in the most impressive language, the testimony of God's intrinsic glory, as proclaimed by those magnificent creations of his power, which cannot be hid from our eyes. Does he not, therefore, in the mere description of these visible wonders, convict us to our own thoughts of an habitual insensibility to their speech and language, to their plain declarations of the glory of their Maker, to their daily repetition of lessons of wisdom and love, upon them written for our learning? Yes; for though their sounds are gone out into all lands, and their words unto the ends of the world, yet is their appeal to our sensibilities treated as an idle tale which we regard not: we are even as the deaf adder that stoppeth her ears; which refuseth to hear the voice of the charmer, charm he never so wisely. But there are also other and stronger appeals to our reason in this sublime anthem. For,

VER. 7-11.—The revelation of the divine will and the imparted knowledge of the divine character are the surest testimonies of God's love to his creature, man; for, without that revelation, all the children of Adam must still have wandered on in the darkness which was entailed by their parents' transgression. And here, in order to win our confidence to this gracious communication, the psalmist enlarges very eloquently upon its perfections, as adapted by divine wisdom to the necessities of our fallen nature. This is the moral law as contained in the ten commandments—the only law which was given to God's chosen people (Luke x.), that law which is limited to two distinct heads, the love of God, and the love of our neighbour. A very little of the experience, brethren, of which we all have had more or less, or rather a very little reflection on that experience, will force home to our feelings the conviction, that much of our temporal happiness is promoted and secured by the observance of the second requirement of the law—the love of our neighbour; and reason alone may convince us that without cherishing in our souls a love towards God, we can have no ground of hope that we are or shall be, here or hereafter, the objects of the divine love—no knowledge of it, beyond the painful consciousness that it has been offered to us, and either scornfully or heedlessly rejected. It were vain for uninspired human wisdom to indite, though in many more words, so impressive and copious a discourse, or one so persuasive of the belief of the simplicity that is in true godliness (2 Cor. xi. 3), as is contained in the few verses of the psalm, which were last quoted. A well-known divine sums up his meditations upon them with this appropriate prayer: "Lord, give us affections towards thy word in some measure proportioned to its excellence; for we can never love too much what we can never admire enough" (bp. Horne).

VER. 12-15.—The conclusion of this psalm is scarcely less valuable than the other portions affording subjects of meditation and self-examination. The inspired penman, after musing on the awful perfections of the Deity, as manifested in his works, and in the beneficent adaptation of his law to our wants and necessities, retreats into the secret chambers of his own heart, and makes the confession that it is deceitful above all things; for that it is ignorant of even those offences, of which it is the very birth-place and the nursery: "who can tell how oft he offendeth?" Here, then, David shows the necessity of that cautionary proverb, which is bequeathed to us by his own gifted son: "Keep thy heart with all diligence; for out of it are the issues of life." And the pious father instructs us in the true principle of this effective watchfulness—prayer and the heart-worship which alone is acceptable to the God of the spirits of all flesh: "O cleanse thou me from my secret faults: keep me from presumptuous sins;" for thou, Lord, knowest my frailty, my weakness in resisting the power of Satan over my soul, and the great danger lest those evil desires be indulged in imaginary secrecy, until by undetected advances they get the dominion over me. And the ground of the psalmist's confidence in prayer is, that the Lord is our strength and our Redcemer.

Poetry.

POETRY FOR THE YOUNG.

BY CAROLINE J. YORKE.

(For the Church of England Magazine).

"She shall be praised."—PROV. xxxi. 38.

"She shall be praised;"

Yea, she who fears the Lord,
Hers is the path of glory,
Her choice shall men applaud.
Smiles, and tender greeting,
Bright beauty, wait of thee;
But beauty's praise is fleeting,
And endeth mournfully.

"She shall be praised;"

Yea, she who fears the Lord.
He leadeth those who fear him,
And teacheth them his word.
Her husband gives her honour,
Sweet are his words of praise;
And her children's eyes are on her:
They love to learn her ways.

"She shall be praised."

The poor man prays for her:
She maketh many happy—
Herself is happier.
She speaketh kindly, sweetly,
She wisely doth advise,
She timeth all things meetly;
Her Guide is in the skies.

"She shall be praised;"

Nor doubt nor care hath she:
What cause hath she to tremble,
Great God, who feareth thee?
She kneels beside the dying,
Nor dreads the pestilence,
Nor terror finds her flying:
The Lord is her defence.

"She shall be praised,"

Not only for a day:
She shall have praise in heaven,
When earth shall pass away.
No evil tidings move her:
She is like the seraphim:
She knows the Lord doth love her;
And she can trust in him.

"She shall be praised;"

Yea, she who feareth thee.
In Jesu's name I ask thee,
Lord, plant thy fear in me!
A sinful heart is mine, Lord,
A purpose frail and weak;
But thou knowest it is thine, Lord,
The grace and help I seek.

None ever reached

The gate of heaven alone;
And none of those now standing
Before Jehovah's throne
By their own right inherit
The glory they possess,
But through their Saviour's merit—
"The Lord our righteousness."

"She shall be praised;"

Yea, she who fears the Lord,
Her light, and her salvation,
And exceeding great reward.
He is revealed unto her,
He walketh by her side,
And will with strength endue her
For whatsoever betide.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

No. XXIX.

PETRA.

(For the Church of England Magazine).

"Also Edom shall be a desolation: every one that goeth by shall be astonished, and shall hiss at all the plagues thereof." JER. XLIX. 17.

"Silence reigns all around, save that a solitary owl now and then utters a plaintive cry." "The bramble o'ertops the summit of the edifices, and covers the base of the columns".

FAR in the wilds of Araby

A silent desert lies;
And, while the stranger journeys by,
Are only heard the cries
Of the wild birds, whose weary note
In lonely distance dies.

And widely spread the dreary plains:

The pilgrim hastens on;
For there a chilling silence reigns,
Where ruin rears her throne;
And the wild Arab prances not
O'er wrecks of empire gone.

And where is Petra, Edom's crown?

Where are her wise, her great, her fair?
Long, long ago to dust gone down
Are the old dwellers there;
And ivy clothes and bramble shades
The dust of things that were.

A time will come when Judah's race

Again shall gathered be,
And build their ancient dwelling-place
By mount, and isle, and sea;
But, Edom, quench'd thy glory lies,
No promise lives for thee.

The eagle's cry, the owl's deep note

Is heard in thee for ever;
The raven's 'plaint from scenes remote,
Where joy revisits never.
The seal is set for aye on thee,
No time, no change may sever.

O, lonely Seir! the breezes sigh

Thy rocky solitudes among,
And, mingling with the eagle's cry,
Repeat thy funeral song;
And echoes wild for ever there
Thy prophecy prolong.

* "Journey through the Excavated City of Petra, the Edom of the Prophecies;" by Mr. Leon Laborde.

London: Published for the Proprietors, by EDWARDS & HUGHES, 12, Ave Maria Lane, St. Paul's; and to be had, order, of all Booksellers in Town and Country.

PRINTED BY

JOSEPH ROGERSON 24, NORFOLK STREET, STRAND, LONDON.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 676.—NOVEMBER 30, 1847.



(Distant View of Arimathea.)

ARIMATHEA*.

ARIMATHEA is generally identified with the existing town of Ramleh, at present one of the most considerable places in Palestine. It is about eight miles south-east from Joppa, and twenty-four miles north-west from Jerusalem. The surrounding country is very fertile, Ramleh lying in the beautiful plain of Sharon. Olive-groves and palm-trees are numerous in the neighbourhood,

* From Nelson's edition of Matthew Henry's Commentary, which we have before noticed. We are indebted to the publisher for the accompanying illustration.

VOL. XXIII.

and gardens abounding in fruits and flowers. Arimathea must have been Joseph's birth-place, not his place of residence; otherwise he is not likely to have had a sepulchre at Jerusalem.

From the title "counsellor," applied to Joseph, both by Mark and Luke (xxiii. 50), and the statement of the latter that this just man "had not consented to the counsel and deed of them," i. e., the Jewish authorities, it appears that he must have been a member of the Sanhedrim.

Of his social condition, otherwise, nothing is known; but tradition reports that he first preached the gospel in our country.

THE GLASS MANUFACTURE*.

No. I.

SOME of the numerous substances employed by man to lighten his labours, or advance his control over the material world, are so little altered by art as to retain their original and native lineaments. Thus, the timber in a ship of war is little changed from the wood of the trunk once standing in the recesses of the New Forest. But with other materials every characteristic of the original disappears; so that to trace the new production to its first state requires the knowledge of many distinct processes.

Amongst such instances glass must be classed; for in no substance is the change from the rude element to the transparent and refined material so remarkable. A heap of sand and ashes may to-day lie unnoticed in the stores of a glass-house; and to-morrow the same mass may have assumed the transparent and crystal-like forms from which the resplendent mirror or the star-inquiring telescope is produced.

When the mode of extracting glass from the earth was discovered is amongst the doubtful events in human history; for neither the region in which it happened nor the name of the discoverer is clearly known. Thus, whether the result was the reward of long studies pursued by some ancient experimenter in the ante-historical period, or the happy fruit of some accident, is unknown: the latter is, however, more likely; for there seems little probability that any man should have deliberately commenced a search for the discovery of glass. No natural phenomenon gives a hint that so beautiful a substance was producible from the sands on the sea-shore. Long might an inquisitive ancient philosopher have paced the smooth beach, and examined the forms and multitudes of its sandy elements, without suspecting the possibility of transforming such bodies into a material bright as the dew-drops when glittering on the soft grass in a summer's morning.

Accident, the mother of so many arts, was therefore, most likely, the first teacher of the glass manufacture; and to such a source do the traditions of antiquity point. Most readers have probably heard the story, as given by Pliny, the Roman naturalist, eighteen hundred years ago, and which, if we could take the writer for an authority, would show the exact beginning of this branch of human art. Pliny makes accident the source, the Holy Land the region, and merchants the agents of the discovery. Some navigators steered their ship, laden with nitre, into the bay of Acre, and up a small river named the Belus, on the banks of which they rested, and lighted a fire to dress their food. The cooking vessels were placed upon some blocks of the nitre, between which the fuel was laid. The heat melted the nitre, and fused it with the sands of the beach; upon which a stream of transparent matter was observed to flow: to this simple occurrence the discovery of glass is ascribed.

Now, it must be confessed, there is no high de-

gree of improbability in the account: all seems natural enough; and this has, no doubt, induced many to acquiesce in the story, as giving a satisfactory account of the first production of glass. We are naturally disposed to receive those traditions for truths which supply us with a plausible explanation of some obscure fact. It is not here intended to impugn the story of Pliny, for that would require more knowledge than that naturalist himself possessed; but, on the other hand, we must not rest on the above statement as presenting the actual facts of the case. Pliny does but say what others had told him; and such reports may have been received without any sufficient authority; for be it remembered that Pliny, with all his various knowledge, was a credulous man, ever on the look-out for marvellous reports, and not overburdened with the critical faculty. After this statement, each reader must be left to admit or reject the account given by the old Italian naturalist.

But, if we are unable to ascertain the mode in which glass was discovered, we are sure that the manufacture has existed from the remotest ages. Amongst the ancient ruined cities of Egypt articles made from glass have been found: thus the eras which beheld the erection of the pyramids may also have witnessed the less astonishing but more useful operations of glass-making. The manufacturers of ancient Tyre were not ignorant of this beautiful substance, which they probably distributed to distant regions of the world by their widely-extended commerce. Even amongst the ancient Chinese we find traces of this art; and a diminutive vase, of a bluish-white colour, made from this ancient Chinese glass, may be seen in the British Museum. It is well known that the Romans possessed glass vessels, as urns of this substance have been found in Herculaneum, and some of these are deposited amongst the antiquities of the Museum. The beautiful Portland vase is formed of dark blue glass, and is supposed to have been the work of an ancient Greek artist, who must have been versed in the manufacture of the substance from which the vase is formed. Thus, in all the more important and civilized countries of the ancient world, we find a knowledge of the art so adapted to delight the elegant and interest the philosophical.

The production of such a substance is less important, doubtless, than the discovery of some of the more useful metals, such as iron and copper; but its uses were nevertheless sufficiently appreciated to preserve the art from extinction during the night of confusion which fell upon Europe in the earlier portion of the middle ages.

Venice ranked this manufacture amongst the sources of her wealth, and guarded the secrets of the process with as much jealousy as she watched the actions of her dogs. Some remains of this art are still preserved in Murano, a town about a mile north of Venice. In England some large manufactories were fixed in London, at Crutched Friars and the Strand, about the middle of the 16th century. How little the art had been previously practised in this country, may be understood from the high value and rarity of glass windows in English houses. Few circumstances illustrate this more strongly than the custom of removing such windows from the casements, and packing the frames in boxes whenever the family

* We extract this account from a popular periodical—
"Sharpe's London Magazine."—Ed

removed from one habitation to another, as from a country to a town residence. But, if glass was rare and costly in the time of Elizabeth, the tastes of the people were not such as to encourage a great increase of the production from the few manufacturers; indeed, the skill of these could as little be compared with that of our glass-makers in the 19th century as the knowledge of a middle-age alchemist with the attainments of sir Humphrey Davy. This slow advance of the art did not solely arise from the absence of patronage on the part of the government; for James I. gave a patent for the manufacture to sir Robert Mansell; and the duke of Buckingham, introducing skilful workmen from Venice, in 1670, established a manufactory at Lambeth, where the traveller may now see the furnaces of the glass-houses burning. The existing manufactories are not the direct successors of those supported by the duke, who was too deeply involved in political intrigue at that time to give much attention to the useful arts: his works at Lambeth were therefore neglected, and, after a short period, wholly abandoned. The manufacture continued nevertheless to advance, though slowly: and glass became a taxable article in the time of William III.; whilst in the reign of George II. the raw materials were made subject to a higher excise duty. The first large manufactory was established in Lancashire (a county so renowned in the history of the practical), near Prescot, where the "Governor and company of the British cast plate-glass manufacturers" gave a decided impulse to the production of the material in Britain. This society obtained a royal charter and the sanction of parliament for its operations in 1773. Thus, at the very period when Hargreaves and Arkwright were developing the capabilities of cotton-machines in one part of Lancashire, the capital of this company was in another part of the same county giving the necessary stimulus to the production of glass.

But how was the manufacture faring meanwhile in other European countries? The French government had early taken so strong an interest in this department of art, that persons of noble birth were allowed to exercise it without the loss of social position, to which a pursuit of trade or commerce generally led. So far the glass manufacture had no cause for complaint, in a time when foreign and civil wars were desolating France, and retarding the pursuit of all arts save those of attack and defence. But the gentlemen of France were neither willing nor able to avail themselves of this allowance; so that little was done till the 17th century, when the financial genius of the minister, Colbert included the art of glass-making amongst the commercial improvements to the development of which his labours were devoted.

As one cause of the previously slow progress of the manufacture had been ignorance respecting the proper materials and the best mode of working, so, before much advance could be made, it was necessary to gain an insight into the usual methods pursued in countries where the art had been long practised. The agents of Colbert, therefore, directed their attention to the glass-houses of Italy; but all their attempts to acquire the desired knowledge were, for a long time, baffled by the jealousy of the Italian manufacturers, who kept their various processes most vigilantly concealed

from the knowledge of foreigners. After many devices the French succeeded in their attempts: a number of operatives became possessed of the principles adopted by the Italians, and, soon after, in 1685, a manufactory was erected at Tourbeville, near the port of Cherbourg.

Since this period the progress of the manufacture in France has been constant, and glass is now produced in that country equal, or nearly so, in all its qualities, to the finest made in England or Germany.

Let us now describe the different processes by which this sparkling and transparent substance is produced from sand and ashes. Previously to entering upon an account of the various kinds of glass, and the different operations pursued in their production, it may be useful to give a general statement of the materials used in the manufacture; after which the reader will more readily apprehend the ensuing descriptions.

Glass in general consists of two bodies united by the agency of a third; these two being sand and some alkaline substance; and the uniting matter, or the flux, is usually lime. Suppose a quantity of flinty sand is mingled with soda or potash: these will not be fused without the aid of a flux, which effects that singular union between the two substances, from which another, so totally distinct from each, arises. Other materials are sometimes used to perform this friendly office for the silicious and alkaline bodies; thus borax, and a peculiar compound of lead and oxygen, called *litharge*, are employed for such a purpose. Let us glance for a moment at the nature of the two substances, the flint and the alkali, which enter so largely into the composition of the ornamental and useful material which combines the extremes of the elegant and the useful, contributing to the luxury of the palace, whilst it secures from the blast the peasant in his moor-side cottage. The man who observes the long line of flint in the chalk cliffs, near Dover, may not perhaps think of proposing two curious and interesting questions for his thoughts to work upon, whilst the eye is gazing on the bold scene of that historic coast. These questions are: "What were those flints?" and, "What may they yet become?" To the former query science would answer thus: Those globules and plates of flint, though now so hard, were once, most probably, in a fluid state, and assumed their present form under the influence of that natural chemistry which works on all sides in the visible world.

Some of these flints are, in fact, but the sepulchres of numerous shell-fish, around the bodies of which the once fluid substance has formed a solid casing. Thus he, who picks up a nodule of this common material, holds in his hand a memorial of the ancient earth, when some causes, now long hushed to rest, poured over the ocean-beds those flinty streams, which are now, by the subsiding of the sea, or the elevation of the land, made visible. It is a singular contrast, in the history of the world, that so curious a memento of its early ages should be employed by men in creating additional means for diffusing elegance and comfort through the present population of the globe. This reflection will answer the supposed inquirer's second question: "What may flint become?" Thus the sight of a bit of glass leads the gazer's

thoughts into two great fields of human knowledge—the geology of the earth, and the civilization of its inhabitants. One of the elements, therefore, of glass is flint: the other, or the alkaline, may either be soda, potash, or pearlash; the two latter being the sediment deposited by water in which the ashes of certain plants have been soaked; the principal difference being that pearlash is more refined by roasting, which frees it from foreign substances. Soda is also procured from vegetable ashes; but the plants in this case grow near the sea. Thus, from flint or sand, and ashes, arises the material, which, in the form of the Portland vase, the telescopic lens, or luxurious mirrors, contributes in such various modes to the refinement of life.

There are five varieties of glass, each differing much from the other, and requiring distinct operations for its production: these are, flint glass, plate glass, crown glass, broad glass, and bottle glass.

1. *Flint glass*.—This was originally named from the flint formerly used in its manufacture, but which is now superseded by fine sand, selected with care from various districts. Sand, pearlash, and litharge, are the materials generally employed for the production of flint glass; but different manufacturers use various proportions of these substances, as their scientific knowledge or experience may suggest. Some skilful glass-makers fuse together one hundred parts of Lynn sand, sixty parts of litharge, and thirty of purified pearlash. The reader may here ask whether the sand required is of a peculiar nature, and whether Lynn alone supplies the necessary quantities. The sand must contain flint in some form; consequently none but silicious sand will suit the manufacturer's purpose; he is, therefore, compelled to draw supplies for his furnaces from those districts which yield such a material.

The principal sources in England are Alum Bay, in the Isle of Wight, and Lynn, in Norfolk. That from Lynn is remarkably fine and white; and its exportation forms an important branch of the trade from that port. In Alum Bay the bed of sand is from thirty to fifty feet in thickness; and under this are the singular marine and fresh-water formations revealed to view in Headon Hill. But neither Lynn nor Alum Bay can yield a sufficiency of pure sand to satisfy the glass-manufacturers, who have sometimes entertained apprehensions of a failure in the precious silicious deposits. Here we have another illustration of the value imparted to the simplest objects by the labours of civilized man. Of how little worth in the eyes of an ancient Briton, in the time of Cæsar, would the sands of Alum Bay or Lynn have appeared? Would Cæsar himself have seen ought in these worthy of a statesman's notice? Probably not: yet such apparently barren wastes are to some more precious than a mine of gold and silver, and present the resources whence fortunes are to be extracted by a species of refined alchemy, supplied not by ignorant enthusiasm, but by sober knowledge. Were some persons to see a large ship enter the docks at Liverpool, laden with sand, they might be puzzled to comprehend the use of such a cargo; but the glass-manufacturer regards the vessel with pleasure; for she contains the elements of tons of finest

glass, which may hereafter contribute to the pleasures of a palace, or the innocent enjoyment of a cottage. The distant shores of New Holland have been searched for this glass-sand; and vessels have crossed the Pacific, laden with this singular cargo. The fears of a decline in the supply of sand, entertained by some glass-manufacturers, may, however, be as groundless as the alarms raised some years back respecting the duration of our coal-fields.

ST. PAUL'S LIFE AND WRITINGS CHRONOLOGICALLY ARRANGED*.

PAUL was originally named Saul; of the tribe of Benjamin, a Pharisee, born at Tarsus in Cilicia. He was a Roman citizen, as Augustus had given the freedom of Rome to the men of Tarsus, on account of their adherence to his interests. He was born two years before our Saviour, supposing him to have lived sixty-eight years, as Chrysostom says he did (Tom. vi. Hom. 30).

He was sent early to Jerusalem, where he studied the law at the feet of Gamaliel. He persecuted the Christians; and in A.D. 33 he held the clothes of those who stoned Stephen (Acts vii. 58, 59), as consenting to his death. In the subsequent persecution, Paul distressed the believers (Gal. i. 13; Acts xxvi. 11), persecuting and wasting the church beyond measure, entering into houses, haling men and women to prison (Acts viii. 3), and unto death (xxii. 4), and causing them to blaspheme (xxvi. 11). Being mad against them, he persecuted them to strange cities, and went on this errand into Syria, with authority from Caiaphas to bring the believers to Jerusalem. Thus breathing out threats and slaughter, he was suddenly arrested in his course near Damascus by a great light, at mid-day, from heaven, which struck him to the ground. A voice was heard: "Saul, why persecutest thou me?" and, on his answering, "Who art thou, Lord?" it replied, "I am Jesus: it is hard for thee to" resist the reluctances of thy conscience, or "kick against its pricks." Paul asked, "Lord, what wilt thou have me to do?" on which Jesus sent him to Damascus. Here he was three days without sight; when Ananias was sent by Christ, speaking in a vision, to open his eyes; not figuratively, for "as scales" fell from them. He was now baptized, and filled with the Holy Ghost. From Damascus he retired to Arabia, then under king Aretas, but soon returned to Damascus, and there preached the gospel. This exposed him to persecution from the Jews, from whose hands he escaped by being let down over the wall, in a basket (Acts ix. 24-27), A.D. 37, three years after his arrival at Damascus. On his coming to Jerusalem to confer with Peter, he found the disciples afraid of him, and doubtful as to his sincere conversion (Gal. i. 18)—fears and doubts dispelled by Barnabas. Hence he departed to Cæsarea and Tarsus, in which place of his birth he remained from A.D. 37 to A.D. 43. Barnabas brought him from Tarsus to Antioch, where he remained a year (Acts xi. 20-26), and,

* From Grant's "Sketches in Divinity."

was deputed, with his fellow-labourer, to contribute from the Christians at Antioch to their poor brethren at Jerusalem, during the famine. The church at Antioch was directed, by the Holy Ghost, to separate Paul and Barnabas from the ministry, that they might extend the word of truth. They went to Seleucia, and thence to Cyprus. At Paphos they were opposed by a magician, or sorcerer, Bar-Jesus, who sought to hinder the proconsul, Sergius Paulus, from embracing the Christian faith. But Saul (Saul of Tarsus) blinded this man of his sight for a season, which effected the conversion of the proconsul; and it was about that on this occasion Saul changed his name to Paul, after Paulus, the new convert. Paul went next to Perga in Pamphylia, and thence to Pisidia, where the Jews opposed his preaching; in consequence of which, with Barnabas, he turned to the Gentiles in Iconium, and Derbe. At Lystra they cured a lame man; and the idolaters would have offered sacrifices to them as gods; but they desired the converts to turn from these vanities to the living God. From Lystra they made a tour round the southern Asia to Antioch in Syria; but now only generally that from A.D. 45 to the ministerial labours of St. Paul were considered. A dispute arising in the church respecting the necessity of retaining the legal ordinances, the matter was referred to a council at Jerusalem, to which Paul and Barnabas were present. Here it was decreed, that the converted should not Judaize; only keeping them from idolatry, fornication, and eating of things offered to idols or blood (Acts xv.). After this, Paul lived with the Gentiles at Antioch, but afterwards deserted them, fearing the circumcision; for which Paul openly rebuked him (Gal. ii. 11-16), A.D. 51. Paul and Barnabas proposed to visit the churches they had planted; but a violent difference arose between John, or Mark, whom Barnabas proposed as a companion; but Paul refused to take him, and he had left him in Pamphylia. This occasioned their separation; Barnabas sailing with Titus to Cyprus, while Paul, with Silas, after a circuit of Syria and Cilicia (Acts xv. 41), went on to Derbe and Lystra. Here they met Timothy, a youth religiously educated by a mother, though having a Gentile father; Paul caused him to be circumcised, for fear of the Jews, and then carried him in his company through Macedonia.

Paul, at Thessalonica, in a vision, appeared to come over thither. The associates of Paul, called for Europe, and, arriving at Thessalonica, came to Philippi, where, in a neighbourhood by a river-side, Paul baptized a woman of Thyatira, who received them into her house. He likewise exorcised the spirit of divination from a damsel; on which account her masters, seeing their profits gone, had the apostle cast into prison. But at midnight they were delivered, during an earthquake, by an angel, and converted the keeper, whose whole household they baptized.

The magistrates, having beaten them (though innocent citizens) with rods, besought them to leave the city; and, passing through Amphipolis and Thessalonica, they came to Thessalonica, where

Paul preached Jesus Christ three sabbaths in the synagogue. A tumult being raised, the believing brethren conducted Paul and Silas to Beroea, where they found many inquiring minds, who searched the scriptures, to see if they accorded with the new doctrines; but the Jews of Thessalonica, following them, compelled the two preachers to withdraw to Athens. Here they had the pride and learning of an inquisitive people to contend with; but Paul reasoned with them, at the Areopagus, on "the unknown God," to whom they had built an altar.

Timothy was now sent back to Thessalonica, to comfort the persecuted Christians. Paul proceeded to Corinth, where he abode with Aquila, and worked at his trade of tent-making, but baptized Stephanus, Crispus, and Gaius (1 Cor. i. 14, 16, 17; Acts xviii. 5; 1 Thess. iii. 6, 9), A.D. 52). He was joined here by Silas and Timothy, and wrote his first and second epistles to the Thessalonians. The Jews at Corinth brought Paul before Gallio, a Gentile judge, who thought it no business of his to decide upon questions of the Jewish law. Paul shaved his head at Cenchrea, the seaport of Corinth, having a vow of Nazareneship, and went by Ephesus and Cæsarea to Jerusalem, that he might be present at the feast of pentecost. He returned to Ephesus by Antioch, Galatia, and Phrygia, and abode here three years, from A.D. 54 to A.D. 57 (Acts xix. 1-3).

Paul is thought to have now written his epistle to the Galatians, with his own hand (Gal. vi. 11), A.D. 56; but some place it earlier, and some date it from Rome. It was more than fourteen years after his conversion (Gal. ii. 1). He wrote from Ephesus his first epistle to the Corinthians, rebuking them on account of their divisions. At Ephesus stood the famous temple of Diana; and, as Paul's preaching injured the craft of those who lived by idolatry, an insurrection was raised by Demetrius, who made silver models of the temple; but the town-clerk appeased the tumult; and Paul returned into Macedonia, purposing to go as far as Rome. Titus joined him here, and reported the good effect his first epistle to the Corinthians had produced, which induced him to write the second, whereof Titus was the bearer. Paul travelled through Achaia into Corinth, where he remained a year and a half, and whence he wrote his epistle to the Romans, promising to see them shortly; for the gospel had reached Rome before Paul's arrival. This letter was probably carried by Phoebe, deaconess of the church at Cenchrea, near Corinth, whom Paul recommends to the Roman disciples.

He now retraced his steps into Macedonia, and, halting at Philippi, came to Troas. As he preached here, on the first day of the week (the Christian sabbath being already a holy ordinance), Eutychus, overcome with sleep, fell from a third loft, and was taken up as dead; but the apostle restored him to life. Paul went on foot to Assos, and embarked at Mitylene. Hence he sailed by Chios, Samos, Trogyllium, and so reached Miletus, where the bishops and elders of Ephesus met him. He addressed them affectionately; and, bidding them farewell, sailed to Tyre, from whence he proceeded by Cæsarea to Jerusalem. At Cæsarea, Agabus, a prophet, took Paul's

girdle, saying, as he bound himself: "Thus shall the Jews do at Jerusalem to the owner of this girdle." But Paul would not be dissuaded from his purpose, saying he was ready to die for the sake of the Lord Jesus.

James told Paul that a prejudice had been excited against him among the Jews, by reason of his intercourse with the Gentiles, and advised him to make a demonstration of Judaism, by joining some Jews in the temple, who had a Nazarite vow, and defraying their expenses. This measure of expedience, however, failed to save him from the fury of some Asian Jews; but from their violence he was rescued by Lysias, the governor of the Roman garrison, who permitted him to address the people from the stairs leading from the temple to that fort or *prætorium*. He here related the circumstances of his conversion, and mission to preach to the Gentiles; but, no sooner had he touched this grating chord, than the Jews cried out, "Away with him! away with him!" Lysias secured him in the garrison, and was binding, in order to scourge him, when Paul remonstrated against his being punished unheard, as contrary to his right of Roman citizenship.

Being now unbound, and brought before the chief-priests, he defended himself, when the high-priest commanded some one to smite him on the mouth; but Paul pleaded again his privilege, adding, "God shall smite thee, thou whited wall;" for which words he apologized, as soon as he knew that the order came from the high-priest; but, seeing that some were Pharisees and some Sadducees, it occurred to him to divide them, by declaring himself to be a Pharisee, and charged for the hope of the resurrection. This caused a dispute, in which Paul was hurried back by Lysias into the castle. Forty Jews now bound themselves not to eat till they had assassinated Paul; but, warned of this vow by his nephew, he communicated it to Lysias, who sent him, under a strong guard, to Cæsarea, to be judged by Felix, the Roman governor. His accusers followed, with Tertullus, a hireling orator, who delivered a flourishing speech. But Paul, in his second reply, made Felix tremble, and postpone the decision till a more convenient season. Expecting that Paul would purchase his liberty, Felix confined him for two years, till Porcius Festus came into Felix' room. And this man, willing to ingratiate himself with the Jews, proposed that his trial should proceed; but Paul appealed unto Cæsar himself, and to Cæsar it was determined to send him. This was in the year 62, when Nero sat on the throne. But Herod Agrippa the Second (the son of Agrippa the First, who had put James to death, and had himself died miserably A.D. 44), having been made king of Judea by Claudius, came to Cæsarea, and desired to see Paul, by whose eloquence he was almost persuaded to be a Christian. Paul was sent by sea to Myra in Lycia, whence he re-embarked in another ship belonging to Alexandria and bound to Italy. Arriving late in the year at the Four Havens in Crete, the master refused to comply with the counsel of Paul—which was to winter there. He put out to sea, but was tossed in a tempest; and at length the vessel was wrecked in a creek in Melita, now Malta (Acts xxviii.). Here he shook

the viper into the fire, which had coiled itself round his arm, and wrought some miracles of healing. After three months, they came by Syracuse and Rhegium, through the Straits of Messina, to Puteoli; and Paul thence proceeded by land, through Appii Forum and the Three Taverns (on the Via Appia) to Rome. Here he was suffered to dwell in a hired lodging, but chained to a soldier for security; and thus he remained for two years, preaching the kingdom of God, and the advent of the Messiah. To this chain he makes frequent allusion (Acts xxviii. 20), and thus fixes the date of his epistles to the Ephesians, to Philemon, and 2nd to Timothy (Ephes. iii. 1, iv. 1; Phil. ver. 10, 13; 2 Tim. i. 10, ii. 9). In Rome he converted some persons even of Nero's court (Phil. i. iv.). The Philippians despatched their bishop, Epaphroditus, with money for Paul's assistance; and by him, on his return, the epistle to that church was sent.

Onesimus, a slave of Philemon, having run away from his master at Colosse, found out Paul in Rome, and was serviceable to him. After his conversion, St. Paul sent him back to his master, bearing the epistle to Philemon, A.D. 62. By the same hand he despatched his epistle to the Colossians, whom he only knew by the report of Epaphras, his fellow-prisoner. He was released from prison A.D. 63, and wrote his epistle to the Hebrews, the genuineness of which was at first doubted. Some of the fathers say that Paul passed through Italy into Spain, and afterwards into Macedonia, Greece, Asia, Crete*, and returned to Rome A.D. 65. From Macedonia, A.D. 64, he wrote his first Epistle to Timothy, and that to Titus. In this journey he left books, parchments, and a cloak (*pænula*, the mark of a Roman citizen), with Carpus, his host at Troas.

On his first appearance, or trial, at Rome, he was again imprisoned, and visited by Onesiphorus. Here he wrote the second epistle to Timothy, which Chrysostom calls his last testament. It is said he provoked Nero by converting one of his concubines; but this is without authority. We know he suffered martyrdom at the *Aquæ Salvæ*, near the Ostian gate, at Rome, and was buried where the church of S. Paolo fuori delle Mura now stands.

REMARKABLE PRECISION OF LANGUAGE IN THE SCRIPTURE RESPECTING PHYSICAL FACTS†.

THERE is no physical error in the word of God. If there were, as we have already said, the bible could not be from God. "God is not man, that he should lie;" nor a son of man, that he should be mistaken. He must undoubtedly stoop even to our weakness, to be understood by us, but without, however, in any degree participating

* Bishop Burgess extends the mission to Britain; but his reasons are ingenious probabilities.

† From "It is Written; or every Word and Expression contained in the Scriptures proved to be from God." By Professor L. Gausson. London: Baxsters. 1847. This is an English translation of what appears to be an useful work. The translator, however, does not always pay due respect to the queen's English.—Ed.

in it. His language always testifies of his condescension, but never of his ignorance.

This remark is more important than it appears to be before it has been reflected on. It becomes very forcible on a close examination.

Examine all the false theologies of both the ancients and moderns; read in Homer or Hesiod the religious code of the Greeks; examine that of Buddhists, Brahmins, or Mohammedans, and you will there find not only revolting systems as respects the divinity, but the grossest errors relative to the natural world. Their theology would doubtless shock; but their natural philosophy and astronomy also, always associated with their religion, involve notions the most absurd.

Read, further, the philosophy of Grecian and Roman antiquity. What sentences do you not find there, one of which would alone suffice to compromise all our doctrines of inspiration, if it were met with in any book of the sacred scripture? Read Mohammed's Koran, creating the mountains "to prevent the earth from moving, and to hold it as by anchors and cables!" What do I say? read even the descriptions of Buffon, or some of the sarcasms of Voltaire, on the subject of a deluge, or on the fossil animals of the primitive world. We will go much further: read moreover, we will not say the absurd reasonings of heathens, of Lucretius, Pliny, and Plutarch, against the theory of the antipodes, but of the fathers themselves of the Christian church. Hear the theological indignation of St. Augustine, who declares it to be opposed to the scriptures; and the scientific eloquence of Lactantius, who believes it to be contrary to sound sense: "*Nūm aliquid loquuntur*" he exclaims; "is there any one so ignorant as to believe that there are men having legs above their heads; trees having fruit hanging upwards; and hail, rain, and snow falling from below upwards?" They answer (he adds) by affirming that the earth is a globe, "*Quid dicam de his nescio, qui, cū semel aberraverint, constanter in stultitiā perseverant, et vanis vana defendunt*!" "One knows not what to say of such men, who, once astray, plunge headlong in their folly, and defend one absurdity by another*.

Hear yet the legate Boniface on this account accusing Virgilius to the pope as a heretic: hear pope Zacharias treating this unfortunate bishop as *homo malignus*. "If it be proved (he writes) that Virgilius maintains that there are other men under this earth, assemble a council, condemn him, depose him from the priesthood, and expel him from the church." Hear at a later period all the higher order of the clergy in Spain, and especially the grave and authoritative council of Salamanca, in its indignation against the geographical system by which Columbus sought a new world. Hear at the period of the birth of Newton the renowned Galileo, "who (says Kepler) scaled the highest walls of the universe," and who justified, by his genius as well as by his telescope, the forgotten and condemned system of Copernicus: behold him groaning at the age of eighty in the dungeons of Rome, for having discovered the earth's motion, after having been compelled ten years previously (the 28th of June,

1683) to pronounce the following words before their eminences, at the palace of the holy office: "I, Galileo, in the seventieth year of my life, on my knees before your eminences, having before my eyes and touching with my own hands the holy scriptures, I abjure, curse, and abhor the error of the earth's motion."

What might not have been justly said against the scriptures, if they had spoken of the phenomena of nature, as all the ancient sages have spoken of them; if they had resolved everything to four elements, as was done for so long a period?

But now open the bible, examine the fifty sacred authors therein, from the admirable Moses—who wrote in the wilderness four hundred years before the siege of Troy—to the fisherman son of Zebedee, who wrote fifteen hundred years later in Ephesus and Patmos, under the reign of Domitian: open the bible, and see if you can find any thing similar there. You cannot. None of those mistakes which the science of every century detects in the books of preceding generations—none of those absurdities which modern astronomy especially so numerously brings to light in the writings of the ancients, in their sacred codes, in their philosophy, and even in the most attractive pages of the fathers of the church—not one of these errors can be found in our sacred books; nothing there will contradict anything that the investigations of the learned world during so many centuries have been able to disclose respecting the condition of our globe, or that of the heavens. Carefully go through our bible, from Genesis to Revelation, in search of such faults; and, as you carry on the investigation, remember that it is a book which treats of every thing, which describes nature, which recounts its wonders, which recites its creation, which tells us of the formation of the heavens, of the light, of the waters, of the air, of mountains, of animals, and of plants; that it is a book which acquaints us with the first revolutions of the world, and which foretells also its last; that it is a book which describes them with circumstantial details, invests them with sublime poetry, and chants them in fervent melodies; that it is a book replete with eastern imagery, full of majesty, variety, and boldness; that it is a book which treats of the earth and things visible, and, at the same time, of the celestial world and things invisible; that it is a book in which nearly fifty writers, of every degree of cultivation, of every order, of every condition, and separated from one another by fifteen hundred years, have been engaged; that it is a book written variously in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the porches of the Jewish temple, or in the rustic schools of the prophets of Bethel and Jericho; in the magnificent palaces of Babylon, and on the idolatrous banks of the Chebar; and afterwards in the centre of western civilization, in the midst of the Jews and their ignorant conceits, among polytheism and its idols, and, as it were, in the bosom of pantheism and its foolish philosophy; that it is a book whose first writer was during forty years the pupil of those magicians of Egypt, who regarded the sun, planets, and elements as endowed with intelligence, reacting on the elements, and governing

* "On False Knowledge," book III. chap. "4.

the world by continual effluvia ; that it is a book whose first pages preceded by more than nine hundred years the most ancient philosophers of Greece and Asia, Thales, Pythagoras, Zaleucus, Xenophon, and Confucius ; that it is a book which carries its records into the scenes of the invisible world, the hierarchy of angels, the latest periods of futurity, and the glorious consummation of all things. Well, search in its fifty authors, search in its sixty-six books, search in its 1,189 chapters, and its 31,178 verses ; search for a single one of the thousand errors with which every ancient and modern author abounds, when they speak of heaven or of the earth, of their revolutions or their elements, and you will fail to find it.

Its language is unconstrained, and without reserve : it speaks of every thing, and in every form of words : it is the prototype, it is the inimitable model : it has inspired all that poetry has produced in its most elevated character. Ask Milton, the two Racines, or Young, and Klopstock : they will tell you that its divine strains are by far the most harmonious, commanding, and sublime : it rides upon a cherub, and walks upon the wings of the wind. And yet this book never does violence to facts, nor to the principles of sound natural philosophy. Never in one single sentence will you find it in opposition to the just ideas which science has given us regarding the form of our globe, its magnitude, and its geology ; or respecting the void and vast expanse ; or the inert and obedient materiality of all the stars ; or the planets, their masses, courses, dimensions, and influences ; or the suns which people the depths of space, their number, nature, and immensity. In like manner, in speaking of the invisible world, and on the new, unknown, and difficult subject of angels, this book will not exhibit even one of its authors who, in the course of the 1,560 years which have been occupied in producing it, has varied in the character of love, humility, fervour, and purity, which belongs to these mysterious beings.

There is, therefore, no physical error whatever in the scriptures ; and this transcendent fact, which becomes more admirable in proportion as it is made the subject of closer investigation, is a striking proof of the inspiration which dictated them, even in the choice of their least expressions.

Poetry.

SACRED SONNETS.

No. IX.

(For the Church of England Magazine.)

"The hour is at hand."—ROMANS xiii. 8.

WHEN the world's Saviour to redeem us came,
Veiling in lowliness his sacred power,
Angels attuned their harps to greet his name,
And heavenly radiance marked th' auspicious hour.
O, when again in majesty and might,
Judge of the world, the Prince of Peace shall come,
His pathway beaming with celestial light,
And the last trumpet echoes o'er each tomb,

Bursting the bonds of death o'er earth and sea,
Waking the slumbering spirit fearfully,
Teach us, O Lord, as that dread hour draws nigh,
To search our hearts—to fix our hopes on thee !
O guide, through faith, our erring thoughts on high
Till all thy mercy and thy grace we see.

M. C. L.

Llangynyd Vicarage.

POETRY FOR THE YOUNG.

BY CAROLINE J. YORKE.

(For the Church of England Magazine.)

"Teach us to pray."—LUKE xi. 1-13.

WHEN one of thy disciples, Lord,
Beheld thee once in prayer.
So full of faith, and hope, and love,
He longed that grace to share,
And spake unto thee in that day,
Beseeching, "Lord, teach us to pray !"

O, I've learned many a prayer and hymn,
Thy own sweet prayer beside ;
Yet still I ask of thee, like him,
"My Teacher and my Guide,
Thy love, thy power in me display,
And teach me, also, how to pray."

O, none can teach me this but thee :
'Tis not the words I need ;
It is thy Holy Spirit, Lord,
With my spirit to plead.
Make me to feel the words I say,
And teach me from my heart to pray.

It is the perseverance strong
That will not be denied ;
That knows thee kind, and will not go
Unless it be supplied ;
That says, "I will not go away
Except thou bless me." So I'd pray.

It is firm faith in those sure words,
Graven upon the mind ;
"Ask, and it shall be given you,"
And, "Seek, and ye shall find."
'Tis this I thirst for when I say,
"My Saviour, teach me how to pray."

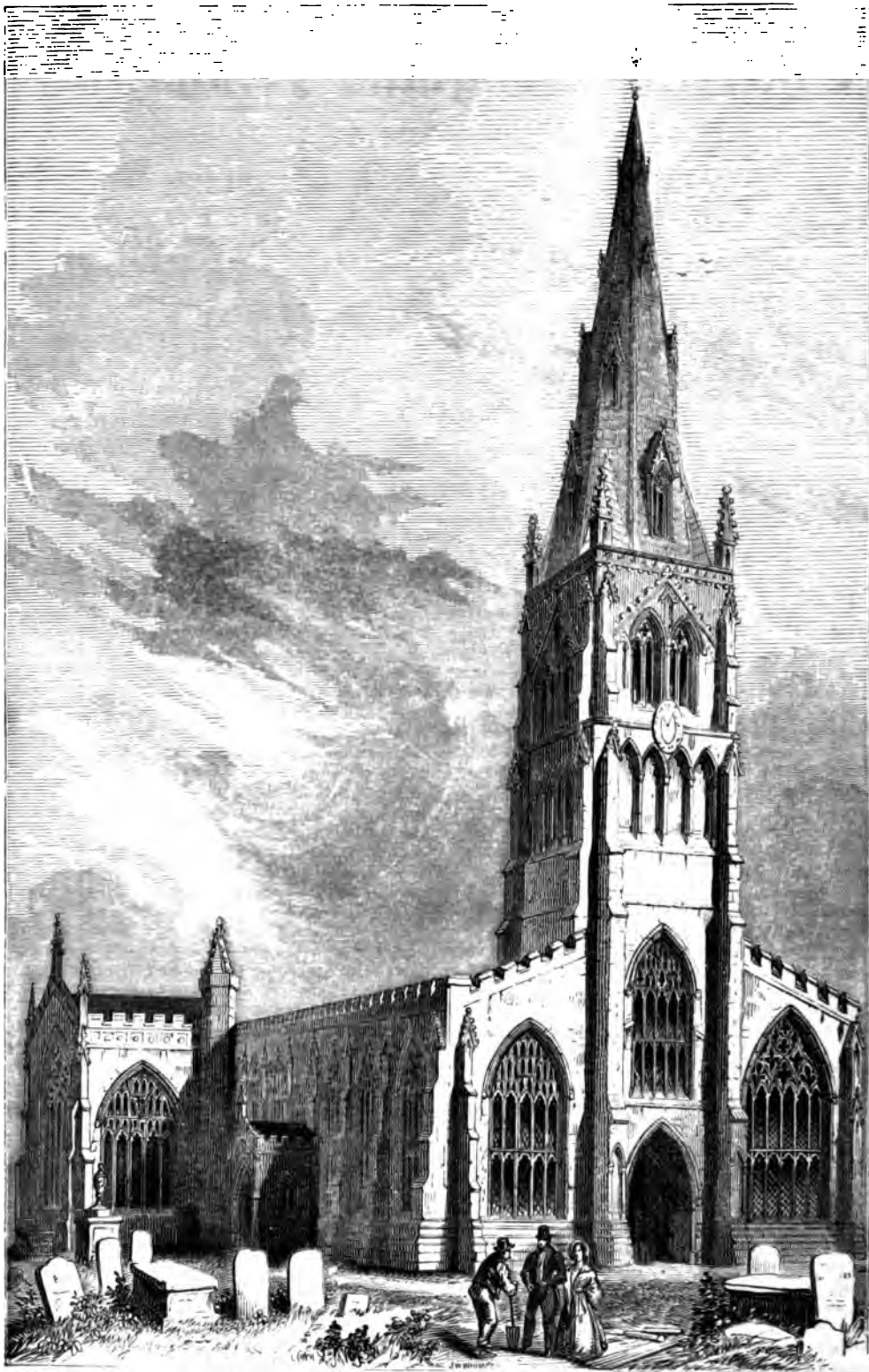
It is to know, to feel I have
An Advocate above ;
To feel, in thee, God watches me
With all a Father's love.
My wishes at thy feet I lay:
My Saviour, teach me how to pray.

London: Published for the Proprietors by EDWARDS HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be cured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.

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NEWARK CHURCH.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 677.—DECEMBER 4, 1847.

NEWARK CHURCH.

NEWARK is a town in Nottinghamshire, built on a level tract on the eastern branch of the river Trent. It is about 20 miles N.E. from Nottingham, and 124 N.N.W. from London. The population at the last census was 10,195.

It has been supposed that a Roman town stood here; the name of which, according to Dr. Stukeley, was *Eltayona*. It is also believed to be the *Sidnacester* of the Saxons; but, having been destroyed by the Danes, it acquired its modern name from the New work which was afterwards erected. A castle is said to have been founded here by Egbert, which was repaired by Leofric, duke of Mercia, who, with his wife Godiva, gave the town to the monastery of Stow, near Lincoln. In 1125 it was rebuilt by Alexander, bishop of Lincoln. He, says Camden, "carrying a most brave and gallant mind, builded both this castle and another also, with most profuse and lavish expense. And, because such manner of sumptuous buildings little became the gravity and dignity of a bishop, he, to take away the envy and hard conceit of the world for such building, and to expiate, as it were, the offences that grew thereby, founded as many monasteries, and filled them with religious brethren. Nevertheless, this vain prodigality and lavish spending that was in a military bishop was pursued afterwards with condign punishment. For king Stephen, who laboured nothing more than to establish his tottering estate in his kingdom, by seizing into his hands all the strongest holds thereof, brought this prelate, what with hard imprisoning, and in a sort with famishing him, to that pass that, willed he nilled he, at length he yielded up unto him both this castle and that other at Sleaford in Lincolnshire." It was here that king John, after his disaster at the Wash, departed this life. And it may be added that the inclosure of the castle has in modern days been cleared for the site of a beast-market.

The church, dedicated to St. Mary Magdalene, is "one of the largest and most elegant parochial churches," says Lewis, "in the kingdom: it exhibits portions in all the styles of English architecture, and is a cruciform structure, consisting of a nave, aisles, transepts, choir, and sepulchral chapels, with a lofty western tower, surmounted by a fine octagonal spire: the base of the tower is Norman; and in the nave are two Norman piers. The choir is of exquisite workmanship, with ancient stone and oak stalls elaborately carved: it is separated from the nave by a richly carved oak screen; some parts of which, becoming decayed, have been successfully imitated by iron castings, the work of a resident artist. In this part of the edifice is one of the largest engraved brasses in the kingdom, elaborately ornamented, to the memory of Allan Flemmyng, who died in 1361: a portion of this has also been restored by the same artist. The large east window is in the later style of English architecture; and the corresponding piers and arches of the nave and choir are unusually rich: there are some excellent specimens of stained glass in the windows."

It may be interesting to compare with this account the opinion of Gough, who thus writes of Newark church: "Here were formerly two churches; but one of them was destroyed during the siege in the civil war; the other, built temp. Henry VII., is justly reckoned one of the finest parish churches in England. The stone spire at the west end is lofty, adorned with the twelve apostles in niches, and stands on a square tower, ornamented with arch-work and imagery. In the windows of the north aisle have been painted the history of the New Testament, of which are still several good compartments; and the great east window had the history of Joseph. The pillars are light and beautiful: the choir is enclosed by a rich wooden screen; and behind it is a spacious east aisle."

As a corroboration of the statement that parts of this structure are of a very early date, it may

be mentioned that in an ancient register of the parish there is an entry that Fleming, bishop of Lincoln, consecrated the church of Newark A.D. 1303. But a variety of additions were afterwards made; and a deed has been preserved which contains the agreement for the erection of the chancel, and speaks of the church as at that time newly rebuilt. According to this document the chancel, comprising a considerable part of the whole edifice, was commenced about 1487, at the joint expense of the prior and convent of St. Catherine, near Lincoln, and certain individuals of the town of Newark. It was to be completed within fourteen years.

In the steeple are eight bells, cast A.D. 1713, at the expense of general Sutton, whose praises are commemorated by some ridiculous inscriptions placed around them.

The font is of free-stone: the top is of modern construction; but the shaft carries the appearance of remote antiquity. On this there are the twelve apostles in coarse carved work, with an inscription round the base. On an adjoining pillar is the following: "This font was demolished by the rebels May 9, 1646, and rebuilt by the charity of Nicholas Ridley 1660."

There are many monuments in this church. One, a very remarkable brass, to Allan Fleming, has been already noticed. There is another brass commemorating W. Phyllypot, A.D. 1557. In the two chantry chapels, north and south, were altar tombs. That in the north chapel still remains to the memory of two individuals, father and son, of the family of Markham. Their arms, and those of other allied families, are sculptured here; and in two compartments of the tomb are singular paintings, one representing a skeleton, the other a figure in royal robes. It has been imagined that some event in the wars of York and Lancaster may be referred to.

The library, in a room over the south porch, contains, it is said, some valuable books, chiefly the bequest of Dr. White, bishop of Peterborough, a native of the town.

The dimensions of this church are as follow:—

	Ft.	In.
Length from east to west	218	0
Breadth	77	0
Length of transept from north to south	115	6
Height of spire	240	0

Newark has been the scene of several remarkable historical events. It was thrice besieged in the civil war, and was rendered at last to the Scottish army which lay before it, by the command of Charles I.

It may be added, that there have been several eminent persons natives of this town, among whom may be enumerated, besides bishop White already mentioned, Dr. Lightfoot the eminent Hebraist, and bishop Warburton.

MISSIONARY RECORDS.

No. XXIX.

"The heart in sensual fetters bound,
And barren as the wintry ground,
Confesses, Lord, thy quickening ray:
Thy word can charm the spell away,
With genial influence can beguile
The frozen wilderness to smile;
Bid 'living waters' o'er it flow,
And all be paradise below."

GRANT.

ROMAN-CATHOLIC CHURCH IN THE UNITED STATES, 1847.

Dioceses.	Priests.	Churches.	Romanists.	Total Population.
Baltimore ..	84	63	99,000	600,000
New York ..	124	129	238,000	2,456,000
Harford	9	8	75,000	450,000
Boston	46	38	..	1,740,000
Pittsburgh ..	34	57	35,000	600,000
Cincinnati ..	77	70	70,000	1,155,000
Vincennes ..	41	51	27,000	688,000
Louisville ..	40	43	30,000	800,000
Chicago	41	40	56,000	355,000
Milwaukee ..	29	31	30,000	55,000
Detroit	24	28	75,000	200,000
Richmond ..	11	13	6,000	1,450,000
Nashville	7	6	1,500	829,000
St. Louis...	80	43	100,000	250,000
Charleston ..	20	21	10,000	2,100,000
Natchez	5	5	1,000	375,000
New Orleans.	60	48	160,000	350,000
Mobile	20	22	11,000	450,000
Little Rock ..	7	6	5,700	88,000
Oregon	26	15	6,300	170,000
Texas	13	10	20,000	250,000
Philadelphia.	58	71	140,000	1,500,000
Dubrequé ..	8	13	6,500	45,000
	855	812	1,177,000	16,900,000

In the year 1837 the United States contained 13 dioceses, with 12 bishops, 4 coadjutors, 373 priests, and 300 churches: in the year 1847 the number of dioceses was 26, bishops 24, coadjutors 2, priests 834, and churches 812.

CHURCH PASTORAL AID SOCIETY.—This excellent society has, by the divine blessing, been enabled to viadicate in every sense its designation; for we find it stated, in its occasional report for October, that it has made 266 grants for additional curates for populous parishes, 4 for chaplains for boatmen and mariners, 1 for a chaplain on railways, 28 to incumbents whose incomes are furnished either in whole or in part by the society, 60 for lay-assistants for parishes, and 4 for lay-assistants for railway labourers; making a total of 372 grants. Of these about 30 are for curates; but they have not been called for, the incumbents not being able to meet with suitable coadjutors. When, however, the whole are in operation, the cost to the society will be £32,780: at present the grants, which are cultivating the field of the society's labours with wholesome effect for the church of Christ, call upon the society for an expenditure of more than £30,500; and its income for the last year did not exceed £24,640. Well may the committee then lament that they are "compelled, week after week, to turn a deaf ear to the most earnest entreaties addressed to them for assistance." They have 48 applications for aid now on their books, to which they are unable to

lend it; nay, they are forced to add that, "unless immediate and strenuous efforts are made by the society's supporters in London and throughout the land, the committee will be under the painful necessity of withdrawing many grants from parishes where devoted and enlightened men are labouring successfully, through God's blessing, for the salvation of souls." We bid them be of a good courage; for the Lord their God will help them by the hand of the true and faithful men who are of his church upon earth. One short paragraph from the letter of an "aided" incumbent will show what the nature of the work is, to which the society devotes itself: "My lay-assistant's services have been invaluable. Numbers of souls have been added to the church of Christ by his instrumentality. His nights as well as days are devoted to the work; for, on an average, three out of every seven he is called up to visit the sick or dying. I beg to assure the committee that nothing could induce either myself or my assistant to continue in this most laborious charge, but the striking and continued testimony of 'signs and wonders' following the preached and expounded word of God, both in the pulpit and from house to house."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—By the "summary of receipts, 1846," we observe that the total income of the society amounted to £67,517; to which the balance remaining over from 1845 of £21,412 came in aid. The receipts consisted of £55,411 on account of the general fund, and of £12,206 on account of special funds. The subscriptions, donations, &c., for the year amounted to £55,307. By the "summary of payments" it appears that the expenditure of the society, 1846, was £76,729; for which the largest disbursements were for the Madras diocese, £11,449, Calcutta £9,771, the Newfoundland £7,323, the Barbadoes £6,106, the Montreal £6,067, the Toronto £5,522, the Fredericton (Nova Scotia) £4,823, the Australasian 3,521, and the New Zealand £2,447. There were expended in printing £2,756, and on salaries and wages £1,334. Among the payments was also for "capital purchased," £8,567. The entire disbursements of 1846 amounted to £85,303, and at its close the society appears to have been in debt to the treasurers £7,660; of which £0,746 on account of the special funds, the dividends on which represent an amount of government annuities yielding £2,005 a year. We are happy to remark the success which, even under the pressure of domestic distress, has attended the exertions of the society and its friends in aid of the four new colonial dioceses of Australia, Port Philip or Melbourne, Newcastle, and the Cape of Good Hope. The total amount collected for their support, to the 1st September last, has been £15,000 in money, and nearly £1,000 per annum for five years. The society offers a tribute of well-merited gratitude to Miss Burdett Coutts "for the great and lasting benefit she has conferred upon the church of Christ by endowing for ever two (colonial) bishoprics."

NEW ZEALAND.—*Middle District.*—"Shortly after my last letter was written, I proceeded on

my half yearly visit through the Waikato district, and took my family with me. The stations at Kaitoke and Otawao I found in a peaceful and prosperous state; and I was not a little gratified to find, in more places than one, rising little Christian communities where, a year before, I had only met with few and careless worshippers. At Mr. Morgan's station, in the immediate vicinity of the chapel of the Roman catholic priest, it was peculiarly gratifying, as an earnest of future success, to see the leading chief of his party come, with a large number of his followers, to attend our evening service. We have already baptized several of his former followers." Mr. Maunsell writes: "It certainly is a source of much gratitude that these severe trials (the hostile encounters between tribes) have not led to any relinquishment of their Christian profession, but have rather caused a more strict attention to religious duties. The victors used their success with great forbearance. As soon as the others indicated a wish to discontinue the contest, an immediate suspension of firing followed: they laid aside their arms, joined in mutual lamentations with the defeated party, helped them to carry their dead, and the next day contented themselves with pulling down a temporary breastwork as a satisfaction for their fortifications, which the others had very dishonourably destroyed. Even in thus stamping their victory with this achievement, they carefully abstained from any act of bravado that could pain the vanquished." Archdeacon Williams relates the following interesting occurrence: "I proceeded to Te Wairangi, having heard that an old woman resided there, who had for some years past been desiring baptism, but was unable either to walk or be carried to the place where I have held baptisms in this district. Although the place was never before visited by a missionary, I found three candidates for baptism, with whose examination I had much reason to be satisfied. The old woman was anything but pleasing in appearance—dirty, humpbacked, and blind with one eye; she was also very reserved, and a rapid movement of the muscles of the face shewed me that she was very nervous. After a short time, however, I engaged her in conversation, and was equally surprised and delighted to find that she knew the church catechism, could read the Testament well, and was acquainted with the leading doctrines of Christianity. She has occasionally been visited by a native teacher, but never by an European; yet the great Teacher has evidently been with her in her deep seclusion, casting light upon the paths which leads to immortality" (Correspondence with the Church Missionary Society).

CHINA.—We are thankful to state, that the rev. T. MacClatchie's liturgical services at Shanghai so overflow with attentive and devout Chinese hearers, that he projects the erection of a place of worship for larger numbers. He writes "Every thing here connected with missionary labour wears at present a most favourable aspect. Never before have so many been brought under the sound of the gospel in this city, and never before has the 'religion of the foreigner' been so much called into notice. If we had more missionaries here, I think the very best plan would be to build a church at once." A subscription of 6,000 dollars (about £1,500) has been raised by

* Allowances will of course be made for the energetic and sincere of a grateful man. This incumbent does not mean miracles.

the English residents, for building a church for their own use without delay (Correspondence with the Church Missionary Society).

THE JEWS IN POLAND.—"In Poland the children of Israel have maintained most firmly their isolated character, and exhibited the deepest feeling and regard for their national rites and ceremonies. * * The decree recently promulgated respecting the change of the dress hitherto worn by the Russian and Polish Jews cannot fail to have a great effect upon their future position in these countries, by removing one of the principal distinguishing characteristics which have hitherto separated them from their Christian fellow-citizens. * * The Jewish youth are no longer so Jewish-minded as formerly. It requires great compulsion on the part of the parents to make the children study the Talmud, which they detest from the heart. * * Much anxiety is now felt by the old-fashioned Jews, lest many of their brethren with their garments change their religion also. Nor are their fears without foundation. Their oriental dress, which they have so long worn, and which made them a mark for contempt and curses, has hitherto completely separated them from Christians, and thus in a great measure been the cause of their being kept in ignorance of the doctrines of Christianity, and looking upon all Christians as idolaters. Their distinctive apparel has hitherto prevented their attending churches, and informing themselves of the doctrines of the gospel. Your missionaries have reported a remarkable circumstance, which speaks volumes, and must make a deep impression on every Christian who has the conversion of Israel at heart. A learned Jew, two days before his death, when his relatives and acquaintances besought him to say something to them, by way of remembrance, said, after a short time spent in thought: 'Now, my beloved, listen to me. I am certain of two things, but uncertain of one: I am certain that my grandchildren will be Christians, I am certain that I die a Jew; but I am uncertain whether my sons will die as Jews or Christians.' * * A great extent of the kingdom of Poland is traversed every year; and the number of journeys during the past year was twelve; and the sound of the gospel has penetrated into almost every nook and corner of the land; and the seed sown during past years has taken root in the hearts of many Israelites. Thousands and tens of thousands have heard of the way of salvation; and indications of its influence are found in the friendly reception given to the missionaries when they have repeated their visits, in the careful preservation of the books circulated by the latter, in the favourable disposition towards Christianity often openly manifested, and in the decline of the authority which the Talmud has so long exercised over the minds of the Polish Jews" (Report of the London Society for Promoting Christianity among the Jews).

IRELAND.—Among the grants of books made by the Prayer-book and Homily Society, was one which arose out of the following communication: "The parish under my cure is almost wholly composed of Roman Catholics; but it has pleased the Father of mercies to visit it; and, through the instrumentality of various of his servants, many are daily turning from darkness to the marvellous

light of the gospel of his dear Son, and, like slaves with their chains struck off, are reviewing with wonder the source of their newly-acquired happiness. But, from their extreme poverty, independent of the utter exhaustion of their little means by this awful famine, they are unable to purchase books at all. Now I know no means so calculated to attach them to the one true church as, next to the bible, an intimate heart-knowledge of our beautiful and all but inspired book of common prayer—that rich gift of the church to her children; and, in boldly dealing with Romanists especially, I feel the need of specially impressing them with the belief that they return to, not leave the true church in coming to us. But without prayer-books, with good print, it is idle to expect this. * * I assert that, next to bibles, you could not do a greater good than bless the poor converts with a grant of large-print prayer-books, so that they may worship with the spirit and with the understanding, and learn by them to taste and feel that 'the Lord is gracious' in their own homes, when they cannot congregate to worship. And now, of all times, I beseech this grant: it is 'a seed time.'"

ANTI-ROMANIST MOVEMENT IN GERMANY.—"Although the religious movement which took place two or three years ago among the Roman Catholics in Germany has not made that progress which real Christians hoped for, yet it has not been made altogether in vain. Some have exchanged the fetters of superstition for the icy bands of Socinianism, or the idle speculations of rationalism, or the mazes of infidelity, with the exception of the little flock who love the Lord Jesus in sincerity, and, in consequence, love his word. They have been collected together at Berlin, under the pastoral charge of the rev. Dr. Jettmar; and your committee are thankful to learn that they continue to increase in numbers. To that little church copies of a selection of prayers taken from our liturgy, in the German language, have been presented through the pastor of that church, and have been incorporated by him in the hymn-book lately printed for the use of his flock. These have been acknowledged in a letter pleasing from its tone of piety and Christian simplicity of expression" (Report of the Prayer-book and Homily Society).

H. S.

OPINIONS OF THE REFORMERS ON THE PRINCIPAL DOCTRINES OF SCRIPTURE WHICH ARE CHIEFLY CANVASSED IN THE PRESENT DAY.

No. II.

JOHN FRITH.

JOHN Frith was a young man of extraordinary genius and eminent piety. He was born in London, and at an early age commenced his studies at the university of Cambridge. So great were his attainments in literature, that cardinal Wolsey selected him for his new college (Christ Church), which he had just founded at Oxford. Not long after this he became acquainted with Tindal, and through his instrumentality was led to regard with wonder and horror the abuses which had been

creeping into the church. Like his friend and teacher, Frith was beguiled, first into committing his opinions to writing, and then into lending the manuscript. This sealed his fate. Sentence was pronounced against him by the bishop of London; and on the 4th July, 1533, he was burned to death at Smithfield.

Baptism.—"One error is this: they put so great confidence in the outward sign, that without discretion they condemn the infants, which die ere they are baptized, into everlasting pain.... We must mark three things in every sacrament to be considered—the sign, the signification, and the faith which is given unto the words of God. The sign in baptism is the plunging down in the material water and lifting up again.... This outward sign doth neither give us the Spirit of God, neither yet grace that is the favour of God. For, if through the washing in the water the Spirit of grace were given, then should it follow that who-soever were baptized in water should receive this precious gift; but that is not so; wherefore I must needs conclude that this outward sign, by any power or influence that it hath, bringeth not the Spirit or favour of God. That every man receiveth not this treasure in baptism, it is evident; for, put the case that a Jew or an infidel should say that he did believe, and believe not indeed... this miscreant*, now thus baptized, hath received this outward sign and sacrament as well as the most faithful man believing. Howbeit he neither receiveth the Spirit of God, neither yet any grace, but rather condemnation. Wherefore it is evident that the exterior sign giveth not this gift; which is also as certain in all other sacraments, yea, in the sacrament of the altar, which may be termed a double sacrament; for it is not only a remembrance that the natural body of Christ was broken and his blood shed for our redemption, as the evangelists do testify, but also it is his spiritual body, which is the congregation of the faithful, as St. Paul testifieth.... But, for all that, the receiving of this sacrament giveth us not the Spirit of God, neither yet his favour; for the wicked receive it as well as the good. Howbeit, that receiving is to their damnation. Wherefore it followeth that the outward sign giveth no man any grace. Moreover, if the Spirit of God and his grace were bound unto the sacraments, then where the sacraments were ministered there must the Spirit of grace wait on; and where they were not ministered should be neither Spirit nor grace. But that is false; for Cornelius and all his household received the Holy Ghost before they were baptized; inasmuch that Peter said: 'May any man forbid that these should be baptized with water which have received the Holy Ghost as well as we?'.... When we baptize one that is come to the age of discretion, we ask of him whether he believe: if he answer yea, and desire baptism, then is he baptized; so that we require faith in him before he be baptized. If an infant be brought unto baptism, whom his friends offer up willingly to sanctify and to fulfil the commandment of God, we inquire of his friends, before the congregation, whether they will that their child be baptized; and, when they have answered yea, then receiveth he baptism. Here also went before the promise of God, that he of his grace

reputeth our infants, no less of the congregation than the infants of the Hebrews; and through baptism doth the congregation receive him which was first received through grace of the promise.... The children of Israel.... thought that the Gentiles, which were not carnally circumcised, had been all condemned; but their opinion deceived them.... as Paul testifieth, saying: 'He is not a Jew which is a Jew outwardly,' &c.... And in like manner may we say of our baptism, he is not a Christian man which is washed with water; neither is that baptism which is outward in the flesh.... And there are many, I doubt not, which are thus spiritually baptized, although their bodies touch no water, as there were Gentiles thus spiritually circumcised and yet never cut off their foreskin. Now is there an opinion risen among certain, which affirm that children may not be baptized until they come unto a perfect age, and that because they have no faith; but verily methinketh that they are far from the meekness of Christ and his Spirit, which when children were brought unto him received them lovingly, and embraced them in his arms.... And, albeit they have no faith, but are only of that invisible congregation that is without spot or wrinkle; yet, as I have said, they have a promise as well as the children of the Hebrews, by the which they are of the visible congregation, which thing only is testified in their baptism. The signification of baptism is described of Paul in the sixth of the Romans, that, as we are plunged bodily into the water, even so we are dead and buried with Christ from sin; and, as we are lifted again out of the water, even so are we risen again with Christ from our sins, that we might hereafter walk in a new conversation of life.... And for this cause it is called of Paul the fountain of the new birth and regeneration (Tit. iii.); because it signifieth that we will indeed renounce and utterly forsake our old life and purge our members from the works of iniquity, through the virtue of the Holy Spirit.... Now have we expounded the signification of baptism, which signification we may obtain only by faith; for, if thou be baptized a thousand times with water and have no faith, it availeth thee no more towards God than it doth a goose when she ducketh herself under the water. Therefore, if thou wilt obtain the profit of baptism, thou must have faith; that is, thou must surely be persuaded that thou art newly born again, not by water only, but by water and the Holy Ghost."

Ceremonies.—"Concerning the ceremonies of baptism, yea, and all others, we must behave ourselves wisely, as charity teacheth us, seeking the profit of many, that they may be saved. We must consider that we have our conversation with men in this world, of the which the most part know not God. Some are young, some weak, some perverse.... They (ceremonies) are good and expedient, as milk to lead the young tenderly into the more perfect knowledge of God. The second sort are weak, unto whom, in all things, it behoveth us to have respect, and bear their infirmities by charity (Acts xv.).... The third kind of men are perfect.... I call them perfect who have perfect knowledge in the use of things; which know that if we eat we are nothing the better; or if we eat not we are nothing the

* Miscreant: unbeliever.

worse. These are free between God and their conscience; howbeit they are yet bound, as concerning their neighbour, which is weak, and without the knowledge. . . . The fourth kind are self-willed, and obstinate, which put confidence in such indifferent things. Them ought we to resist in the face. . . . as Paul giveth us example, which would not for their pleasure circumcise Titus, but utterly resisted their obdurate ignorance."

Dead, Prayers for.—"Now, as concerning good men's deeds and prayers, I say that they profit our neighbours; yea, and good works were ordained for that intent, that I should profit my neighbour through them; and prayer ought to be made to God for every state. But, if I should grant that such works and prayers should help them that are departed, then should I speak clear without book; for the word of God knoweth no such thing. Let them, therefore, that pray for the dead examine themselves well, with what faith they do it; for faith leaneth only on the word of God; so that, where his word is not, there can be no good faith; and, if their prayer proceed not of faith, surely it cannot please God (Heb. xi.)."

Godfathers and Godmothers.—"They promise for their godchildren that they shall mortify the root of sin, which springeth in the body, and subdue their lusts under the law of God. They promise, also, that they will instruct, and bring up their godchildren in the faith of Christ; which office pertaineth unto their parents, for they are commanded of God to teach their children. So that the parents should be either alone, or, at the least, the chiefest godfathers. But now-a-days the fathers may not be suffered to know anything themselves. How should they, then, instruct their children?"

Good Works.—"Peradventure thou wilt say unto me, Shall I, then, do no good works? I answer, Yes. Thou wilt ask me, Wherefore? I answer, Thou must do them because God hath commanded them. Thou wilt say, For what intent hath he commanded them? I answer, Because thou art living in this world, and must needs have conversation with men; therefore hath God appointed thee what thou shalt do to the profit of thy neighbour, and taming of thy flesh. As Paul testifieth: 'We are his work, made in Christ Jesus to good works, which works God hath prepared that we should walk in them' (Eph. ii.). These works God would have us do, that the ungodly might see the godly and virtuous conversation of his faithful, and thereby be compelled to glorify our Father which is in heaven. And so are they both profitable for thy neighbours, and also a testimony unto thee. . . . Thou wilt object, Then see I no great profit that I shall have by them. I answer, What wouldest thou have? First, Christ is given thee freely; and

with him hast thou all things: he is thy wisdom, righteousness, hallowing, and redemption (1 Co. i.): by him thou art made inheritor of God, and fellow-heir with Christ. This is freely given thee with Christ before thou wast born, through the favour and election of God, which election was done before the foundations of the world were cast (Eph. i.). Now wert thou very fond and unkind, if thou thoughtest to purchase by thy works the thing which is already given thee."

Purgatory.—"They that are the chief patrons and proctors of purgatory do feign it for no other intent but to purge evil works, and to be as a penance to supply the good works which we lacked having in this world. But all this cannot bring us into heaven; for then were Christ dead in vain. And of this have we evident examples. . . . Now, if our salvation be of mercy and compassion, then can there be no such purgatory; for the nature of mercy is to forgive; but purgatory will have all paid and satisfied. And look how many texts in scripture commend God's mercy, even so many deny this painful purgatory. . . . Since God forgiveth the greater offences, why should he not also forgive the less? For there is no soul (as they grant, themselves) that suffereth in purgatory for great crimes and mortal sins; but only for little petty *peccadulias* (i. e., small faults). . . . He forgave much greater enormities unto the thief, to whom he said, 'This day shalt thou be with me' (not in purgatory, but 'in paradise'. . . . Why for-ake we Christ, which hath wholly purged us, and seek another purgatory of our own imagination?"

Sacraments.—"For, if I should believe that his very natural body, both flesh and blood, were naturally in the bread and wine, that should not save me, seeing many believe that, and receive it to their damnation; for it is not his presence in the bread that can save me, but his presence in my heart, through faith in his blood, which hath washed out my sins, and pacified the Fathers wrath toward me. And, again, if I do not believe his bodily presence in the bread and wine, that shall not damn me; but the absence out of my heart through unbelief. . . . St. Austin saith further: 'Moses also did eat manna; and Aaron and Phineas did eat of it; and many others did there eat of it, which pleased God, and are not dead. Wherefore? Because they understood the visible meat spiritually. They were spiritually an hungered: they tasted it spiritually, that they might spiritually be replenished. They did all eat the same spiritual meat, and all drank the spiritual drink; even the same spiritual meat, albeit another bodily meat; for they did eat manna; and we eat another thing; but they did eat the same spiritual which we do. And they did all drink the same spiritual drink. They drank one thing, and we another; but that was in the outward appearance, which nevertheless did signify the same thing spiritually. How drank they the same drink? They (saith the apostle) drank of the spiritual stone following them; and that stone was Christ.' And thereunto Bede added these words: 'Behold, that the signs are altered, and yet the faith abideth one.' . . . There is no difference between a sign or badge, and a sacrament; but that the sacrament signifieth an holy thing, and a sign or a badge doth signify a worldly thing, as

* Our church, for the wisest reasons, while she does not set aside the natural guardianship of parents, has appointed that they shall not hold the office of sponsors. She contemplates, in the first place, the removal of the parent by death or otherwise, when the god-parents may remain to carry out the training which has already been begun. And, moreover, she purposes to secure to the lambs of the flock the guardianship of those who are themselves, professedly at least, in the fold; which plainly could not always be the case if parents were the accepted sponsors.

St. Austin saith: 'Signs, when they are referred to holy things, are called sacraments.' The second cause of their institution is, that they may be a means to bring us unto faith, and to imprint it the deeper in us; for it doth customably the more move a man to believe, when he perceiveth the thing expressed to divers senses at once. And, for to establish the faith of his promise in them, he (Christ) did institute the sacrament, which he called his body, to the intent that the very name itself might put them in remembrance what was meant by it. He broke the bread before them, signifying unto them outwardly even the same thing, that he by his words had before protested; and, even as his words had informed them by their hearing that he intended so to do, so the breaking of that bread informed their eyesight that he would fulfil his promise. Then he did distribute it among them, to imprint the matter more deeply on them; signifying thereby that, even as that bread was divided among them, so should his body and fruit of his passion be distributed unto as many as believed his words. Finally, he caused them to eat it, that nothing should be lacking to confirm that necessary point of faith in them; signifying thereby that, as verily as they felt that bread within him, so sure should they be of his body through faith; and that, even as that bread doth nourish the body, so doth faith in his body-breaking nourish the soul unto everlasting life. Furthermore, nature doth teach you that both the bread and wine continue in their nature. For the bread mouldeth if it be kept long, yea, and worms breed in it; which are arguments evident enough that there remaineth bread. Also the wine, if it were reserved, would wax sour. And surely, as, if there remain no bread, it could not mould nor wax full of worms, even so if there remained no wine it could not wax sour; and therefore it is but false doctrine that our prelates so long have published. St. Paul calleth the bread our body, and us the bread, because of this property, that it is made one of many; even so doth Christ call it his body, because of the properties before rehearsed."

HAMILTON.

Patrick Hamilton, who was a Scotchman of royal blood, and who suffered martyrdom at St. Andrew's on 1st March, 1527, has left among his writings the following remarks:

Christ a sufficient Saviour.—"Whosoever believeth, or thinketh to be saved by his works, denieth that Christ is his Saviour—that Christ died for him, and all things that pertain to Christ. For how is he thy Saviour, if thou mightest save thyself by thy works? or whereto should he die for thee, if any of thy works might have saved thee?"

Good Works.—"Thou must do good works, but beware thou do them not to deserve any good through them; for, if thou do, thou receivest the good not as the gifts of God, but as debt due to thee, and makest thyself fellow with God, because thou wilt take nothing of him for nought. And what needeth he any thing of thine, which giveth all things, and is not the poorer? Therefore do nothing to him, but take of him; for he is a gentle Lord, and with a more glad will giveth us all that we need, than we can take it of him; if, then, we want ought, let us thank ourselves. Press

not, therefore, to the inheritance of heaven through presumption of thy good works; for, if thou do, thou countest thyself holy and equal to God, because thou wilt take nothing of him for nought, and so shalt thou fall, as Lucifer fell, for his pride."

Justification.—"Apprehending and receiving of Christ only maketh us justified before God (John i. 12). Christ only is apprehended and received by faith. Therefore, faith only maketh us justified before God. Justification cometh only by apprehending and receiving of Christ (Isa. liii. 11). The law and works do nothing pertain to the apprehending of Christ. Therefore the law and works pertain nothing to justification. Nothing which is unjust of itself can justify us before God, or help anything to our justifying. Every work we do is unjust before God (Isa. lxiv. 6). Therefore no works that we do can justify us before God, nor help anything to our justifying."

QUESTIONS RESPECTING A LITURGY*.

"O, worship the Lord in the beauty of holiness."—Ps. xcvi. 9.

I. What is the meaning of the word liturgy? —"A form of public worship."

II. What Christian churches make use of a liturgy?—In truth, all congregations of every denomination, when assembled for and uniting in divine service, do necessarily use a "form of worship" or "liturgy."

III. How can this be the case, since churches differ so widely from each other?—Some churches prefer a fixed or appointed liturgy, prepared with wise and pious carefulness, such as churchmen, Moravians, and all episcopalians: other churches use "a form" provided merely by an individual, such as presbyterians and other dissenters.

IV. Can the public service of the latter kind be considered "a form or liturgy," especially if extemporaneous prayers are introduced?—Yes; for in truth, whether the minister prays from memory, or in words suggested to his mind at the moment, it is "a form of prayer," which, united with the stated rules of the congregation, thus supplies a liturgy to those assembled.

V. Which is the better and preferable mode?—The fixed and prepared liturgy; because it is more likely to be correctly executed, when many learned heads and pious hearts have been employed in the preparation of a permanent form, than if one person only (however eminent) is engaged.

VI. Is there authority in scripture for thus using "a form of worship" prepared beforehand? —Yes; for the Jews (who in all such matters were instructed by God himself) had, during many ages of divine favour, an established liturgy: also, John the Baptist, acting by inspiration, had taught his followers another form; and, afterwards, Jesus himself (approving of such systems) gave "a form of prayer" to be a part, as well as the pattern, of future liturgies.

VII. What are the benefits arising from, and secured by the adoption of an appointed liturgy?

1st. St. Paul's advice (as written in 1 Cor. xiv. 14, 15), is most accurately followed, it being, in

* These questions were printed (with others) by a late clergyman in the diocese of Armagh. We shall very probably hereafter insert some of the others.—Ed.

this mode, easy to understand the whole service, which abounds with spiritual truth.

2nd. His exhortation (as delivered in 1 Tim. ii. 1) is always attended to.

3rd. A sufficiency of prayer and of scripture is secured, not depending on the talents, caprices, or feelings of the minister.

4th. The communion, or spiritual connexion of saints, is more effectually preserved; all persons of the same church, however scattered through the world, at the same time using the same words, asking the same blessings, and hearing the same portions of scripture.

5th. By the regular recurrence of the liturgy, the weakest memory is enabled to remember many prayers, and many well selected parts of holy writ (a great source of comfort in times of sickness and sorrow).

VIII. What are the chief excellencies of that liturgy, which was made and is used by the church of England?

1st. It is plain, affectionate, and beautiful in its language.

2nd. It is very full of portions and expressions of scripture.

3rd. It is so comprehensive, that it embraces all possible wants and wishes, and is suited to persons of every age, rank, and situation.

4th. It is true and scriptural in its doctrines, duties, and directions.

5th. It furnishes good answers and useful exhortations against all prevailing errors and dangerous heresies.

6th. Its forms and the variety in its services tend in a most salutary way to keep the thoughts of the worshippers from heedless wanderings.

IX. How is this last benefit secured by the liturgy of the church?—1st. A change of posture often rouses a careless worshipper. 2nd. The privilege of speaking occasionally greatly helps attention.

X. How is the fifth benefit effected?—In many ways; but, as examples, it will suffice to state that the shortness of the prayers called collects (which always terminate with an address to Jesus Christ) plainly opposes the Roman invocation of saints; and the frequent repetition of the doxology is a barrier against arian and socinian tenets.

R. M.

WATCHFULNESS:

A Sermon

(For the second Sunday in Advent),

BY THE REV. M. M. PRESTON, M.A.,

Vicar of Cheshunt.

MARK xiii. 37.

"And what I say unto you I say unto all, Watch."

IN the chapter which ends with these remarkable words we have the address of our Lord to his disciples, containing predictions and appropriate admonitions, relating first to the destruction of Jerusalem, and ultimately to his coming to judge the world at the last day. The first of these events, the destruction of Jerusalem, was to take place before that generation of men should be past away;

and the same might be said, in one sense, respecting the day of judgment, inasmuch as the death of every individual fixes for ever what he has to expect from the issues of that awful day. All the warnings and exhortations, therefore, relating to the second coming of Jesus Christ, were as applicable to that generation of men, and are as applicable to the present, as they will be to the last generation who shall live upon the earth.

This is peculiarly the case with respect to the concluding exhortations of our Lord to his disciples: "Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping" (Mark xiii. 33-36). And, seeing that this exhortation, and the reasons adduced for it, are suitable to all men of every age, he adds: "And what I say unto you I say unto all, Watch."

Let me address to you, and, together with you, to myself, this solemn charge, and enforce it by the reasons given for it by him who best knows our actual circumstances.

The charge of our Lord to us is, "Watch." What are we to understand by this? We shall do well, perhaps, to make a division of the charge, and consider it as a caution to beware of, or watch against, something; and, as an exhortation, to be on the look out for, or to watch for, something.

That, against which we are in the habit of watching, is something from which we apprehend danger to our lives, our property, or whatever else we account valuable. Sometimes men watch in person, sometimes they employ others to watch against the robber or murderer. If a traveller have to pass through a country notorious for some peculiar perils, he takes his measures accordingly, as far as possible, to secure himself against them.

Now, what is it that the servant of Jesus Christ, as such, has most need to watch against? what but those spiritual enemies from whom it was the great object of Jesus Christ in coming into the world to deliver him? These are the world, the flesh, and the devil, which the Christian has been called upon to renounce and to resist. And, as he opposes them, so do they continually wage war against him. The world assails him in various ways; at one time with frowns, at another time with smiles, which are more to be dreaded. The flesh, that is, his indwelling

corruption, cleaves still closer to him, and harasses him at seasons when the world has but little power. And Satan, the prince of the power of the air, is permitted to try him with temptations, which we may not be able accurately to distinguish from other temptations, but which, we know from holy scripture, do partly at least proceed from him. "For we wrestle," says the apostle to the Ephesians, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). Against all these enemies we are commanded to watch. If we do not, they will assuredly take advantage of our negligence; for they are vigilant, and against a careless Christian they are powerful. They have not lost either their vigilance or their power, because we have resolved once, or many times, not to be led captive by them. That very resolution has caused them to collect their strength and to watch for opportunities against us; which opportunities they will find, if we sleep when we ought to be awake and on the look out. We should consider how they have attacked us in times past, and especially how they have prevailed against us; and we should exercise at least as much care and prudence in guarding against their devices, as we should against enemies who had injured us in our temporal concerns. But, alas! how much less sensible are we to the approach of danger! how much slower to learn wisdom from past errors and defeats in spiritual than in temporal concerns! "The children of this world," said our Lord, "are in their generation wiser than the children of light" (Luke xvi. 8); and a grievous reproach this is, considering how much less is the stake for which they are contending.

But, further: To watchfulness against our spiritual enemies there is something to be added, or that will fail of securing us. "Watch and pray," said our Lord, in the verse a little preceding the text, as he said elsewhere, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing; but the flesh is weak" (Matt. xxvi. 41). We frequently find the two exhortations joined together in the apostolic epistles; and we may understand every exhortation to watch as implying also an exhortation to pray. Indeed, without prayer what can watching do for us? It may discover to us our danger, though it will not do that with any certainty without the help of prayer; but it cannot arm us against danger. In ourselves we have no strength to resist temptation, from whatever quarter it may come. If Satan saw us aware

of his devices, but trusting to our own foresight or ability to withstand him, he would not fear to assault us; neither would the world or our own corruptions, in that case, fail to overpower us. But, by prayer added to watchfulness, we bring in Almighty Power to our aid: we are incased, as it were, in the armour of heaven. We engage on our side the strength of God, who has promised that he will never disappoint the expectations of those that put their trust in him. Prayer is the appointed means by which out of weakness we are made strong: it forms the communication between ourselves and the all-sufficient supply of grace and strength which Almighty God has provided for us in the person of his Son. The Christian warrior is safest on his knees: if the state of his soul be such as that attitude is designed to express, he is then invincible.

But the servant of Jesus Christ must not be satisfied with watching against his enemies; he has also something to watch for. He must watch for opportunities of doing active service for his Master, as those who are opposed to him are active for theirs. He must not be always on the defensive only, but must also act offensively. Do not misunderstand me in saying this. I do not mean that the servant of Jesus Christ, as such, is the enemy of any man, or must act the part of an enemy against any; no: this would not be to follow his steps whom all Christians are bound to imitate, who went about doing good, who prayed and shed his blood even for his enemies. But I mean that he must, for Christ's sake, do that which his Lord did—seek and improve opportunities of doing good both to the souls and bodies of men. He must let his light shine before men, profess the name and words of Christ, and espouse the cause of God and godliness openly and unequivocally, and prosecute it heartily, and protest, by his example, and, on suitable occasions, with his mouth, against the too generally prevailing wickedness and indifference to divine things. He must endeavour also to win others from the service of Satan to the service of the Lord Jesus Christ. Now, who-soever does this, howsoever meekly and peaceably, will be regarded as an enemy by Satan, and by many men who hold on his side, though he has really no feeling of enmity against any human being, but is the true friend of the whole human race—the friend even of those who range themselves against him.

Whatever men may think or say of you, Christian brethren, it is your part and duty, if you would avoid the guilt and punishment of unprofitable servants, to be zealous and active for your Master, Christ. There are few

persons, perhaps none, so circumstanced as to be incapable of rendering some active service to the cause of Christ in the world, if they were on the watch, as they will wish hereafter that they had been, to make the most of their opportunities and talents of various kinds; their time, and substance, and influence, and power of persuading or dissuading others, and in some cases, even of compelling or of restraining, where authority for that purpose has been manifestly entrusted by God, as in the case of parents and masters. There is no little guilt incurred by many persons, in the superior relations of life especially, by neglecting to show the same sensibility and zeal where the interests of religion are deeply concerned, which they show in very inferior matters connected with some right or privilege of their own. Surely we should be as watchful to promote the cause of Christ in the world, as we are to push our personal claims and interests. Yet, what true servant of Christ is free from blame in this respect? and how many persons called Christians have no spark of feeling, nor will make one effort for the advancement of the religion of Jesus Christ in the world, who yet can feel with sufficient acuteness, and act with sufficient energy, for any worldly object to which they attach some real importance!

Christian brethren, if you would indeed show that you are Christ's, you must be on the alert: yours is a post of honour; but it is honourable only while you discharge the duties of it. If you sleep, when you should be watching to do good after the example of your Lord, you need to be roused to a sense of your duty: you must not sleep as do others, but watch and be sober (1 Thess. v. 6).

But, if something beside watching be necessary, as we before stated, in watching against spiritual enemies, so also is it necessary in all attempts to do active service for your Lord and Master. If you proceed to the execution of a purpose to do good, trusting only to your own resolution and strength, you will be made to feel your weakness. Here, too, you must not only watch, but pray. "Pray without ceasing" (1 Thess. v. 17), was the precept of St. Paul to the Thessalonians; and never is prayer more necessary than in attempts to do good: "I can do all things," said St. Paul; but it was "through Christ which strengtheneth me" (Phil. iv. 13). "My grace," said the Lord to his servant, "is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). "Most gladly, therefore," adds he, "will I rather glory in mine infirmities, that the power of Christ may rest upon me." Hear

this, Christian brethren, and remember where your strength lies. That just estimate of the difficulties of the work which lies before you, which is produced by watchfulness, would rather dishearten than encourage you to undertake it if you had no resources but your own to trust to; but there is provided for you a never-failing supply, which can be appropriated only by the prayer of faith. "He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary, and they shall walk and not faint" (Isa. xl. 29-31).

The reasons assigned by our Lord for the exhortation given to his disciples, and to all, to watch, remain to be considered.

"For the Son of man," says he, "is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

Here is a reason which must approve itself to every man whose conscience is not seared. Christ is the Master: we are the servants. We have our several stations and relations in this world: some of us are masters, and some servants: there are governors and subjects, parents and children, and many other conditions of life which involve duties owing from man to man; but all these relations are subordinate to that grand relation in which we stand to our Lord and Master Jesus Christ.

Our first duties are owing to him who has placed us in our several stations; and all our duties to our fellow-creatures should be performed in such a manner, with such a spirit and aim, that they should be really performed to the Lord Jesus Christ. We are required as Christians, whatsoever we do in word and deed, to "do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. iii. 17), and, whatsoever we do, to "do it heartily, as to the Lord, and not unto men" (Col. iii. 23); "knowing," says the apostle, "that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. iii. 24). It is true that these last words are addressed particularly to one class of persons; but they are equally applicable, in the spirit of them, to all men.

Jesus Christ, as the great Head of the church, has assigned to every member of it his proper work. He is represented, in the passage which has been referred to, as having left his house to take a far journey. But he

has said to each of us: "Occupy till I come" (Luke xix. 13).

Here then we are, brethren, left as it were in charge: our Master, Jesus Christ, is gone to heaven. We are in the situation of servants in a house, the head of which is absent; so that they may, if they choose it, feel themselves more at liberty to please themselves, to pursue their own schemes and interests, in neglect of or in preference to his, than if he were present. Here, indeed, the parallel does not strictly hold; but it does so sufficiently for the purpose of similitude: the restraint which the Lord Jesus Christ exercised over his disciples during his abode on earth, by his bodily presence, is withdrawn: we see him not; so that we may be tempted to feel ourselves, as many manifestly do feel themselves to be, at liberty to please ourselves, and to pursue our own schemes and interests, to the neglect of and in prejudice to his. Many say in their hearts: "Tush! how should God see?" (Ps. lxxiii. 11); and many more act as they would not dare to act if they saw the Lord Jesus Christ actually present. But, though we see him not, the Lord Jesus Christ does see us. He sees whether, in our respective stations, we are acting agreeably to our profession as his servants—bound to watch over and promote his interests in preference to our own, yea to make his interests our own, and to have no interest of our own distinct from his. Our profession as Christians, in whatever rank of life we are, is, in discharging the duties of it, "to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose again, so should we die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily growing in all virtue and godliness of living." We should ask ourselves frequently, how the Lord Jesus Christ would have acted in our circumstances. Would he have yielded to this temptation? would he have neglected this plain duty? would he have done it in a cold and heartless manner? would he have been so self-indulgent, worldly-minded, supine, and indifferent to heavenly things? would he have been so little different from mere men of the world, mainly anxious about the things of time and sense, and seeming to forget that the world and all things in it are soon to pass away?

Brethren, we may forget our duty as professed servants of Jesus Christ, who was not of this world, and who said of his disciples: "They are not of the world; even as I am not of the world" (John xvii. 16); but, if we forget our duty, our Master does not forget that he appointed it to us. He notes all our

slackness and all our diligence in his service; every instance of unfaithfulness as well as of fidelity; all temptations yielded to or resisted; all opportunities of doing or of receiving good improved or neglected and abused. He observes our speech and conduct in all the more trying emergencies into which his providence leads us—whether we quit ourselves like men, as "followers of them who through faith and patience inherit the promises" (Heb. vi. 12), or whether in time of trial or persecution of any kind we fall away through the love of sin and of this present evil world. He notes and records all these things; and shortly he will come and reckon with us. That he will come shortly is indisputably true: about this there is no uncertainty. For what is the longest life of man on earth but as yesterday when it is passed? Look back on the part of life through which you have already passed, and compare it with all the remaining portion which you can possibly expect; and what is it?

If it shall appear at the end of it that you have through life been neglecting the work assigned to you by your Master, and living only to yourself, how inexpressibly foolish as well as wicked will you then appear to yourself to have been! What comfort will it afford at the close of life to have spent the longest period of time allotted to man on earth in the uninterrupted enjoyment of every worldly good, and in exemption from every thing called evil amongst men, if Christ shall then say of you: "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. xxv. 30)?

But, brethren, the strongest reason assigned by our Lord for the exhortation to watch, is the last: "For ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning." I cannot render this statement more awfully touching than it is. Only realize this thought, that your life hangs as by a thread—that the time allowed for doing the work of your Master may be cut short at any moment, and then, surely, you will resolve to renounce for ever that supineness and indifference with which you have hitherto trifled away opportunities which are incalculably precious. Think, brethren, that there may be but a step between you and death—only a moment of time intervening between your present negligence and the awful account which will fix you for ever in heaven or in hell, and ask yourself if you can resolve to sleep on and forget, as you have done, the only things which, comparatively, deserve to be remembered.

Brethren, watch, watch and pray—watch, lest coming suddenly he find you sleeping: pray “that you may be found of him in peace, without spot and blameless” (2 Pet. iii. 14), and that, instead of that awful sentence which will then be pronounced on the unprofitable, you may hear from him those joyful words: “Well done, good and faithful servant; enter thou into the joy of thy Lord” (Matt. xxv. 21).

PAPERS OF L. C.

No. VI.

PICTURES.

OF all the objections made to railroad travelling, one of the most strange, I think, is this: you can see nothing! Rather, I should say, you see so much, so rapidly, that the mind is utterly unable to grasp the ideas presented by so many objects: “the eye is not satisfied with seeing:” the objects succeed one another too rapidly for us to appreciate them. Yet, to say that we see nothing is strange indeed. There is a series of “dissolving views” presented incessantly; they follow one another, or rather blend one with another, at every moment.

The feeling of inability to enjoy and admire all is like the feeling experienced at a large collection of pictures; we soon find they are too many to be seen and enjoyed at one visit. But in this latter case there is the advantage that, after one glance round the room, we may single out a few, and return to them again and again, and enter into the full enjoyment of them. Nay, we have some, at least, so impressed on the memory, that we may in after days retrace the pleasure.

I have, at this minute, before me a picture of St. Patrick baptizing Ængus, the king of Munster. St. Patrick, himself a native of Scotland, educated on the continent of Europe, deeply interested for the people of Ireland, made their fair land his home, and was the means of converting many of the inhabitants; among others, this king Ængus. There was, accompanying the picture, a Latin inscription, informing us that, as the saint stood and blessed the king, the point of his crozier pierced the king's foot. This must, I should think, be supposed to be accidental. And yet, in those days, it may be possible that the saint intended thus to conform the newly-baptized monarch to him who was wounded in the foot, and not in the foot only, for his people. This much I know, that, as I gazed on the blood issuing from the wounded foot, attracting the attention of a bystander, who points it out to others, and read the expression of tranquil happiness on the countenance of the newly-baptized monarch, I thought of St. Peter's prayer: “Lord, not my feet only to be washed: my hands and my head.” And then came to mind also the assertion of the great apostle Paul: “I am crucified with Christ; nevertheless I live*.”

* The legend is, that when St. Patrick perceived what he had done, and inquired why the king had not exclaimed, the latter replied that he thought it a part of the rite, and was content to endure the pain.

“The father and daughter”—that, too, was a picture that riveted my attention. The title would bring different ideas to different minds. Perhaps some might expect to see a nobleman and his youthful heiress; or, yet a step higher, one might presume to view prince Albert and the princess royal. Very different, indeed, was the picture before me. A poor, blind musician is seated to rest on a stone, beneath the shadow of a rock: his daughter, his attendant and companion, is beside him: her tattered brown stuff gown and her little white cotton jacket tell of deep poverty: her face is deadly pale with fatigue and want, and her dark, speaking eyes rest full upon you.

How exquisite are the little landscapes! I remember one, entitled, “Waiting for the passage-boat,” a fairy piece; and the miniature trees, so exquisitely finished! Beautiful sylvan landscapes, the foliage so deep, so umbrageous! Lovely views of sequestered glens, or of the open sea, with the wild beach and the glowing sunset. I remember one picture that, I may almost say, enchanted me; and, to see which once more, I left my companions, and hastened again up the steps to the gallery; and yet it was a very simple scene: not many objects presented themselves. There was a path through a wood, with alternate shade and sunshine: the moss actually seemed raised on the bark of the old tree; and the branches were imaged in the water beneath them. Beautiful, too, is the effect of the morning or evening haze in such pictures as those of Gastineau.

But I must not forget the delight of gazing on flower-pieces. One of my earliest recollections of enjoyment of pictures is connected with the name of Van Os, a celebrated Dutch painter. I fancy his stately holyhocks and foxgloves, with other majestic flowers; and the minute detail—the ear of Indian corn, and the cluster of filberts lying on the marble slab. It is an exquisite beauty in flower-painting when the artist succeeds in imitating not only the form and colour, but the very texture of the leaves and petals, from the tissue-paper-like substance of the white convolvulus to the waxen flower of the hoya.

Perhaps there are few subjects on which greater contrariety of feeling is experienced than the subject of portraits. One loves to gaze on the representation of a departed friend, while another shrinks from beholding it, and is satisfied with the picture that memory has engraven on the heart; yet,

“Blest be the art that can immortalise.”

It is pleasant to see, as far as the artist can show us, how the great and the good of past ages looked; pleasant, too, to have noted events in history brought, by the artist's skill, before the eye. Never have I been in a room with a collection of paintings, without thinking of the time and labour of the artist. I have fancied, sometimes, these are little thought of, when remarks and criticisms are made so freely and with so little consideration: let those who criticise try to appreciate the amount of labour, the exertion of the mind and brain, the hand and the eye.

The artist may attempt to picture him who is “the chief among ten thousand, and the altogether lovely:” he may attempt it, since that glorious One veiled his godhead in human form;

the infant with more than angelic purity, with his virgin mother, blessed among women. But I would shrink from beholding him, as he is sometimes depicted, in agony; "the visage marred more than any man's, and the form more than the sons of men." Rather would we raise our thoughts to him as no artist can depict him, in his exaltation, with the glory that he had with the Father before the world began.

Can we spare a moment for the sculpture? Close as paintings and sculptured forms are often placed together, they may well be associated here. I have seen the mingled expression of attention, delight, and surprise on the marble countenance of a child, represented as listening to the sound of a tide-shell:

"I've seen
A curious child, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for, murmuring from within,
Were heard sonorous cadences; whereby,
To his belief, the monitor expressed
Mysterious union with its native sea."

Again, I have before me the small, most delicately chiselled form of a full-length female figure, bearing the title of "Contemplation," and illustrating these beautiful lines:

"If that high world, which lies beyond
Our own, surviving love endears;
If there the cherished heart be fond,
The eye the same, except in tears;
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light, Eternity!"

THE DISSIMULATION OF JACOB.

A REFLECTIVE perusal of the 27th chap. of Gen., in which are related the mournful incidents of Jacob's dissimulation, and his mother's artifices employed in endeavouring to secure to the former the highly-prized transmission of the blessing covenantanted to the seed of the patriarch Abraham, has satisfied the mind of the writer of the following remarks that this portion of scripture has, in the general, received an erroneous construction, and that, while inferences unfavourable to the divine government have been drawn by the opposers of the credibility of holy writ, these objections have been met in an apologetic spirit by their defenders, not warranted by an attentive consideration of the inspired narrative.

The usual, perhaps the universal method of handling this subject, is to consider that, however odious and presumptuous the means employed to attain the end, the whole transaction exhibits an example of successful fraud, and is a remarkable instance of that over-ruling providence of the Most High, by which the vices of his creatures subserve his sovereign purposes, and the sins of his own people are made to contribute to the accomplishment of his designs.

In opposition to this view, it is now proposed to show that the machinations of the mother, and the subtlety of the son, were not permitted by divine Wisdom to obtain their end; that the blessing they conspired to secure by imposition and falsehood was not thereby conveyed to him; and that, however they may at that time have sup-

posed, and Isaac himself have contemplated then to perform the solemn act of benediction, the great Ruler of all events and Disposer of all hearts did not suffer fraud to prosper, even in bringing about the counsel of his will, and thus did not expose his moral government to the charge of apparently sanctioning a course of conduct utterly at variance, infinitely opposed, to his truth and his holiness.

To establish this position it will be necessary to prove,

First, that on this occasion the blessing of Abraham was not pronounced and conferred; and,

Secondly, to point out the period when it was.

Let us, then, inquire what this expression, "the blessing of Abraham," intends and includes. A reference to the following portions of scripture—viz., Gen. xii. 2, 3, xiii. 15, 16, xv. 5, 6, xvii. 5-9, xviii. 18, 19, xxii. 17, 18; Rom. iv. 9, 13, 16; Gal. iii. 8, 9, 14, 16; Heb. vi. 13, 14, xi. 12—will show that the Lord Jehovah, by promise, conveyed to him and to his seed peculiar favours and privileges, of which the most striking are,

First, a multitudinous offspring;

Secondly, the land of Canaan for an inheritance;

Thirdly, the progenitorship of the Messiah.

In the 26th chap. of Gen., 3rd and 4th verses, it will be seen that, after Abraham's death, the self-same promise, containing the identical blessings and advantages, was made by the Almighty to Isaac.

Let us, in the light which a perusal of these passages bestows, examine the prophetic utterances of the patriarch in the chapter under discussion. Here are the words: "See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren; and let thy mother's sons bow down to thee: cursed be every one that curseth thee; and blessed be he that blesseth thee."

Do these expressions convey the least intimation of any one of the blessings which we have seen characterize the promise to Abraham? Are the peculiar and abundant benefits comprehended in the assurance of an offspring numberless as the sand on the sea-shore, and of an inheritance in the land of Canaan for the chosen seed, indicated in the faintest colouring? Is the ancestorship of Christ, which is the essential blessedness and crowning preciousness of the promise, and constitutes its chiefest value, so much as alluded to? Even a cursory perusal of the passage will satisfy the mind that the words can only be construed as a prophetic announcement of the advantages and dominion which the remote descendants of Jacob should in after ages enjoy. In this sense, and in no other, can they be held to merit the appellation of blessings. For, if we dwell upon the literal meaning of the terms employed, it will be found that, as far as regards the production of plenty of corn and wine, dominion over other nations, lordship over his own brethren, the subsequent history of the patriarch will prove that, in his exile from his father's house, in his laborious service to Laban, in the apprehension of his brother's anger, and in the humble deprecation.

of his wrath, exhibited by his "bowing himself to the ground seven times, until he came near to Esau," in his fear of the Canaanitish nations, in his departure into Egypt to seek for subsistence itself, so far was he from personally realizing the benefits predicted, that they appear rather to have been reversed. God does not appear to have given him in large abundance of the dew of heaven and the fatness of the earth, nor plenty of corn and wine. People did not serve him; nor did nations bow down to him. He was not lord over his brethren; nor did his mother's sons bow down to him.

From these considerations it will be evident that, in like manner as the patriarch Jacob himself, when about to die, and as afterwards Moses, when about to be gathered to his fathers, in prophetic vision delineated the character and the progress of the twelve tribes of Israel, so now the Spirit of God used this opportunity of employing the lips of Isaac, not to transmit the blessing of Abraham, but to foreshadow the fate of the different descendants of his two sons; predictions which, in the triumph of David, received their partial fulfilment, but which seem to await a complete accomplishment when, in Mount Zion, the perfection of beauty, the joy of the whole earth, the people of Israel under their Redeemer king, shall reign victorious over a profane, an irreligious, and a subjugated world.

It may be further observed that a comparison of the expressions in which the two sons were addressed on this occasion will demonstrate that, although, as regards eventual temporal dominion, the superiority is promised (as it had before been to Rebekah, Gen. xxv. 23) to the younger branch, there is no remarkable difference found in the terms employed to both, in reference to temporal blessings; for to both are conveyed the promises of the dew of the heaven, and the fatness of the earth. And a strong light is cast on this aspect of the matter by the apostle, in his epistle to the Hebrews, when, referring to these very incidents, he says: "Isaac blessed Jacob and Esau concerning things to come. These arguments seem conclusive as to the first position taken up, namely, "that on this occasion Isaac did not convey to his son Jacob the blessing of Abraham; and they may be summed up thus—

First, that there are not to be found in the terms employed a single characteristic of the benefits comprised in the expression "the blessing of Abraham," which scripture in various places has set forth as comprehending the promise of a numerous seed, the land of Canaan, the parentage of Christ.

Secondly, that the language used was not applicable, and did not apply personally to Jacob, but referred to his descendants.

Thirdly, that the advantages predicted were promised to a considerable extent to Esau also, and thus are divested of that peculiar and exclusive character which the term "blessing of Abraham" imports.

And it is therefore contended that these combined considerations deprive this narrative of incidents from its long-received claim to be the solemn and distinguished period when the Holy Spirit, by the instrumentality of Isaac, vouchsafed to Jacob the promise that through him and

his seed should the Desire of all Nations proceed, "to be a Light to lighten the Gentiles, and to be the Glory of his people Israel."

It now remains to be shown, as the second branch of the subject, what the occasion was when the aged patriarch consecrated his son for the possession and transmission of the honours and privileges under review; and a perusal of Gen. xxviii., the one following that so lately examined, will point out, under far different circumstances, and invested with deeper solemnity, the period when the Spirit of the Most High conveyed by Isaac to his son Jacob the promise of that blessing, the intimation of which had rewarded the faith of his forefather Abraham, and through the operation of which "he rejoiced to see the day of Christ; saw it, and was glad." Mark the language of the 3rd and 4th verses: "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Compare these expressions with any of the passages before quoted as containing the original promise to Abraham, or place them side by side with the terms employed in making over the blessing to Isaac, and notice the similarity of the phraseology, the identity of the spirit in which both are couched; or again, contrast them with the language used on the former occasion, and mark how far the latter excels in the extent, the duration, and the richness of its provisions; and the comparison will leave little room for any other conclusion than that now, when the aged patriarch felt his spiritual anxieties excited lest his younger son should, in the choice of a wife, follow the pernicious example of his brother, and so lay the foundation of a family not separated from the idolatrous nations around, and thus in all probability postpone, or divert into some other channel, the progenitorship of him in whom all the families of the earth were to be blessed—now, when holy solicitude for the honour of God, in the preservation of the chosen seed from ungodly alliance with the surrounding heathen, seemed to be the predominant feelings in his soul, now had arrived the favourable moment when the Almighty would vouchsafe to inspire him to confer the promise that not upon the elder, but the younger branch of his family should descend the covenanted blessings of the inheritance of the land of Canaan for his descendants, to increase in numbers until they should rival the countless stars of heaven, and from one line of which ennobled progeny should spring the Redeemer, and the renovator of earth's sin-cursed myriads, the man Christ Jesus, King of kings, and Lord of lords.

How different this occasion, in its impelling motives, its religious accompaniments, and God-fearing affections, from that which I have been previously considering! There, the gratification of the lusts of the flesh, the desire of savoury meat, the satisfaction of a carnal appetite, self-indulgence, appear to be the constraining influences. Here the patriarch curbs the natural and lawful affections of his heart, to give glory to God, and denies himself intercourse with his home-attached son, rather than that there should be run any risk of the worship of the true God being

clouded by admixture with those heathenish superstitions which marriage with the children of the ungodly invariably produced. And, if the occasions under comparison have been dissimilar, how suitably diverse the blessings then respectively delivered! On the first, if Isaac appears to have been under the excitement of sensual and transitory gratification, so the advantages predicted receive their character and take their complexion from this circumstance: temporal dominion, the dew of heaven, the fatness of the earth, plenty of corn and wine. On the second, when spiritual emotions are at work, how ample, how rich, how infinite are his prophetic utterances! in their wide embrace including "glory to God in the highest, and on earth peace, and good will to men;" yea, every thing that can be conceived of glad and of glorious—all promised, all pledged in the one simple, grand, and comprehensive bequest, "the blessing of Abraham."

The discussion of this subject would not seem to be complete were I to omit noticing, as corroborative of the general view here maintained, that the Almighty, on the evening after this solemn benediction had been pronounced, was pleased to set his seal to its truth in the confirmation of its every promise, and the assurance of its every privilege, as stated in the 13th, 14th, and 15th verses: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed;" and thus appears conclusively to have intimated his acceptance and approval, not only of the terms in which the blessing was couched, but of the time and the occasion when it was delivered.

To conclude: if these remarks have succeeded in placing a somewhat difficult portion of holy writ in a new and clearer point of view than it may have been regarded in previously; if it has been made to appear that the pure and the holy Jehovah did not even seem to sanction or cause to prosper the lamentable iniquity of Rebekah and Jacob, in the transactions under review, something will have been contributed towards justifying the ways of God to man; towards establishing his claim to be regarded as "holy in all his works, and righteous in all his ways;" a truth dear to the heart of every one of his people; and the gradual manifestation of which, though for the most part entrusted to the studious, the diligent, the mighty in the scriptures, who dive unremittingly into their fathomless depths, or rather who drink deeply from the well of holy revelation, is yet sometimes imparted to him who, only tasting of the brook by the way, yet finds those libations to be supplies from the waters that make glad the city of our God.

It only remains to the writer of these remarks to add that he heartily prays that to the clear reception of the truths he has endeavoured to establish may be joined, in every reader's soul, the lively appreciation, the personal appropriation and enjoyment of all that is comprehended in the terms, "the blessing of Abraham," which is, "Christ in you, the hope of glory."

The Cabinet.

THE USE OF A LITURGY.—Often has the objection been urged against the church's members, that they are tied to forms: often has the boast been uttered, that men of other denominations worship in the liberty of thought which rush unprompted from the mind. In such a contrast as this there is a mistake, and that a gross one. It is true that members of the church of England approach God through a form of prayer; but it is not true that they who dissent from us dispense with a form of prayer. The simple truth is this, that every congregation worships, and must worship, through a form. We use what the prayer-book suggests: they use what their minister suggests. That which they receive and adopt from his lips is as much a form to them as that which we receive from the liturgy is to us. We pray not in our own words, nor do they. We follow not our own thoughts, but the thoughts of others; and so do they. We confess, and supplicate, and intercede, and thank, as the liturgic form leads; and they confess, and supplicate, and intercede, and thank, as the ministerial form leads. If each individual in a dissenting congregation uttered his own prayer—the creation of his own mind, his own arrangement, his own words—by himself alone, then might he boast of not being indebted to forms. But would this be united public worship? But, if each individual in that congregation prays after his minister, perceive ye not that they are all using the same form, prepared, composed by another? The only real difference is this, that a minister composes his form on the spot; and the reformers, the best and holiest of their day, composed ours slowly, cautiously, deliberately. Which form is most likely to be best, that which took months [many, many years] to compile, or that which takes a few minutes? Which is most likely to ensure edification, that whose novelty distracts, whose vehemence bewilders, whose repetitions perhaps weary, whose meagreness perhaps disgusts, or that with whose every clause we are familiar, which is too copious to be unsatisfying, too perspicuous to be obscure, too simple to be misapprehended, and too majestic to be despised?—*Rev. A. Boyd.*

Poetry.

MARY.

(For the Church of England Magazine).

(JOHN XX. 16).

WOMAN! 'twas thine t'ntail upon the race
Impress'd with God's own image, the disgrace
That, low'ring like an o'ercharged thunder-cloud,
Man's primal purity did once enshroud;
To fix for aye, while on his earthly path,
The burning seal of his Creator's wrath.
Yet, weep not, woman. The insidious foe
Who sought thy ruin, wrought thine offspring's woe,
No more shall exercise o'er thine or thee
His measured sway, his transient tyranny.
Thy buoyant spirit, once subdued to ill,
Retains its upward aspirations still,
And, spite of conscious guilt's oppressive load,
Its first, best passion—Love—devotes to God.

Frail as the reed, yet dower'd as the vine,
 In her of Magdala the graces shine,
 Whose radiance, lighted in the inmost soul,
 O'er every sense asserts its warm control.
 Devious had been her footsteps in the way
 Where youth's erratic thoughts unguarded stray,
 Ere he, the Saviour of the sinner, pour'd
 In her rapt ear the hope-awakening word—
 The word that bade the tempter's wiles to cease,
 And to the wounded spirit whispered Peace.
 Of woman's nature thence the glowing fires
 Flamed forth, to purify her soul's desires:
 Thence warm'd to life the genial sympathies
 That breathe of man's alliance with the skies;
 And thence her slumberless devotions tend
 Tow'rd's him, her Lord, her Master, and her Friend.
 Nor less her love, that on his pathway gloom'd
 Dark presage of his destiny foredoom'd;
 When mockery, scourges, buffeting, and scorn,
 Foretold the lacerating crown of thorn;
 When Calvary's bloody summit should resound
 With cruel taunts from all his foes around,
 Till on the Man of Sorrows seem'd to fall
 Heaven's darkest frown, hell's last triumphant thrall!

Then, hope extinguish'd, nature's drooping powers
 Travell'd with anguish through the tardy hours,
 Till the third morn; when, watching near the tomb,
 The mourner traced its now deserted gloom;
 For now no more the cherish'd form is there
 To soothe the pangs of piteous despair.
 When, lo, a shadow mid the shade defin'd!
 Though comfortless to Mary's troubled mind,
 Yet with what powers of consolation fraught,
 As she her Lord's mysterious absence sought:
 "Pray tell me whither, if thou hence hast borne him,
 I may retire, in duteous thoughts to mourn him."
 But O the thrill of mingled hope, love, fear,
 Which then awakened in her tranced ear,
 To each dull sense convey'd th' electric spell,
 Till all within the spirit's silent cell,
 Albeit of weeping and of watching weary,
 Start at the voice so long familiar—"Mary!"

And what a lesson of divinest lore
 Is treasur'd here for pure and contrite hearts!
 A record of experience, which of yore
 Spoke peace where sorrow dwelt, and still imparts
 To wounded spirits comfort: to the meek
 And lowly, confidence, and hope, and joy;
 Courage to such as faint, strength to the weak;
 And to the faithful, bliss without alloy.
 For here in Mary's darkest hour is seen
 How firm, how true, the promise to mankind—
 Gliding that hour with "purest ray serene"—
 The Saviour's promise: "Seek, and ye shall find."

R. B. EXTON.

Orestingham Vicarage, Suffolk.

Miscellaneous.

JUGGERNATH. — No European, Mussulman, or low-caste Hindoo is admitted into the temple at Pooree; we can, therefore, only speak on hearsay of

what goes on inside. The idol itself is renewed every twelve years: it consists of a mere block of sacred wood, in the centre of which is said to be concealed a fragment of the original idol, which was fashioned by Vishnoo himself. The features and all the external parts are formed of a mixture of mud and cow-dung, painted. Every morning the idol undergoes his ablutions; but, as the cow-dung and paint would not stand the washing, the priests adopt a very ingenious plan—they hold a mirror in front of the image, and wash his reflection. Every evening he is put to bed; but, as the idol is very unwieldy, they place the bedstead in front of him: on that they lay a small image, lock the door, and leave him to down himself, if he can. Offerings are made to him, by pilgrims and others, of rice, money, jewels, elephants, &c.; the rajah of Knoudah and the priests being his joint treasurers. About twelve days before the rath justa, Juggernath goes to bathe: whilst doing so, he is supposed to be bitten by a snake, which causes him to be sick until the day of the festival. During his illness the priests take off his paint and cow-dung, and give quite a new coat; so that, at the end of the time, he appears quite healthy and strong. On the grand day the three cars, which I should say were fifty or sixty feet in height, are brought to the gate of the temple; the idols are then taken out by the priests—Juggernath having golden arms and diamond eyes for that one day—and by means of pulleys are hauled up and placed in their respective carriages: to these enormous ropes are attached; and the assembled thousands, with loud shouts, proceed to drag the idols to Juggernath's country-house, a small temple at about a mile distant. This occupies several days; and the idols, having rusticated for some time, are brought back to their regular station. The Hindoos believe that every person who aids in dragging the cars receives pardon for all his past sins: every pilgrim who dies within five miles of Pooree will be greatly blessed in the next life; and every person who swims out to sea, so far as to see the top of the temple from the surface of the water, secures great blessings in another life for himself, his father and mother, his grandparents, and the three next generations descended from himself. This last experiment, however, is very rarely tried: there are too many sharks to make it pleasant. One man was drowned last year in attempting it. As to the people throwing themselves under the wheels of the car, that I believe to be altogether a European invention*. Some occasionally fall accidentally, and are thus killed; but I imagine that self-immolation in this way neither is, nor ever was, at all a common thing.—*Acland's Manners and Customs of India.*

* The writer should not have made this rash assertion. Such self-immolation has been repeatedly witnessed.—ED.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

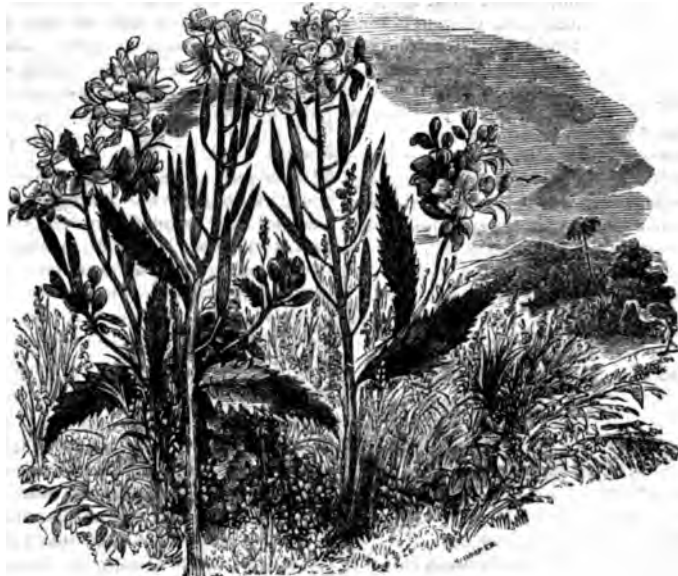
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

“HER FOUNDATIONS ARE UPON THE HOLY HILLS.”

No. 678.—DECEMBER 11, 1847.



(The Mustard-Plant.)

TREES, SHRUBS, &c.

No. XXVIII.

THE MUSTARD-PLANT.

THE *sinapi*, or mustard, is a genus of the class *tetradynamia siliquosa*. Calyx, four concave, strap-shaped, channelled leaves, standing cross-ways, and expanding; corolla, four petals, circular, expanding, entire; claws, upright, shorter than the calyx; four nectareous glands; two filaments as long as the cup, four longer; style as

VOL. XXIII.

long as the germ, and as tall as the stamens; siliqua, oblong, with protuberances on the lower part, rough; two valves; partition twice as long as the valves.

There are several species of this plant: the *nigra*, or common mustard; the *alba*, or white mustard; and the *arvensis*, or wild mustard, are natives of Britain. The seed is of a hot and biting taste.

We find mention made by our Lord of mustard (Matt. xiii. 31, 32): “The kingdom of heaven,” says he, “is like to a grain of mustard-seed, which

a man took and sowed in his field; which, indeed, is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The statement of the great size to which it grows is confirmed by the Jewish writers. For the Talmud mentions instances of one covering a tent with its branches; and of another being so strong as to bear the weight of a man. The common mustard-plant does not, however, bear out descriptions of this kind. Botanists have therefore looked for some other herb as that intended by our Saviour. And Dr. Royle appears to have satisfactorily pointed this out*. In Palestine, at this day, table-mustard is generally prepared from the seeds of a shrub growing abundantly round the lake of Genesareth, the river Jordan, and Jerusalem. This shrub is *Salvadora Persica*, a native of India, Persia, and Arabia; of which an illustration is here given. The berries are smaller than a grain of black pepper, hav-



MUSTARD.

ing a strong aromatic smell, and tasting much like that of garden-cresses. Captains Irby and Mangles met with such a tree at the southern extremity of the Dead Sea, and actually saw birds sheltering under its shadow. And Lord Claude Hamilton met with one in Upper Egypt, higher than he could reach, with a stem as thick as his arm. It has long, numerous branches. We have here a remarkable illustration how modern research confirms the minutest statements of scripture. In any other ancient book modern discovery detects some flaw: in the scripture only more diligent research proves that every word is truth. How forcible the argument hence furnished that we have therein a divinely-inspired record!

THE GLASS MANUFACTURE†.

No. II.

SAND is not used at all in some of the richest and finest glass, such as that required for telescopes, the composition of which, according to Faraday, should be nitrate of lead, silicate of lead, and boracic acid, in the proportion of one hundred and fifty-four parts of the first, twenty-four of the second, and forty-two of the last. The reader may perhaps exclaim, "What is the use of telling me that? I am none the wiser for listening to terms which I do not understand: pray what is nitrate and silicate of lead?" Fearing that some readers, and these not the least intelligent, may really feel thus, we must pause a moment to explain these terms, and so make our path clear as we advance. Nitrate of lead is simply lead united to nitric acid, or, as it was formerly termed, spirit

of nitre, a substance abounding in nature, but procurable by heating nitre and sulphuric acid* together. Thus nitrate of lead is this metal brought into a peculiar union with an acid substance. The other element of telescopic glass is silicate of lead, which arises from the union of oxide of lead with a most singular acid termed "silicic." From this it will be seen that lead, nitre, and a peculiar flinty substance enter into the composition of the glass recommended by Faraday. The remaining element is the boracic acid, formed from borax (an element discovered by Sir Humphrey Davy) and oxygen. If the non-chemical reader is not wearied by this detail, which perhaps it is but insulting him to suspect, he must be struck by the vast circle of knowledge brought to bear on the manufacture of a piece of fine flint glass. The attempt to explain the three substances composing Faraday's glass has necessitated the mention of six other bodies, to understand the nature of which would require an acquaintance with more than twenty different elements, and a familiarity with numerous processes of the most delicate nature.

All have probably noticed the weight of vessels formed from flint glass; and this will not appear singular when we remember how largely lead enters into its composition. Various other effects follow the use of this metal, one being the superior density of the glass, in consequence of which it refracts the rays of light with great power; and this quality is clearly of the highest value for all glass used in telescopes. The lead also acts as a flux, and thus aids in fusing the various materials, while it imparts transparency and richness to the product. Care must, however, be taken not to use an excess of the litharge (oxide of lead); or the glass will be too soft for many purposes. These various substances, being mixed in the proportion desired, are put in the crucibles; and, as the melting proceeds, fresh ingredients are added until the melted matter fills the crucibles. An intense and long-continued heat is required in the glass furnaces, on two accounts: in the first place, nothing short of such heat will bring into perfect fusion all the substances used; and it is also necessary for the expulsion of many impurities, the presence of which would inevitably spoil the glass. For in the alkaline matter employed are certain salts which will not unite with the silicious matter, but, rising to the top of the crucible, form there a whitish froth over the liquid mass. Sometimes a little carbonaceous matter is found in the melted fluid; and this is destroyed by a due admixture of nitre with the other ingredients. Certain foreign substances will often become mingled with the sand, causing a discoloration of the glass, which must wholly destroy its value if not neutralized. This is effected by throwing in a small quantity of a dark powder, called the black oxide of manganese, which is in fact a metal combined with oxygen. The manganese may therefore be called a glass purifier, and was once termed "glass soap," from its cleansing qualities. But this soap will itself tarnish the glass unless care be taken not to introduce too much into the crucible; otherwise the whole mass will assume a purplish or even black hue. When the former of these results happens, that is, when the purple tinge is produced,

* See "Church of England Magazine," vol. xvii., p. 52.
† For this cutwe are indebted to the publisher of the "Comprehensive Edition of Henry's Commentary."
‡ From Sharpe's London Magazine.
§ When this is weakened by water the mixture is called *aqua-fortis*.

* This weakened with water is called oil of vitriol.

the evil is remedied in a singular and most simple manner. No elaborate processes are called in to neutralize the stain: a piece of wood dipped into the boiling glass restores it to the transparency required. How is this effect produced? The purple discoloration is caused by the manganese absorbing much oxygen, for which this metal has so strong an affinity that it is never found without it. The object of the workman is to remove this oxygen from the manganese, when the colour will instantly disappear. Now carbon or charcoal has a strong attraction for oxygen; and when the wood is thrust into the heated glass it becomes carbonized (made into charcoal), upon which the oxygen departs from the manganese to the wood, and is in this manner drawn away from the contents of the crucible.

Thus, by a knowledge of natural affinities, means are suggested which accomplish the purification of the glass with the utmost ease and certainty. It is this wide acquaintance with nature which enables the modern natural philosopher to advance with such speed along the path of physical discovery; for, without this comprehensive knowledge, the most important operations and experiments would be brought to a close every day. Thus, suppose our glass manufacturers were ignorant of the affinities between manganese and carbon, whole tons of glass would frequently be spoiled, and, instead of the transparent vessels now in use, we should be compelled to drink from stained and impure glasses. Such results would lead to the abandonment of manganese as a purifier; and thus one means of controlling the action of his crucibles would be removed from the manufacturer. But all is made easy by knowing the nature of the two substances, manganese and carbon; though the majority, whose pleasures are increased by the abundance of pure and cheap glass, may never think much of the nice adaptations necessary to the creation of such enjoyments.

When all the impurities have been expelled, and the melted glass brought to the required condition, it is allowed to cool until the whole acquires the consistency of paste, in which state it will bear the requisite handling without cracking or losing the shape impressed. The furnace is not, however, allowed to cool until the contents of the crucible have become transparent, which generally happens in about two days and nights from the commencement of the process. In this short period the sandy and alkaline substances have been so transformed in their natures, as to exhibit the appearance of a pearly paste, which may be blown, drawn into every variety of shape, pulled out into wire, or formed into elegant vases. Thus the sand, which was last year washed by the waves of each returning tide, is now wrought into graceful forms and beautiful designs, on which the cultivated taste may speculate with delight. To rule the waters with power and skill, to read the past histories of the starry host, and to see with clear vision the wonderful workings of divine laws in the far extended universe, are great advantages. But the facility with which grains of sand and the ashes of vegetables are moulded into servants for human benefit is not the least amongst the prized endowments of our race; and such a reflection is naturally suggested by the creation of yon sparkling vase from a heap of dust.

2. Plate Glass.—The production of this costly material demands and receives the highest care, both in the selection of the materials from which it is formed, and in the careful fusion of the mass and rolling of the bright plates. To make 1,200lbs. of plate glass, 1,700lbs. of five different substances must be mixed in the following proportions:—

Dried Lynn sand	720 lbs.
Fine soda	450 "
Slaked quicklime	80 "
Nitre	25 "
Old plate glass broken up	425 "

1,700 lbs.

The reader will perceive that exactly one-fourth of the whole material employed is old glass, without which the crucible will not yield the quality required. Soda is also preferred to pearlash; as the fusion is thereby promoted. When all these materials are reduced to a liquid mass, the whole is ladled from the crucible into a vessel called a "cuvette," from which, after some further heating, it is poured on the surface of a long table, and spread by a roller. This spreading of the plate is an extremely beautiful sight; for, as the rollers press and smooth the transparent and gelatine-like glass, we see the most vivid colours wave to and fro along the burnished plate, as if some distant aurora were being reflected in a mirror. As soon as each plate sets in its mould, it is passed into an annealing oven, in which all the plates remain for about fourteen days, being allowed to cool but very slowly. This annealing process is necessary for all glass, which would otherwise possess such brittleness that the gentlest variations in temperature would cause the largest pieces to fly into fragments. Suppose a piece of plate glass, which had not undergone this operation, fixed in a window on some warm day: the first change in the thermometer would most probably cause its destruction; and, whilst gazing at surrounding objects through the crystalline substance, we should be startled by hearing the whole plate crack and shiver into a hundred pieces. This result is prevented by stopping the rapid cooling of the glass, which, being placed in an oven, and passed through successively diminishing degrees of heat, is prepared to resist the usual changes of the atmosphere. To what the brittleness of unannealed glass must be ascribed is a disputed point; but it is generally referred to some peculiar arrangement of the atoms, which the prolonged and gradually diminishing heat of the annealing oven alters. Thus, after all the manufacturer's labour and skill have been employed, he is compelled to acknowledge that the usefulness of his glass depends upon some invisible and mysterious changes, which, though his arts can produce them, his understanding is unable to comprehend. But the large plates of glass are by no means fitted for use when withdrawn from the annealing oven: three processes are yet necessary before they reflect the clear image from the silvered mirrors, or adorn the windows of our mansions. They are first cut by the diamond to the shapes required, an operation requiring no description here. The plates are now ground, to remove the roughness found on the surfaces. This work requires great care, it being necessary to plane off the roughness without scratching the face of the glass. Some powdered

flint is therefore spread over the plate, and rubbed along the surface by machinery, which, in the larger glass-houses, is moved by steam. After the flint has removed the larger protuberances, emery powder is applied, first coarse, then finer, until by successive frictions the plate begins to exhibit a beautiful level. But all is not yet done: the polishing now follows. In this operation, pieces of wood, covered with numerous folds of cloth, with wool between the folds, are used to bring the finished plate to its last degree of beauty. The friction of these cloth rollers would not, however, be effective without the use of a peculiar substance called "colcoth" (the red oxide of iron), used for polishing other hard surfaces besides those of plate glass. Thus, from the fusion of the Lynn sand, the soda and lime, arises the product which, having passed through the annealing oven, the grinding, and the polishing, is now to take its place amongst the highly elaborated productions of art.

3. *Crown Glass*.—This, though not so rich as the preceding, must not be passed over in silence, being the best species of window glass, and therefore contributing to the comforts of all those numerous families who inhabit the better class of houses. It is also composed of different materials from flint or plate glass; for, whilst much metal enters into these, little is allowed to mix with the ingredients from which crown glass arises. It is, therefore, much lighter and harder than those kinds into which so softening and heavy a substance as litharge (oxide of lead) enters. The substances used by different manufacturers vary exceedingly in their proportions, each having his own pet system of working. The best French crown glass is formed from one hundred parts of fine white sand, added to the same quantity of broken crown glass; and with these elements twelve parts of carbonate of lime, and four times that amount of carbonate of soda, are mingled. But in this country the following proportions are frequently used:—

Sand	.	.	.	.	200 lbs.
Kelp	.	.	.	.	380 "
Lime	:	.	.	.	15 "
Broken crown glass	.	.	.	.	200 "

When superior glass is required, other proportions are employed, whilst pearlash and saltpetre are substituted for the kelp. What is this kelp, which we have not hitherto had occasion to mention? It is the ashes of sea-weeds, which were formerly gathered in large quantities along the shores of Ireland and Scotland, and in some places cultivated by the land-owners with the greatest care. But the alkaline matter, resulting from the burning of kelp, was too coarse and impure for use when a superior glass was required; and it is not employed except in cases when fine material is not the object. The introduction of barilla* at a moderate duty, from abroad, and the reduction of the duty on salt, from which alkali for the glass-works is now made, have freed our manufacturers from the necessity of using kelp in their operations. The most singular process in the making of crown glass is the blowing, and whirling of the soft glass until it assumes the shape of a circular plate.

* A carbonate of soda procured in Spain, Sicily, Italy, and the Canaries, from two plants, one of which is called barilla. 214,000 cwt. are imported yearly.

When the melted glass is reduced to a soft paste, the blower dips one end of a hollow iron pipe into the half fluid matter, which clings to the point, and, air being blown by the workman through the tube, swells into a small bubble. A solid iron rod, called a punt, is now fixed to one side of the hot sphere, from which the tube is disengaged, leaving a hole in the part where it had been inserted. The glass-worker now whirls the rod rapidly round, as a mop is trundled by an active housemaid: this motion causes the soft glass globe to expand into a kind of oblate spheroid. The aperture left by the tube becomes larger at every whirl of the punt, and the sphere swells out proportionately.

Thus the dilation increases till the spectator expects to see the semi-liquid globe break from the point of the rod. But, whilst the stranger is gazing, the globe suddenly opens at the hole, and expands into a wide circular plate of glass. The centre, to which the iron rod was attached, resembles a knot of glass in the midst of the piece, which rough part is only employed for the most ordinary purposes. The scientific thinker, who beholds the gradual expansion of the glass sphere as the whirling motion proceeds, cannot fail to be struck with the wide operations of a universal law, as he observes the form taken by the glass, and reflects on the shape communicated to the earth on which he lives by a similar motion. What is the reason of this expansion of the glass? It is clearly a result of the centrifugal force acquired by the rotatory motion, which drives off the circumference of the glass globe further and further from the centre. The shape of our globe, which swells out towards the equator, arises also from its daily motion on the axis; and thus we see, in the operations of the glass-house and the structure of the globe, the working of a common law. If, as some geologists and astronomers think, the globe was formerly a liquid mass, it would naturally expand by its circular motion, just as the half fluid glass increases its bulk with the rotation of the rod. If window glass be carefully examined, it will often be found to possess a very slight tinge of green, produced by a substance called zaffre, which is thrown in to correct a yellow hue formed in the glass during the fusion. This zaffre forms by itself a beautiful blue; but, when combined with the yellow tint, a soft green is the result, not often to be distinguished in the best glass without the minutest inspection. So powerful is the influence of the zaffre that one ounce will purify a thousand pounds weight of the fluid glass.

4. The manufacture of the inferior window glass, called broad glass, needs no description; for it differs little from the process just described. The materials used are, of course, more rough than those employed in the making of crown glass: one of the ingredients is the waste alkaline substance left by the soap manufacturer; the others being kelp and sand. When these are all melted and reduced to a paste, the metal is blown, and then expanded by a whirling motion like that just described.

5. The coarse material called green bottle glass will not require more than a few words, the processes pursued in its manufacture being nearly the same with those already particularized. The

reader will suppose that the coarsest and cheapest elements suffice for the production of a substance which appears no more connected with plate or flint glass than the diamond with a common pebble. Sea-sand and lime are frequently the only ingredients used: the lime acting as a flux, and the salt supplying alkali. From these simple and cheap elements a large amount of glass is yearly made in England, especially in Newcastle and its neighbourhood. We must here remark that the operations above described are only the more general and essential processes connected with this manufacture; it being impossible to enter, in such an article, into the numerous details of the art. No branch of British manufacture abounds with more varieties of working than this; every glass-house having some peculiarity arising from the greater or lesser degree of skill or experience possessed by the head, the kind of mart it supplies, and the quality of the sand or alkali used.

All these points affect the nature of the processes employed, and render it difficult, if not impossible, as it would certainly be uninteresting, to detail such minute technicalities. The applications of glass to the useful purposes of life must not be forgotten when we have traced the steps by which a wild sea-beach and burnt plants are reduced into this material. If all these labours and skilful adaptations of chemical science only result in the creation of an ornament, or but swell the sum of our luxuries, we might regret to see so vast an outlay for such returns. Some might, even in such circumstances, think that whatever sheds an additional grace over the rudeness of life, or imparts more delicate perceptions of the beautiful to quicken the dulness of men, has not been made in vain; but the multitude, all who have taken but the common degree in the school of life, will give little heed to such artistic abstractions. Use must be evident in a manufacture to win the admiration of these men; and mere beauty will long plead in vain for admission to their museum. The glass manufacture is therefore fortunate in providing matter for the delight of the luxurious few, and the advantage of the busy crowds of populous cities.

Scarcely a cottage in Britain is without some testimony to the varied comforts and even blessings procured by glass. How different is the appearance presented by a house with unglazed apertures in the walls, when contrasted with another possessing the neat window-frame! In the former the tenant is unable to admit the light without receiving the chill blasts which sweep down the glen when the wintry storm is rising; but the inhabitant of the other is furnished with a transparent shield, which repels the arrowy sleet, whilst it admits the faintest light of early dawn. How much of comfort, in a thousand little details, do the glass windows of a poor man's cottage furnish to one family! What, then, must be the total amount of physical good produced all over England by such house appendages? Few manufactures, therefore, appeal more directly, in northern climates, to our perceptions of the useful than those relating to glass. The gain to human health, and therefore to human happiness, arising from the use of this substance, is far beyond the calculation of any actuary, and

probably entered little into the thought of the man or men who first discovered glass.

For many ages its production was too limited to allow of such extravagancies as the filling in of several square yards of a poor man's house with such crystalline plates; and even the lord of half a county might feel himself peculiarly privileged in possessing windows to his mansion. A walk through some of the English towns in the days of Alfred would have introduced us to a very different spectacle from that which now meets our view as we drive down the main street of a flourishing city. Some of those shop windows exhibit walls of plate glass, which an estate would not have purchased in former times, and upon which our Edwards and Henrys, in the height of their magnificence, never gazed. Glass windows were not used in English private houses till the time of William I., nor generally adopted till ages after: this addition to the dwellings of men must therefore be ranked with the improvements made in the later years of the world's old age. The beauties of the heroic drama, and the spiritual grandeur of Grecian sculpture, shed a halo of magnificence round the remote ages when Socrates uttered the music of a sublime morality, and Sophocles drew tears from the old men of Athens; but the simple pleasures of a modern house were unknown to the children of the men who conquered at Marathon. Pericles, in the height of his deserved glory, could not enjoy the light in a stormy day, without exposing himself to the blast; a condition which the lowest of our fellow-creatures would now deem the mark of utter desolation. The poor peasant of our times thus possesses a source of pleasure unknown to the heroes of olden days, and may console himself with the reflection that the treasures of art are made available for him, and present in varied forms their offerings at his cottage-door.

The secret experiments of our greatest chemists combine to create, for the humblest, a purer medium through which the light of day shall reach their apartments. Some may deem these advantages of too purely physical a nature to merit high praise, and regard them at best but the ministers of the senses. But let such remember that civilization in all its forms influences the mind, and thus reaches objects of the loftiest nature, opening the understanding, and increasing the mental susceptibilities, whilst adding to material good. A small class of speculative idealists may be found, who, seeing the evils of luxury, and dreading the predominance of the sensuous, ridicule the word comfort, and deplore the great prevalence of physical science. Is not the universe formed from the material and the spiritual? and are not the souls of men strangely and powerfully acted upon by material things? To govern matter is, therefore, one step towards the government of mind; and to attain this end is the great object of the sciences. To become a victor in the world of matter, it is not necessary to be the slave of the senses; but such a paradox is implied by all the declarations against the progress of man in the modern sciences. Let us rest assured that perfect freedom of intellect, and all true development of the religious emotions, will be only achieved by the advance of the mind in all departments of knowledge. Nothing can be justly deemed of little avail which

tends to diminish one pang or produce one pleasurable feeling; for such results leave the mind free from the irritations and entanglements of temporal ills, to dedicate its powers to high employments. Thus the various arts pursued by men—the workings in iron, cotton, glass, and other useful branches of industry—must be classed with the labours of the divine, the moralist, and the statesman, when we enumerate the causes and accompaniments of civilization. The solemn cry of Goethe, “Light, more light!” has been in all ages the prayer of earth’s noblest sons; and some addition to this desired knowledge is made by the most humble advance in useful arts. Thus increased happiness, and the progress of man in power, are promoted to a considerable extent by the glass manufacture; and a truly thoughtful man will, therefore, estimate its value by no mean standard.

But there are results connected with the adaptations of glass to scientific purposes, which must suggest a still higher notion of its importance. In the commencement of this paper, we gave the materials recommended by Faraday for the manufacture of glass for optical purposes; and who is not impressed by the grandeur of the discoveries resulting from the telescope, when directed to the hidden spaces above, and from the microscope, when applied to the investigation of the minute world? But such instruments are dependent, in a great measure, on the production of a pure glass; and this fact must give an additional interest to the manufacture. This conclusion will not be weakened by remembering that other substances are also used for those instruments, as the diamond and sapphire for the microscope, and metallic plates in reflecting telescopes. Those who know the long series of experiments instituted by Dollond on the refrangibility of the different rays of light, and his discovery of the achromatic* telescope, will admit the importance of this manufacture. Even to the present day we are unable to produce flint glass capable of transmitting uncoloured rays to the eye, though large rewards have been offered for the discovery of such a material. If we now turn from science to art, we may observe magnificent effects resulting from the use of glass in gothic architecture, in which gorgeous windows diffuse across the solemn naves of cathedrals and the tombs of kings the soft coloured light. Whoever walks up the nave of King’s college chapel, Cambridge, must feel how much of its grandeur that noble monument of the fifteenth century owes to the twenty-five† windows, of richly-stained glass, each of which speaks by its wonderful illuminated portraiture, to the imagination of all beholders. The mysteries of paradise and the marvels of sacred history seem revealed to our astonished vision; whilst, wrapped in admiration, we survey the forms of patriarchs, prophets, and angels, traced in vivid colours on the numerous compartments. Over Europe, and throughout England, we find many

similar instances of the aid rendered to religious teaching by glass, when united to painting; and this substance is, therefore, not only applicable to the purposes of common life, and the investigations of the scientific, but to the ends of Christian art. Painting on glass was early cultivated in the wealthy Hanseatic city of Cologne, where, about the year 1260, many artists devoted themselves to the fascinating work. The adaptation of such painted glass to religious objects, and its harmony with the spirit of the pointed style in architecture, were soon perceived: the abbey and monasteries of Europe were speedily enriched by these wonderful productions; and for two hundred years the church drew on the resources of the artist, for imparting additional richness and sublimity to her sacred buildings. Probably much of the stained glass of Cologne was brought to England, as the closest intercourse existed for ages between the merchants of this country and those of that Rhenish city. The painted windows of its unfinished cathedral still bear silent witness to the ancient glory of Cologne, and to the patient labours of its former artists.

We may here remark that painted glass is peculiarly fitted to produce rich effects, in consequence of the light passing through, instead of resting on, the figures, which thus possess the soft beauty of transparency. The “dim religious light” produced by the rays passing through a coloured medium harmonizes with the multiplied tracery and rich foliated forms of the stone roofs and columns, softening down all harsh contrasts, and thus filling the building with that calm, so much in unison with solemn services.

We have now surveyed the glass manufacture from its remote beginning in the cities of ancient times, and have noted the progress of the material from its native sand and ashes, until it assumes the forms required by the elegance and science of modern life; whilst its adaptations to the high purposes of religion have given us an additional interest in its production. In closing this article, we may express our satisfaction that the numerous advances in chemistry—that vast science of nature—have enabled the manufacturer to produce a purer glass at less than one-half the cost required a few years ago. This result is especially gratifying, when we observe that a vast increase has taken place in the sale of the best glass; so that in some districts the consumption has increased eight-fold. This, however, is not wholly caused by improved process, but partly by a judicious reduction of duty on the materials from which glass is formed, thereby increasing the facilities of the maker, and diminishing the temptation to smuggling, or the use of illicit glass-furnaces. These, the reader may be surprised to hear, were often in active operation, in cellars and other secret places; for, though the production of a first-rate glass requires the nicest care, little knowledge is necessary for making the common material.

Here we must end our remarks on this subject, trusting the reader has derived that kind and degree of information from the perusal which may add increased interest to surrounding objects, and enable him to estimate aright the labours of his fellow-men.

W. D

* This word signifies *without colour*, and is applied to telescopes in which the images are free from the coloured edgings so often observed in inferior instruments.

† There are twenty-six in all; but from some negligence the great western window was left plain. [There are two or three observations in this paper with which we do not agree: This is one of them: it was no “negligence” which left the west window of King’s College chapel plain.—ED.]

THE ANCIENT CHURCH OF ST. PAUL.

No. II.

ON the accession of Elizabeth, the interior of St. Paul's assumed once more the appearance it had presented at the close of Edward's reign; and protestant worship was finally established. But it seems to have been not till after many years more that a stop was put to the desecration to which it had been so long subjected as a place of public resort, or that even the part more especially appropriated to divine worship was protected from most unseemly interruption and irreverent behaviour on the part of many who frequented it. On the 4th of June, 1601, a terrific thunder-storm passed over the city: the lofty spire of the cathedral was struck by lightning, and, being built of timber, burnt with fury, fell upon the roof, and set fire to it. According to the statement of a curious tract, written at the time, by "William Seres," and "imprinted" in the black letter: "In one hour's space the brooch of the steeple was burnt down to the battlements, and the most part of the highest roof of the church consumed." The conflagration seems quite to have outrun the deliberations of the bishop and mayor and the good citizens, as to what was to be done in such an emergency. "Some, who pretended experience in wars, counselled the remnant of the steeple to be shot down with cannons:" "others thought best with axes to hew down part of the roof." On a former occasion—in the reign of Henry VI.—when a similar accident occurred, we are informed that "by the labour of many well-disposed persons, the fire was quenched with vinegar." It seems, however, that the "march of intellect" had proceeded far enough in the reign of Elizabeth to inspire dependence on the more easily attainable commodity of water. At all events, they lighted at last upon this very practical expedient; and, by the exertions of "five hundred persons" in carrying and fetching water, wherein "divers substantial citizens took pains as if they had been labourers, as did also divers and sundry gentlemen," it was finally got under. And it is added, by the same authority, that "on the following Sunday the bishop of Duresme preached a learned and fruitful sermon at Paul's Cross, in which he took notice of the profanation of the said church of St. Paul, of long time heretofore abused by walking, jangling, brawling, fighting, bargaining, &c., viz., in sermons and service time." At this sermon the Romanist party took great offence; and a priest, who had formerly been chaplain to Bonner, published what he termed an "addition" to it, in which he attributed the calamity rather to "the schismatical service which had polluted the temple, the lying sermons that had been preached there, and the altars set up by blessed men which had been pulled down and destroyed." Bishop Pilkington's sermon is not extant; but a rejoinder, which he put forth to this "addition," may be met with among his works; and, amid a variety of other topics, we find him enlarging on the abuses he had already attacked, in no very equivocal terms: "God, and not man, will be glorified in God's house: God's house must be a

house of prayer, and not the proud tower of Babylon, nor the pope's market-place, nor a horse-fair for brokers; no, nor yet a bourse for merchants, nor a meeting-place for walking and talking. If a convenient place to meet for honest assemblies cannot be found, nor had conveniently elsewhere, a partition might be had, to close up and shut the praters from prayers, the walkers and janglers from well-disposed persons, that they should not trouble the devout hearers of God's word; so that the one should not hear nor see the other." Again: "No place has been more abused than Paul's has been, nor more against the receiving of Christ's gospel; wherefore it is more marvel that God spared it so long, rather than that he overthrew it now. From the top of the steeple down within the ground, no place has been free. From the top of the spire, at coronations and other solemn triumphs, some, for vain glory, used to throw themselves down by a rope, and so killed themselves, vainly to please other men's eyes. At the battlements of the steeple, sundry times were used their popish anthems, to call upon their gods, with torch and taper, in the evenings.... For their images hanged on every wall, pillar, and door, with their pilgrimages and worshipping of them, I will not stand to rehearse them, because they cannot be unknown to all men that have seen London, or heard of them. Their massing, and many altars, with the rest of their popish service, which he so much extols, I pass over, because I answered them afore. The south alley for usury and popery, the north for simony, and the horse-fair in the midst for all kinds of bargains, meetings, brawlings, murders, conspiracies, and the font for ordinary payments of money, are so well known to all men as the beggar knows his dish".

After this calamitous fire, the very extensive repairs rendered necessary were prosecuted with diligence. The queen contributed largely; and within five years all the roofs of timber were completed and covered with lead; so that in the month of April, 1666, the church was again opened for public worship. But the spire was never rebuilt; and, partly from the unfinished condition in which the works were left, and the negligence and inattention to durability with which

* "Pilkington's Confutation of An Addition," &c. It does not appear, however, that the extraordinary amusement, enumerated in the above recital, of "men's throwing themselves from the top of the spire" at solemn triumphs, was always attended with so disastrous a result. In a letter of the time, forwarded to Scotland, to give an account of the arrival of Philip and his marriage with Mary, it is stated that the king and queen, after having viewed the pageant in Cheap, "went towards St. Paul's church, where a fellow came down slipping upon a cord, as an arrow out of a bow, from Paul's steeple to the ground;" but it seems "he lighted on a great sort o' feather beds," prepared for his reception, and "climbed up again," and performed other wondrous feats. Stowe relates that, when Mary passed through London to Westminster, on the day before her coronation, one Peter, a Dutchman, stood on the weathercock of Paul's steeple. Holding a streamer in his hand five yards long, and waving thereof, he stood some time on one foot, and shook the other, and then knelt on his knees, to the great marvel of all people." But he, too, had taken care to make "two scaffolds" underneath him, probably well padded likewise. "The said Peter," it is added, had £16 18s. 4d. given him by the citizens, for his courage and pains, and all his stuff."

they had been hurried over, the whole fell much into decay, even before the end of the reign of Elizabeth, and was allowed to continue in an extreme state of ruin and neglect, till the seventh or eighth year of Charles I. More than twenty private houses were built against the walls, the owners of which had cut closets into the sacred edifice, and converted the vaults into cellars. At one of the visitations, the verger presented that "the shrouds and cloisters under the convocation house are made a common laystall for boards, trunks, and chests, being let out unto trunk-makers; and by means of their daily knocking and noise the church is greatly disturbed." One house, partly formed of the church, is stated to have been "lately used as a playhouse:" the owner of another had converted part of the steeple into a ware-room; and a third had excavated an oven in one of the buttresses, in which he baked his bread and pies. The benches at the entrance were commonly used by beggars and drunkards for sleeping on; and a large dunghill lay within one of the church doors. And, during all this time, we meet with such frequent intimations of the perpetration of the abuses already noticed, as may serve at least to make us thankful that, amidst all the evils of the present day, religious services are not exposed to the indecorum and contempt with which they were but too often treated in what have been termed the "golden days" of our "pious ancestors." The following are specimens of some presentments made at visitations: "We think it a very necessary thing that every chorister should bring with him to church a testament in English, and turn to every chapter as it is daily read, or some other good or godly prayer-book, rather than spend their time in talk and hunting after spur-money whereon they set their whole minds, and do often abuse divers, if they do not bestow somewhat on them." Spur-money seems to have been an exaction upon all persons who entered the choir booted and spurred, after the fashion of the times. "In the upper choir, where the communion-table doth stand, here is such unreverent people, walking with their hats on their heads commonly all the service time, no man reproving them for it".... "It is a great disorder in the church, that porters, butchers, water-bearers, and who not, be suffered in special time of service to carry and re-carry whatsoever, no man withstanding them or gainsaying them; which is a great scandal to honest-minded men." In a pamphlet of the early part of the reign of James I. we are informed that "there might daily be seen in 'Paul's walk,' under the same roof, foot by foot, and elbow by elbow, the knight, the gallant, the clown, the gentleman, the captain, the lawyer, the citizen, the doctor, the scholar, the cheat, the puritan, the cut-throat, the high man, the low man, the appel-squire," with sundry other appellations not very intelligible in these days of refinement; "of all trades some, of all countries some. Thus, whilst devotion kneels at her prayers, doth profanation walk under her nose, in contempt of all religion." The expression to "dine with duke Humphrey," as applied to persons who, unable to procure a dinner, either from their own resources or the bounty of friends, walk about and loiter during dinner-time, had its origin in one of the

aisles of St. Pauls, which was called Duke Humphrey's walk.

The first lotteries of which we have any account were drawn at the west end of St. Paul's cathedral. Stowe mentions one, the drawing of which commenced on the 11th of Jan., 1569, and continued day and night till the 6th of May. The prizes were plate, and the profits to be applied towards repairing the havens of the kingdom. Another was drawn in 1586, the prizes of which consisted of rich and beautiful armour. And in 1612 a third lottery was appointed to be held in the same place, to encourage the planting of English colonies in Virginia, the chief prize of which was 4,000 crowns in plate.

During the reign of James, many efforts were made to put the cathedral once more into complete repair; but nothing was effected till the year 1632, when a subscription was entered into, which finally amounted to about £100,000, and the works were placed under the superintendence of the celebrated Inigo Jones. He commenced by clearing away the obstructions above referred to; and, with a view of diverting the walkers and talkers so much complained of, as well as to give additional splendour to the building, he proceeded to erect at the west end a magnificent portico—not quite in the best taste, or exactly in keeping with this ancient gothic structure, but still one of considerable beauty. It consisted of fourteen columns, raised to the lofty height of forty-six feet, supporting an entablature crowned with the statues of king James and king Charles. But now the civil war broke out; and in 1643, not only all the revenues of the church, but the fund which had been collected for repairing it, with all the unused building-materials, were seized by the parliament. The scaffolding was given to the soldiers of colonel Jephson's regiment for arrears of pay, who proceeded to dig pits in the middle of the church to saw the timber. Another part of the building was converted into a barrack for dragoons, and a stable. The royal statues were thrown down; and the portico was disfigured by the erection of shops, in which all manner of commodities were sold. In a part of the choir alone, separated from the rest of the church by a broken wall, was public worship still carried on; the congregation entering through one of the north windows, converted into a door. And Cornelius Burgess, who afterwards styled himself "minister of London," received £400 per annum for preaching a weekly lecture there, with the deanery of St. Paul's for a residence. The following notice, in a printed paper among the king's pamphlets in the British Museum, conveys some little information respecting the principal "inmates" of St. Paul's, and their "manners and customs" at this period. It bears the date of May 27, 1551. "Forasmuch as the inhabitants of Paul's church-yard are much disturbed by soldiers and others calling out to passengers, and examining them (though they go peaceably and civilly along), and by playing at nine-pins at unreasonable hours, these are therefore to command all soldiers, and others whom it may concern, that hereafter there shall be no examining or calling out to persons that go peaceably on their way, unless they do approach their guards; and likewise to forbear playing at nine-pins and other

sports from the hour of 9 o'clock in the evening till 6 in the morning; that so persons who are weak and indisposed to rest may not be disturbed."

'After the Restoration, a fund was once more raised for the repairs of the cathedral; and in August, 1663, the works were resumed, and prosecuted during the three following years. By some entries in the diary of Evelyn, it appears that during this time the portico was restored, and that on August 27, 1666, the bishop of London, Dr. Wren, himself, and others, met to examine and decide upon some design for the completion of the undertaking. They determined, he says, to remove the remains of the steeple altogether, "and had a mind to build it with a noble cupola, a form of building not as yet known in this country, but of wonderful grace." But how shortsighted is man! how vain his best-devised plans and projects! Within another week nothing remained of the ancient church of St. Paul, but a smouldering heap of dust and ruin. On the 2nd of Sept. commenced that terrific fire which involved the whole of London in one common devastation. "Now the fire," says a lively writer of the time, "gets into Blackfriars, and so continues its course by the water, and makes up towards Paul's church on that side; and Cheapside fire besets the building on this side; and the church, though all of stone outward, though naked of houses about it, and though so high above all the buildings in the city, yet within a while doth yield to the violent assaults of the conquering flames, and strangely takes fire at the top: now the lead melts and runs down, as if it had been snow before the sun; and the great beams and massy stones, with a great noise, fall upon the pavement, and break through into Faith's church underneath; and great flakes of stone scale and peel off strangely from the side of the walls: the conqueror, having got this fort, darts its flames round about." It appears that the scaffolding wherewith the church was surrounded acted as a well-arranged pile of faggots in expediting the work of destruction. Evelyn states that "the stones flew like grenades, the melting lead running down the streets in a stream;" and that "it was astonishing to see what immense stones the heat had in a manner calcined, so that all the ornaments, friezes, and projectures of the massive Portland stone (of the portico) flew off." The stationers had placed in St. Faith church, with a view to safety, a "vast magazine of books;" but all was consumed; burning for a week following. And, what is more singular, by the fall of heavy materials the mansions of the dead were invaded; and the remains of Robert Braybrooke, bishop of London, which had been interred 260 years before, and some others, were found so dried up by the heat, that the entire mass, when lifted out, stood upright, the integuments having the appearance of leather.

The ruin was so complete, that nothing now remained to be done but to clear the ground for the erection of an entirely new edifice.

* "God's Terrible Voice in the City." By T. Vincent.

THE CHRISTIAN IN HIS SOCIAL RELATIONS, INCLUDING HUSBAND AND WIFE, AND PARENT AND CHILD:

A Sermon,

BY THE REV. FREDERICK PARRY, B.D.,

Incumbent of St. Clement's, Liverpool.

EPHES. v. 22-25, and vi. 1-4.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it....Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

THAT "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;" that the doctrine, "that we are justified by faith only, is a most wholesome doctrine," our church in her eleventh article expressly affirms. And her voice is in harmony with that of the Spirit of God in his inspired word. Without this support and sanction, little weight could be justly attached to her assertion on such a subject, herself being witness; for, in her sixth article, she states that "holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith." In every legitimate appeal then to her articles, her homilies, and her authorized formularies, the object is to ascertain her sentiments, not to establish a doctrine; to know what she thinks, not to determine "what is truth." But it cannot but be regarded by her justly attached members as matter of high gratification, and cause for deep thankfulness, that, upon making such appeals, we find her statements solidly based upon the word of God; that her voice is an echo of the voice of the Spirit of God; that she is manifestly "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

If, indeed, there be truth written as with a sun-beam on the pages of holy scripture, it is that great article of justification by faith, by which it was emphatically and truly asserted by Luther that a church "must stand or fall." The trumpet gives no uncertain sound: the free, full, and finished work of the Lord Jesus Christ is distinctly shown to be the only stable foundation of hope in the prospects of eternity—the righteousness of Christ imputed to the believer the only valid title to the "inheritance which is incorruptible and undefiled, and that fadeth not away."

But this proves a stumbling-block to many,

who "err, not knowing the scriptures." To such statements, even when made in the very language of the word of God, they strenuously object, adopting the rash and unauthorized conclusion that they are licentious in their tendency, by depriving men of those motives and principles which exercise the most powerful and salutary influence upon their conduct; that they thus sap the very foundations of morality, and leave men at liberty to live as they please.

But is this the fact? Far from it. We neither wish, indeed, to deny or to disguise the truth that the doctrine of human merit, so fair and fascinating to the eye of the carnal mind, so welcome and so dear to the heart unrenewed by divine grace, is superseded and subverted by the doctrine of justification by faith alone in the righteousness of Christ. But are there no motives and principles left when legal motives and self-righteous principles are abandoned? are there not others left, or rather substituted for these, which uniform experience has proved to be incomparably more firm in their grasp upon the affections, more efficacious in their operation upon the conduct?

Consider, for instance, the principle of love: the bible declares it to be "strong as death." And what an image is this! Who knows not the power of death? When death strikes the blow, the mightiest monarch falls, as incapable of resistance as the cradled infant: the most robust frame is shattered, as well as the most feeble: sprightly youth sinks into the grave as easily as exhausted age. When death strikes the blow, beauty fades and withers: the eye, which sparkled with animation and beamed with intelligence, loses all its lustre: the voice, which may have been wont to speak eloquently, impressively, persuasively—like a harp whose strings are broken and its music gone—is silenced: the heart, so lately warmed with many and busy affections and energies, is cold and palsied. How strong, then, is love, which is "strong as death"! And this is the principle by which the true disciple of Jesus is swayed: the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. v. 5): "We have known and believed the love that God hath to us" (1 John iv. 16): "We love him because he first loved us" (1 John iv. 19): "The love of Christ constraineth us" (2 Cor. v. 14). Here, then, is a principle far more potent than any of a mere mercenary character.

Reflect also upon the principle of gratitude. Has this no practical operation? Where it is really cherished in the heart, does it exist there as a feeble and a barren principle? Can that heart beat strongly with a sense of obligations received, and not burn with a desire that the proof that it feels them may be clearly, decidedly, abundantly given? And will not that desire be ardent and intense in proportion to the greatness of the benefits which have called it into existence? What, then, must be the feelings of the child of God, when he thinks of the mercies, "countless as the sands," of which he is the subject? when he looks to "the rock whence he was hewn, and to the hole of the pit whence he was digged?" when he contrasts what he was by nature with what he is by grace, and what he hopes to be in glory? when he thinks of the love of God in the gift of

his dear Son to be the "propitiation for his sins and his all-prevailing Advocate?" of his love in the gift of his Holy Spirit to convince him of sin, and to lead him to Jesus as the "Lord his righteousness"? of his infinite compassion in "enlightening the eyes" of his darkened "understanding," dispelling the prejudices of his carnal mind, subduing the enmity of his rebellious heart, drawing and binding him to his own bosom "with the cords of a man, with bands of love," making him an "heir of God and a joint-heir with Christ"?

Nor let it be forgotten that a motive at once the most pure and the most commanding, the most sublime and the most constraining that ever kindled zeal, awakened energy, animated effort, is proposed to him by the "oracles of God." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16): "Glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 20): "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). This the mighty and majestic motive, the high and the holy principle to which every thought of an angel is directed, in which his every desire centres, by which his every act is impelled and regulated—is this the motive, this the principle which is set before the Christian, to breathe its sweet fragrance over every step which he takes in the journey of life, to spread around all his doings its own atmosphere of sanctity, to impart to them the aspect of its own endearing loveliness? Yes, my brethren, "such honour have all his saints." To glorify their heavenly Father, to "adorn in all things the gospel of God their Saviour," is the call which that gospel makes upon them; nor will the heart, renewed by divine grace and inhabited by the Holy Spirit, refuse to hear "the voice of the charmer."

That the Christian believer, then, repudiating as he does the doctrine of human merit, and looking for the salvation of his soul exclusively to Jesus, and to what he has done and suffered for sinners, is nevertheless not destitute of the most powerful principles, of the most stirring motives, may be confidently asserted. That all Christians are equally—that the same Christian is at all times alike under the vivid impression and sanctifying influence of those principles and motives, may fairly be questioned. That none are so much so as to render exhortation on the subject superfluous will be probably conceded: "Furthermore, then," is the language of the apostle to the Thessalonians, "we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." In harmony with this language, and in dependence upon the divine blessing, an effort is now made to stir up the minds of Christians by way of remembrance, to urge them to aspire to a loftier standard of devotedness to God, and to stimulate them to let their light shine with a brighter and more steady lustre in all the various departments and relations of life.

Our subject this evening is, "the Christian in his social relations, including husband and wife, and parent and child." On this, and on every subject, may the Holy Spirit "guide us into all truth," and cause that truth to take "root down-

ward" in our hearts, and to "bear fruit upward" in our lives.

In approaching the subject of the duties involved in the conjugal relation, I am not unconscious that I am about to tread on tender and difficult ground; but, if, from any remark which the subject may demand, there may be those (as in a large and mixed congregation it is possible there may be) who may be tempted to indulge the smile of levity, let that smile be repelled by the recollection that the ground to which I am leading you is holy ground. It is holy ground; for it is in the house of God that our subject is to be discussed: it is in the pulpit that the subject is to be treated, of which the Christian poet Cowper thus thought, and felt, and wrote:

"The pulpit therefore (and I name it filled
With solemn awe, that bids me well beware
With what intent I touch that holy thing)."

And, if from the place of discussion we turn to the subject of discussion, am I not justified in calling the ground which we are to traverse holy? Is it not the ground of duty, clearly defined by the finger of God himself? of duty in relation to an ordinance instituted by his wisdom and his love, and which is invested in his word with a peculiar sanctity? In a most striking and beautiful light is this set forth in the marriage-service of our church; a service to which, in the whole range of uninspired compositions, you will find nothing superior, whether you regard the rich vein of spirituality with which it is throughout imbued, or the fine, deep tone of solemnity with which it is in every part pervaded. Take, as a sample of the whole, its most impressive commencement: "Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy matrimony; which is an honourable estate, instituted by God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men." Rejecting then, as she does, on this as on other points, the errors of Romanism, strenuously denying what Romanism strenuously asserts—that matrimony is a sacrament—scripturally maintaining that there are two, and only two sacraments, baptism and the supper of the Lord, our church describes marriage as a holy ordinance. And, were there no other ground on which she could do this, its typical import (to which allusion is made in the passage which I have cited), founded, amongst other scriptural testimonies, upon that of my text, would amply justify the description. We read that "the Lord God caused a deep sleep to fall upon Adam; and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." And in beautiful correspondence with the

type was the antitype. The Lord God caused a deep sleep to fall upon the second Adam—deeper than that of the first Adam; for it was the sleep of death; and from the side, close to the heart of that sleeper in death, came forth the church of God. We learn from St. John that "one of the soldiers pierced his side; and forthwith came there-out blood and water." Now the blood was the emblem of that atoning sacrifice, without which no mercy could have been exercised towards any of the fallen and sinful race of man; for "without shedding of blood is no remission" (Heb. ix. 22). The water was an emblem of that Holy Spirit, without whose gracious influence no meekness could have been attained for the "inheritance of the saints in light." And thus there could have been no church on earth, but for the water and the blood, the atoning sacrifice by which the transgressions of the guilty, "though many, are forgiven;" the sanctifying energy by which souls that were "dead in trespasses and sins" are transformed into the image of the living God. Well, then, may the church of God exclaim, as in the context of the passage which forms our text, "We are members of his body, of his flesh, and of his bones." And when we reflect how in other passages the sweet and the sacred union which subsists between Christ and his church is illustrated by the union of the husband and wife among ourselves—how, for instance, the church is expressly called in the book of Revelation, "the Lamb's wife"—we may fairly conclude that our subject can be regarded with levity only by the thoughtless on the one hand, or by the profane on the other.

As a husband, the real Christian will take for his standard of duty that by which he is regulated in the other relations of life—his bible. And what is its injunction in our text, and again in the epistle to the Colossians? "Husbands, love your wives." And, if he would further know what is to be the quality and what the degree of his love, he is not left without information: he is to love her, even as Christ also loved the church. His love to her then will be—

First, fervent. Such was the love of Christ: "Many waters could not quench it, neither could the floods drown it:" no difficulties to which it subjected him could impair it; no afflictions with which it surrounded him could damp it: to death itself—death in most appalling form—it exposed him; and he voluntarily endured it. He "gave himself for the church:" he gave himself to the deepest abasement: though he was "in the form of God, and thought it not robbery to be equal with God, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He gave himself to poverty: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He gave himself to sorrow (and "was ever sorrow like unto his?"); to mental anguish—his heart was "smitten and withered like grass"—to bodily agony, the lacerations of the scourge, the lingering tortures of crucifixion. Here then, as in a mirror, let the Christian husband behold what should be the nature of his love to the wife of his bosom.

He can only be cold to her when he has lost sight of the love of Christ to the church.

The love of the Christian husband will be, secondly, a forbearing love. Before marriage, a man can often see no blemish in the object of his fond attachment. She appears, in his view, as a being not cast in the common mould of our nature; a being of finer frame and texture, free from those imperfections which are so easily discernible in others. But, from the closer inspection and more intimate knowledge of her character, to which after their union daily companionship gives rise, he is led to the discovery that this bright sun has its spots, that this fancied angel is but a human creature. Hence arises a necessity for forbearance; a forbearance which he may the more readily exercise when he remembers how large a demand upon her forbearance his own faults and imperfections will make, but which he is specially called to exercise because his love to his wife is to take its colour from the love of Christ to the church; and O what forbearance has he to exercise! what imperfections must his all-discerning eye perceive in the holiest of his saints on earth!

The love of the Christian husband will be, thirdly, a sympathizing love; for such is the love Christ to the church: "We have not an high priest which cannot be touched with the feeling of our infirmities." O no: in all the afflictions of his people "he is afflicted;" "he that toucheth them toucheth the apple of his eye." No sympathy is so intense, so exquisite, as the sympathy of Jesus. In the providence of God the circumstances of a woman, especially of married woman, peculiarly call for the exercise of sympathy. And to what earthly friend can she justly look for so large a measure of it as to the man who, in the sanctuary of God, bound himself, under the solemn sanction of a vow, to "comfort and to keep her in sickness and in health"?

The love of the Christian husband will be, fourthly, an active love. If his love to his wife is to be of the same stamp at that of Christ to the church, it will be "not in word" only and "in tongue, but in deed and in truth." As her protector, he will stand prepared, when danger menaces, to shield her to the utmost verge of his ability. And, amidst the daily pressure of the cares and the toils of business, those cares will be lightened and those toils will be sweetened by the reflection that it is to minister to her comforts that they are encountered.

Need we add that, if the love of the Christian husband is to resemble the love of Christ to the church, it will be, fifthly, a constant love? "With him is no variableness." His love is, like himself, unchangeable and uniform. What, then, the Christian husband is to the partner of his life abroad and in company, he will be at home. He will not be all kindness and attention and affection to her when others are present, and cause her bosom to labour with an involuntary sigh, and her heart to bleed with a secret wound, as the reflection is forced upon her, "Ah! would that what he is now he were always!"

We have seen what is to be the quality of the affection of the Christian husband: fervent, forbearing, sympathizing, active, constant. And what is to be the degree of it? He is to love her even as he loves himself. For thus we read in

the 28th verse of the chapter from which the text is taken: "So ought men to love their wives as their own bodies," *i. e.*, as themselves. "He that loveth his wife," it is added, "loveth himself."

Now, it is obvious that he who thus loves his wife will feel no difficulty in yielding obedience to other scriptural requirements on the subject. To the injunction of our text, "Husbands, love your wives," the apostle, in the parallel passage in the epistle to the Colossians, adds, "And be not bitter against them." There will be no bitterness in his spirit, his temper, his conduct towards her; no bitterness in his language, his tone, his look. All will be under the habitual regulation of the law of kindness. And he will, in conformity with the precept of St. Peter, "Give honour unto her, as unto the weaker vessel" (1 Pet. iii. 7), and therefore to be treated with the more gentleness and tenderness. He will act towards her, speak to her, speak of her, with that esteem and respect to which the relation in which she stands to him justly entitles her.

From the Christian husband we turn to the contemplation of the Christian wife.

Her duty is thus succinctly stated in the text: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands in every thing." The Christian wife will not exclaim, "This is a hard saying; who can hear it?" when she considers the words, "as unto the Lord." In submitting herself to her husband, in rendering to him that affectionate respect and reverence, and that cheerful and unreserved obedience which the expression implies, in adorning herself, agreeably to the kindred injunction of St. Peter, "with the ornament of a meek and quiet spirit," she is submitting to the requirement and rule of the Lord, who, as he "doeth all things well," ordereth, we may be assured, all things wisely. "Thy desire shall be to thy husband," is the language of the Lord in Gen. iii.; and "he shall rule over thee:" "the husband is the head of the wife." Of this subjection to the authority of the husband, it was at one time customary for the wife to wear an outward symbol: to this St. Paul appears to allude in 1 Cor. xi. 10: "For this cause ought the woman to have power on her head, because of the angels." He is speaking of the assemblies of the Lord's people for the purpose of divine worship. It is as if he said: "Angels invisibly are present in the courts of the Lord's house. Let those holy beings, in whose own assemblies order in its utmost perfection reigns, see that all things are done decently and in order in yours. Let them not see the wife without the veil or kerchief on her head, the badge and token of her willing submission to an authority, not assumed by the husband himself, but with which he is invested by the Lord." My respected sisters in Christ, the outward symbol has past away, but the thing signified remains. Whatever others may do, no Christian wife will attempt or desire to "usurp authority" over the man. No Christian wife will trample upon an ordinance of God. In that solemn hour, in which in the sanctuary of God they became one, the promise of obedience, which

she made, she made with sincerity; and she will not violate it. His talents may not command this reverential submission; but the relation in which they stand to each other demands it. His talents may be inferior to her own, his judgment less sagacious and sound, his mind of feebler grasp and less expansion; and she may lawfully and properly employ arguments, and persuasions, and entreaties, when their views and their wishes are conflicting. But, when her arguments fail to carry conviction to his mind, and he yields not to her persuasions and entreaties, it is her plain path of duty to submit, committing all consequences to the Lord. The husband is responsible, seriously responsible for the use of the authority given him. He may abuse it, as he may any other talent with which he is entrusted; but he does it at his peril; and the conscience of the wife—the submissive, though it may be the gently and earnestly remonstrating and expostulating wife—is clear.

To the submission, indeed, which is incumbent upon the wife, if the oracles of God are to decide, there is one obvious limitation. If the wishes of the husband come into collision with the will of her God; if her husband require that from her, as matter of duty to him, which cannot be yielded without a dereliction of duty to the Lord, the lesser claim must of course give place to the greater. This, however, is a point so obvious that it is unnecessary to occupy your time by enlarging upon it.

We may add the general remark, that the Christian husband and wife should resolutely establish and steadily maintain the daily habit of prayer together. St. Peter enforces his admonitions upon the subject of conjugal duties by the significant words, "that your prayers be not hindered." In this way they will obtain strength for the due and pleasant discharge of their duties: nor will any thing have so powerful an influence in cementing their union, and enabling them, hand in hand, and heart in heart, together to "go on their way rejoicing," helpers and comforters to one another, in the narrow road to a blissful eternity.

I cannot take a final leave of this part of my subject without addressing a brief and affectionate counsel to those who have not yet entered the marriage state—"only in the Lord" (1 Cor. vii. 39). Let these words of an inspired apostle be your fixed rule and principle, your polar star to guide you, in forming the most important of all earthly connexions. How instructive is the fact recorded in Gen. vi. 1! "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." "The sons of God"—the pious descendants, we may suppose, of Seth, dazzled, captivated, ensnared, by the loveliness of "the daughters of men," that is, as the expression evidently imports, mere men of the world, probably the ungodly posterity of Cain, who had trained up these daughters not in the way in which they should go, but in the way in which they were going themselves, the "broad way which leadeth to destruction;" choosing by the eye, not by a judgment regulated by Christian principles—married not "in the Lord." And what was the con-

sequence? The offspring of these marriages imbibed the principles and copied the examples of their ungodly and worldly mothers (congenial with the propensities of their fallen nature); and "the earth was corrupt before God; and the earth was filled with violence. And God said: The end of all flesh is come before me; and, behold, I will destroy them with the earth."

A Christian man may unite himself to a worldly woman, or a Christian woman to a worldly man, in the sanguine expectation of winning the worldly to the principles and the practices of piety. Fearful, and it may be fatal, experiment! For how much more frequently do we see, as the result of such marriages, that the one is allured to the standard of the world, than the other enlisted beneath the banner of Christ! Be assured that, if you hazard the experiment, in the unauthorized hope that your efforts to gain over to the cause of religion the worldly person whom you take for your partner in life, will be crowned with success, you are not trusting the Lord, but tempting him.

The Christian in the domestic relation of a parent next claims our attention.

His duty is thus inculcated in our text: "And ye fathers, provoke not your children to wrath, lest they be discouraged; but bring them up in the nurture and admonition of the Lord."

Though "fathers" only are here mentioned, there will be, I conceive, no impropriety in including in our remarks both parents, as the duty thus stated by the apostle is applicable to both.

That duty consists of two parts—a warning, and a precept.

The warning is: "Provoke not your children to wrath;" in the parallel passage in the epistle to the Colossians, it is added, "lest they be discouraged."

Christian parents, then, will "take heed unto their own spirit," will watch diligently and pray earnestly against any tendency to wrath in their own temper, will shun passionate and bitter reproaches, will aim, by the grace of God, to maintain the important habit of self-control; that they may combine, in the government of their family circle, that firmness and gentleness which are so essential to the maintenance of a due and salutary authority. It may be necessary to rebuke, it may be necessary to punish: they will shrink, when the necessity arises, from neither the one nor the other; but the rebuke will be administered, the punishment will be inflicted, with that command of temper, that gravity, that moderation, that manifestation of sorrow rather than anger as the predominating feeling, of which the legitimate tendency, and not unfrequently the actual effect, will be, that the children, instead of having the corrupt passions of their nature excited, and irritated, and inflamed, instead of being "provoked to wrath," will have their feelings of filial respect and reverence strengthened and deepened.

The Christian parent will also maintain a strict and constant guard against manifesting a preference for one child above another. The natural tendency of such an injudicious and injurious partiality is to "provoke" the less favoured children "to wrath." On this head we have a memorable warning in the case of the patriarch Jacob.

And, whether it be done by passion and irritability, by the habit of continually finding fault

with them—and that, it may be, with a tone of as great severity, with language as unmeasured, for mere trifles, as for grave offences—or whether it be from the indulgence of an unwise partiality, or from whatever cause, is it a light matter, if, by “provoking our children to wrath” we discourage them, if we discourage them from the attempt to please us as hopeless and vain, if we discourage them from the path of duty as thorny and impracticable?

The precept of the text is, “Bring them up in the nurture and admonition of the Lord.” This the Christian parent will consider his highest, his most urgent, his most imperative duty in relation to them. He will feel and act towards each of his children as though he had heard the voice of the Lord addressing him in the words of the Egyptian princess to the mother of Moses: “Take this child, and nurse it for me.” And does not the Lord thus address him? Does he not thus address him when he enjoins him to “train up his child in the way in which he should go”? Does he not thus address him when he says, by his inspired servant, in the text: “Bring them up in the nurture and admonition of the Lord”?

By a continual and a practical regard to this precept will the Christian parent be distinguished from the worldly parent. The latter may cherish towards his offspring feelings of the most fond and fervent affection: he may enter into all their joys with the most lively interest, and sympathize in all their sorrows with the most exquisite tenderness: his heart may beat with the most intense solicitude for their earthly welfare; for this object he may not only feel zealously, but act strenuously, rising early, and late taking rest, and “eating the bread of carefulness;” but then, in this as in all other things, his desires, his views, his aims, his efforts are bounded by earth’s horizon. Absorbed by attention to the fleeting interests of time, he loses sight of “the vast concerns of an eternal scene,” and acts to and for his children as if their present were their only existence.

Not so the Christian parent. He bears in constant and practical recollection the momentous fact that his children are immortal beings; that they must live for ever in a future state of infinite happiness or infinite misery; that to them, as to others, a knowledge of the things that “belong to their peace” is, beyond all description or conception, essential; that to them, as to others, the salvation of the soul is emphatically the “one thing needful.”

Such, then, being the views, and such the feelings of Christian parents (views and feelings, without which a parent must forfeit all claim to Christian consistency), they will never think that they can begin too soon in dependence upon the blessing of the Most High, to endeavour to give the “olive-branches round about their table” a heavenward direction. Early impressions are not unfrequently the deepest and most durable. Here the mother’s sphere of duty is incalculably important; and often has God been pleased, whilst she has been wisely, prayerfully, and affectionately occupying this sphere, to confer honour upon her by “perfecting,” through her instrumentality, “praise out of the mouths of babes and sucklings.” It there any extravagance in the conjecture that it was by the divine blessing upon the instructions

which he received in “the young morning of his days” from his pious mother, Eunice, that Timothy was prepared and fitted for the important post, to which in the days of manhood he was called, as the companion and colleague, the friend and fellow-labourer of the great apostle of the gentiles? And are we not able to advance beyond conjecture, and to appeal to incontrovertible facts in modern times with reference to the instances of Doddridge, and Cecil, and many others, who were not only the natural, but the spiritual children of their Christian mothers?

In endeavouring to fulfil the precept before us, it is peculiarly incumbent upon the Christian parent to hold the reins of parental authority with a firm though gentle hand. Undoubtedly, if any should seek to rule by love, it is the parent; but rule he must, if he is to bring up his children in the “nurture and admonition of the Lord.” Memorable and most instructive, in this respect, are the contrasted cases of Abraham and Eli. Of the former the Lord testifies: “I know him that he will command his children and his household after him; and they shall keep the way of the Lord.” Eli contented himself with saying, “Nay, my sons, it is no good report that I hear,” “and restrained them not.” Is there not too often a fault here? Even among Christian parents, are not too many wanting in maintaining with the requisite firmness and decision the authority with which the parental relation invests them? Do not too many resemble Eli rather than Abraham?

The importance of the union of example and precept is too obvious to escape the attention of the parent who is solicitous to bring up his children in the “nurture and admonition of the Lord.” Assiduously and affectionately will he instruct them “in the good and the right way,” not only by pointing out what the bible commands and what the bible censures, what it enjoins and what it forbids, but by showing them in his own person the religion of the bible embodied; affording them, in his own daily walk and conduct and spirit and tempers, an example of Christian consistency, holy devotedness to God, decision in the cause of Christ, superiority to the things of time and sense, tenderness of conscience, spirituality of mind, humility, watchfulness, and “whatsoever things are lovely and of good report;” teaching them thus in the most impressive manner what it is to be really constrained by a Saviour’s love; to be a genuine “apostle of Christ;” to receive the gospel “not in word only, but also in power, and in the Holy Ghost, and in much assurance.”

Of the happy effect of which this practical exhibition of the power of vital godliness is not unfrequently productive, we have a striking illustration in the memoirs of that eminent man of God, and distinguished ornament of our church, the late rev. R. Cecil. Lying one night in bed, he was contemplating the case of his mother: “I see,” said he within himself, “two unquestionable facts. First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her bible. Secondly, that she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom

o
 r ever find it. If, however, there is any such secret in religion, why may not I attain it as well as my mother? I will immediately seek it of God."

The faith and patience of the Christian parent may be often put to a severe test. Like David, he may have cause to exclaim, with a tearful eye and a sorrowful heart, "My house is not so with God." But he remembers who it is that hath taught us that we should "always pray, and not faint." Daily, therefore, will he bear his children on his heart to a throne of grace. Daily and fervently will his supplications ascend to the mercy-seat above, that God would "pour out his Spirit upon his seed, and his blessing upon his offspring." Daily and fervently will he commend them to the tender compassion, the guardian care, and the effectual grace of that God who can deliver them from every danger to which they may be exposed, fortify them against every temptation by which they may be assailed, conduct them through all the perils of this life's tempestuous ocean, and safely land them on the shores of a blissful eternity.

Nor will the Christian parent, while he prays for his children in the retirement of the closet, omit to assemble them morning and evening for the purpose of united prayer and praise in the family circle. When parents neglect so plain a duty, how can they justly expect the divine blessing, how can they rationally hope that their "sons will grow up as the young plants, and that their daughters will be as the polished corners of the temple"?

I only add on this head the general remark, that it is peculiarly important, as it regards the religion of the family circle, that it should wear an aspect not gloomy, morose, austere, repulsive, but gentle, amiable, attractive, lovely; that, while care is taken that there be no real conformity to the world, nothing like an attempt to unite the discordant services of two masters, the religion be such as to carry with it a conviction that its "ways" are not only ways of safety, but "ways of pleasantness."

The Christian in the domestic relation of a child is our last head of discourse. "Children, obey your parents in the Lord; for this is right. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Such is the injunction of the text. In the parallel passage, in the epistle to the Colossians, it is: "Children, obey your parents in all things; for this is well pleasing unto the Lord."

Here, then, is the plain duty of the Christian child: rather, I would say, the lofty privilege. For is it not a privilege, my beloved young friends, that you—young as you are—may, by his grace and "the supply of the Spirit of Jesus Christ," do that which is "well-pleasing unto the Lord"? that you may do it by honouring and obeying your parents?

Christian children—those who are "the children of God by faith in Christ Jesus—those who have been "renewed in the spirit of their mind" by the Holy Ghost, will honour their parents in thought, in word, in conduct.

They will honour them in thought, cultivating and cherishing towards them sentiments of pro-

found and affectionate veneration. They will honour them in word, never addressing them pertly, petulantly, insolently, disrespectfully; never allowing themselves to speak of them to others—whatever may be their infirmities—in terms inconsistent with the reverence which is due of them. They will honour them in conduct, rejoicing if they can by their aid lighten any burden of toil by which they may be oppressed; if they can do any thing to comfort them under any trials to which they may be called; if they can contribute to their support, should their circumstances require it. The language of the lips, however respectful, submissive, affectionate, will be of little value, and may justly be regarded as but "sounding brass and a tinkling cymbal," unless there be the clear, unequivocal, unambiguous language of their actions, bearing testimony to its sincerity.

Obedience, therefore, is indispensable—an obedience not tardy, but prompt; not reluctant, but cheerful; not partial, but unreserved. "My son," saith the wise man, "keep thy father's commandments, and forsake not the law of thy mother. Bind them continually upon thine heart; and tie them about thy neck."

When, indeed, we insist upon unlimited obedience, we are supposing that the injunctions of the parent require nothing from the child which is prohibited by his God. For the limitation, to which we adverted in speaking of the obedience of the Christian wife to her husband, there unquestionably is to the obedience of the Christian child to his parent.

Had a parent amongst the Jewish captives, when Nebuchadnezzar set up his golden idol in the plain of Dura, commanded his children to bow down to that idol, it would have been the manifest duty of the children to disobey the parent in this instance, for this simple and sole reason—that obedience to the parent would have involved disobedience to God. And should a parent amongst ourselves require from his child an act of obedience which would involve, plainly and beyond all question, an act of disobedience to the revealed will of God, the child must "obey God rather than man."

It must, however, be so plain, so evident from the light of God's word, that obedience to the earthly father would involve disobedience to the Heavenly Father, as to admit of not the shadow of a doubt. Then must the inferior duty yield to the superior; for "he," saith Christ, "that loveth father or mother more than me is not worthy of me." But, even in this case, compelled, not by a fancied, but a real and most urgent necessity, to decline compliance with a parent's wish, how respectful, how deferential, how filial, so to speak, should be the manner! How evident should it be that it is a trial to the child of peculiar poignancy—that it is most painful, most distressing to him, to decline, in any case, to meet the parent's wish!

From the whole of our subject, as developed in the text, we may draw a lesson of—

1. Caution.

There are not wanting many professors of religion, who brand such subjects as the one which

we have been discussing as "legal." Know they "what they speak, and whereof they affirm?" Do they know what legality is? Have they "never read the scriptures?" Was Paul a legalist? We find him, in this epistle, commencing by a most glowing description of the privileges of the believer in Christ Jesus; tracing them up to their fountain-head, the sovereign grace and electing love of God; proceeding to descant upon various doctrinal topics, and then gradually coming to a copious and minute delineation of social and relative duties. We concede that such subjects may be treated in a legal manner. If men are taught that, upon the discharge of these, or of any duties of whatever description, their hopes of acceptance with God, and of everlasting joys, are to be based; if they are directed to confide in their own works, instead of the finished work of the Saviour; if they are encouraged to build upon any foundation but the Rock of ages; the teaching is legal, unscriptural, delusive, destructive. But it is not legal to act as St. Paul did; to blend with ample statements of Christian doctrine specific details of Christian practice; to show Christians how, in the various departments and relations of life, they "ought to walk and to please God."

2. Humiliation.

This will be the legitimate effect of the discussion of subjects such as these, which are engaging our attention in the present lectures. Alas! shall we not all have reason to acknowledge how short we fall of the scriptural standard? how, "weighed in the balances," we are "found wanting?" Well may we be "clothed with humility," when we consider, with all the light which God has given to point out to us the path of duty—with all the motives and principles with which he has supplied us, to lead us to walk continually in that path—how defective is our practice, how little we glorify him, how feebly our light shines, resembling rather the pale and sickly glimmerings of the expiring taper, than the full, rich lustre which the lamp of the Christian disciple ought to diffuse on all around him. Have we not reason to say, with the psalmist, "If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?"

3. Encouragement.

Are we ready to exclaim, when we meditate upon the ample details of the Christian walk, "Who is sufficient for these things?" Let us remember that the Lord never sets before his people a duty, for the performance of which he is not able and willing to furnish them with the requisite strength. Let this simple thought sink down into your minds. Let it stimulate you to seek in earnest and persevering prayer the strength, without which you cannot glorify your God by a steadfast and vigorous walk in the path of Christian duty; of which in yourselves you are wholly destitute, but which he can richly bestow. Then shall you find that, though you are "not sufficient of yourselves," your "sufficiency is of God;" that his "grace is sufficient for you," and his "strength made perfect in weakness;" that the promise, primarily addressed to Asher, is realized to your experience, "As thy days, so shall thy strength be."

Poetry.

LAYS OF A PILGRIM.

By MRS. H. W. RICHTER.

No. XXX.

(For the Church of England Magazine.)

NINEVEH.

"Behold, I am against thee, saith the Lord of hosts."—NAMESUM III. 5.

THEY "shepherds slumber," proud Assyrian king:

Where are thy nobles, and thy men of war?

The Lord of hosts against thy power will bring

His mighty armies, gathering from afar.

The horseman "lifteth up the glittering spear:"

The slain are lying o'er the pleasant land:

Thy people fly; and only words of fear

And lamentation rise on either hand.

Once thro' thy courts was heard the prophet's cry;

Yet "forty days, and Nineveh shall be

O'erthrown for ever;" and the passer-by

Shall stand thy lonely ruins' place to see.

Sad came that sound along the crowded mart,

How strangely mingling with the gladness there,

Striking such terror to the listener's heart,

Borne in deep cadence on the summer air!

It mingled with the viol's joyous tone,

With sounds that life's full energies proclaim;

And now, at length, the boding sound is gone—

And now it rises on the ear again!

Ah, careless city, dwelling at thine ease!

"Empty and void" for ever is thy name:

Strangers upon thy mighty empire seize:

Gone is thy glory, lasting is thy shame.

SACRED SONNETS.

No. X.

(For the Church of England Magazine.)

"When my father and mother forsake me, then the Lord will take me up."—Ps. xxvii. 10.

THERE is a home of peaceful rest on high,

O, mourning heart! of rest, and of deep love,

And that eternal bliss that reigns above

In the pure realms of immortality.

Bid its remembrance in thy memory lie.

Though coldness meet thee where fond love has been,

And aching thoughts corrode each vanished scene,

Let faith, to loose thee from their thrall, draw nigh;

Cast all thy care on God, and meekly rest

Thy sorrows at his cross who died for thee.

His word shall still the tempest in thy breast,

And bear thee calmly o'er life's troubled sea.

The Lord will take thee up, and make thee blest

With God the Father in eternity.

M. C. L.

Llangynwyd Vicarage.

London: Published for the Proprietors, by EDWARDS and HUGHES, 12, Ave Maria Lane, St. Paul's; and to be had, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROBERTSON 24, NORFOLK STREET, STRAND, LONDON.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS.*

No. 679.—DECEMBER 18, 1847.



(Supposed Ruins of Capernaum.)

SUPPOSED RUINS OF CAPERNAUM*.

CAPERNAUM was a city on the western shore of the sea of Tiberias. Its site is described by the evangelists: "When Jesus had heard that John was cast into prison, he departed into Galilee; and, leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast on the borders of Zabulon and Naphthalim" (Matt. iv. 13, 14).

Capernaum is nowhere mentioned in the Old Testament: it has been supposed therefore to be one of the towns built by the Jews after their return from the Babylonish captivity; and it is said to have derived its name from a clear spring in the

neighbourhood, which induced the resort of people. In our Lord's time it was a place of importance. Many of his miracles were wrought, and several of his discourses were delivered here (see Mark i. 16-22; John vi. 59). But Capernaum did not improve its privileges. And therefore our Lord threatened: "Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for, if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee (Matt. xi. 23, 24). This awful threatening has been fulfilled. A few ruins alone remain of this once-favoured city; and even in regard to these some uncertainty exists.

* We are indebted to Mr. Nelson, the publisher of the new edition of Henry's Commentary, for this illustration. — Ed.

THE HISTORICAL REALITY OF PROPHECY*

DIVINE truth, like the sunlight of heaven, may appear in three different forms, as it has three distinct offices to fulfil. In the first, it is like the unbroken sunbeams, that remain in their own pure brightness; while it reveals to us immediately the titles, the attributes, and glorious perfections of the living God. In the second, it exhibits this light of divine goodness, refracted, like the hues of the rainbow, into all the diversities of spiritual experience, and the various promises of the covenant of grace. In the prophecies, however, it stoops still lower. As the light of heaven rests on the mountain, and beams down upon the quiet valley, blends with every separate landscape to enrich it with fresh beauty, and enters into a secret union with every tree and flower, to quicken their growth and unfold their loveliness, so is it with this portion of the word of God. It stoops to all the variety of human actions, whether in the elevations of human greatness, or in the quiet valleys of life. It reveals to us a secret and hidden wisdom in the darkest scenes of the world's history, and quickens every plant in the vineyard of the church with the bright and cheering hope of the good things to come. Even the seeming triumphs of evil are thus turned into auguries of the coming redemption. For here we see that every link of change, however inscrutable to men, is held firmly in the hand of God, and that even in the darkest hours Omniscient Wisdom is at the helm, and is guiding all to the predestined issue of triumphant holiness, peace, and joy.

This feature of the prophecies, next to their moral grandeur, is the secret of their inestimable worth. They thus become a divine bridge, to unite all the passing events of time with the most glorious truths of the spiritual world. Deprive them of their moral and spiritual elements, and they will become the sport of a vain curiosity, or the nurseries of a gloomy fatalism: strip them, on the other hand, of their historical reality, and they melt away into airy dreams of fancy or speculation, and become practically worthless.

A theory, however, has been lately advanced†, which entirely sets aside this view of divine prophecy. And, since its adoption has betrayed a Christian writer, of undoubted piety and distinguished learning, into a revival of infidel objections, long exploded, against these visions of Daniel, it seems natural, and almost necessary, to devote a little space to its examination. In the present day even the most puerile fancies or dangerous errors, if once shielded by a great name, will often obtain a surprising currency among superficial minds. Our esteem for persons must not, therefore, prevent us from pruning, with a vigorous hand, those falsehoods which dishonour the word of God, and endanger the faith of weak and unsettled Christians.

Sacred prophecy, we are told by this new theory, is not, as is commonly supposed, an anticipation of history; for history deals with particular nations, times, places, and persons. But prophecy cannot do this, or it would alter the very conditions of humanity. It deals only with general

principles, good and evil, truth and falsehood, God and his enemy. It is the voice of God, announcing the issue of the great struggle between good and evil. However diversified its forms, the message is one and the same—that it shall be well at the last; and there shall be a time when good shall perfectly triumph.

History, then, is busy with particular facts; prophecy, with general maxims. The first extracts as well as it can, from the study of its own facts, some general principles; and prophecy finds, in like manner, some historical events that bear analogy to its own peculiar lessons. The mixed character, however, of nations and persons, while it embarrasses and qualifies the judgment of the historian, in the same degree lowers and qualifies the promises and threatenings of the prophet. So far as any nation is good, the prophecies of blessing apply to it; so far as it is evil, the predictions of sin and sorrow. "It is history that deals with the twelve tribes of Israel; but the Israel of prophecy are God's Israel really and truly, who walk with him faithfully, and abide with him to the end." Twice the prophecies have thus failed of their proper fulfilment, first in the circumcised, and then in the baptized church. "We see clearly enough, conscience tells us too plainly, why: its promises are for the righteous; and we are not the righteous."

Prophecy—it results from this view—cannot be literally fulfilled, because individual persons or nations represent good or evil very imperfectly; and their moral state, which alone fits them to be the objects of prophecy, is in continual change. How then must it be fulfilled? Simply, it is answered, in the person of Christ. In him good was pure and unmingled, and achieved a perfect triumph. His resurrection is the true fulfilment of all prophecy, whatever dim earnest one or another prediction may have received elsewhere. And thus every part of it may be affirmed to have a double sense: "one historical, comprehended by the prophet and his own generation, in all its poetic features, but never fulfilled answerably to the magnificence of its language, because that was inspired by a higher object; the other, spiritual, the proper forms of which neither the prophet nor his contemporaries knew, but fulfilled adequately in Christ, and his promises to his people, or judgments on his enemies."

Such is the hypothesis lately advanced, as the true and only key to the whole system of divine prophecy. It rests on the following maxims; that, while sacred history deals only in particular facts, inspired prophecy, on the contrary, deals only with general principles; that its declarations are all conditional, and dependent on the uncertain goodness of individual states or persons; that it has always a double sense, of which one is due to the ignorance of the prophet, and the other to the mind of the revealing Spirit; and that the true and proper fulfilment of every prediction is in the person of Christ only. Each of these maxims, without one exception, is utterly and demonstrably untrue. Their effect, when joined together, is to destroy the very existence of prophecy, as distinct from the general promises of God's word, and to change it, from the beacon-light of the church, into a heap of blind conjectures, clothed in glowing metaphors and eastern hyperboles by the

* From "The two later Visions of Daniel: historically explained." By the rev. T. H. Birks, M.A. We have heretofore quoted from this able writer.—Ed.

† "Sermons on Prophecy," by Dr. Arnold.

heated fancy of good but fallible and ignorant men.

First of all, sacred history itself does eminently relate to general principles, no less than to particular times, places, events, and persons. This truth meets our eye in every part of the divine narrative. From the first account of the creation and the fall, to the parting message of St. Paul to the Jews at Rome, deep lessons of divine sovereignty, of sin and holiness, of truth and righteousness, beam out upon us continually in every page. Who can read the history of the flood, or of Abraham's intercession for the cities of the plain, the life of Joseph, the Exodus of the Jews, or the sufferings and triumphs of David, and not see that the sacred history is transparent with lessons of divine wisdom, and that it reveals the great principles of good and evil, their opposite character, and their contrasted results, not less clearly than the inspired prophecies themselves?

It is owned, however, that history does extract, as well as it can, some general principles from the study of particular events; but still the mingled character of these events embarrasses the judgment of the historian. A strange and foolish paradox! In those histories which alone can be contrasted with the inspired prophecies, the Holy Spirit is the true historian. To say that he extracts, as well as he can, some general principles from the events which he records, would be foolish and blasphemous; and yet, if this be not the import of the maxim, it is utterly without meaning. The past and the future are alike full of instruction, when they are seen in the light of heaven, and linked with their true and secret causes in the councils of Eternal Wisdom. The Holy Spirit, to whom the whole scheme lies open from first to last, can feel no embarrassment in extracting deep lessons of truth from the parts which have been fulfilled, and can also temper his own promises or threatenings with equal ease, so as to represent accurately those events which are still to come.

But this leads us on to the next maxim—that prophecy deals only with general principles, and not with particular events. No statement could be more evidently untrue. Prophecy does relate to particular nations, as in the plagues on Egypt, announced to Abraham; the expulsion of the Canaanites, revealed to the same patriarch, and again to Moses; the ruin of Amalek, predicted by Balaam; and the doom of Tyre and Babylon, foretold by Isaiah. Of particular times the examples are as numerous—one hundred and twenty years before the flood, four hundred from Isaac to the Exodus, forty years in the wilderness, a famine of seven years under Elisha, sixty-five years from the message of Isaiah to Ephraim's captivity, and seventy more from the first of Nebuchadnezzar to the return from Babylon; besides many other predictions of a similar kind. Places are also specified with equal minuteness—the worship of Israel at the foot of Mount Horeb, the judgment on Ahab in Naboth's vineyard, the destruction of the altar at Bethel, the birth-place of our Lord, the ruin of Tyre, the place of the king of Babylon's throne in Egypt; and many others, both fulfilled and unfulfilled. Of particular actions we have an instance in every prediction; and, even of persons, three are mentioned by name, Solomon, Josiah, and Cyrus; and several

more by express description, as David, Sennacherib, Judas, and John the Baptist. The contrast, therefore, between sacred history and sacred prophecy fails entirely in every part. To maintain it, we must do violence to the whole current of the word of God. Its history is rich throughout with lessons of spiritual wisdom; and its prophecies abound, from first to last, with specific notices of nations, times, places, and persons.

It is true that prophecy, in its revelation of the future, must naturally be more sparing of detail than history in its narratives of past events. It might else weigh down the conscience under a load of fatalism, and defeat the moral ends for which it is given. But, this difference is one of degree only, and lends no real support to the preposterous maxims of this novel theory. It is still an evident truth that moral principles are conspicuous in the sacred narratives, and that details of particular events abound in every part of the inspired prophecies.

Why, indeed, should the language of prophecy need to be lowered and qualified, as the theory maintains? Is the Holy Spirit so ignorant that he cannot foresee the true nature of coming events? Or, if he foresees them, even in their minutest details, is he so infected with oriental hyperbole and the love of exaggeration that he cannot predict them as they really are, within their real limits and under their true colours? Or, has the scheme of Providence been so ill and unwisely arranged, that its real facts cannot be predicted in accurate terms without banishing at once every glimpse of high and holy design, and all moral grandeur, from the revelation? Surely every one of these alternatives is equally foolish and absurd. Why, then, must the messages of the Holy Spirit be tempered and lowered, to bring them into harmony with the truth of history? Such statements, even from the lips of pious men, deserve only one answer, which our Lord has already given in his severe rebuke to the disciples, "O fools, and slow of heart to believe all that the prophets have spoken!"

The natural effect of these principles is to de-grade all the sacred predictions into mere conditional promises or threatenings. Their blessings, it is thought, must be lowered to suit the imperfect goodness of God's servants, and their threatenings mitigated for earthly evil-doers. Israel represented goodness very imperfectly; and hence the predictions made concerning Israel are imperfectly fulfilled. The features of good and evil in particular nations, which make them fit to represent general principles, are in continual change; and hence the prophecy dies of its own accord, and, as in the case of Nineveh, cannot be fulfilled at all. "God must either stint for our sin's sake the abundance of his mercy, or impair, for his promise's sake, the perfection of his justice. The Christian Israel does not answer more worthily to the expectations of prophecy than Israel after the flesh. Twice has God willed to mark out its guests, that all who were circumcised, and all who were baptized, should be heirs of its promises; and twice the sin of man has rendered it impossible: again have the people whom he brought out of Egypt corrupted themselves!"

A theory so startling, so destructive to the very idea of real prophecy, ought surely to be fortified

by clear proofs, either from reason or the word of God. It should be shown, either that prophecy, in its very nature, excludes all unconditional statements, or else that none but conditional promises are actually to be found. Here, however, no such attempt has been made. The theory is advanced, without one shadow of abstract reason to sustain it, and in defiance of multiplied examples, where absolute predictions have been given and literally fulfilled. It is true that moral exhibitions of promise or threatening do naturally depend for their fulfilment on moral conditions. Such was that message of the prophet: "If ye be willing and obedient, ye shall eat the good of the land; but, if ye refuse and rebel, ye shall be devoured with the sword." But, to confound prophecy with such conditional warnings, is a glaring and fundamental error. The omniscient God foresees all events from the beginning, however involved with the free agency of man, or variable in their features of good and evil. What he clearly foresees, whenever it pleases him, he can certainly reveal. The very meaning of an inspired prediction is a revelation of future events by the voice of God. To affirm that such predictions must fail, from the changing character of men and nations, is to affirm either that the all-wise God cannot foreknow the actions of his creatures, or that he is unable to express with accuracy the truths that lie within the range of his own foresight. Either supposition would be impious and absurd. Again, to suppose that the moral design of prophecy forbids all such revelations of the future is no less foolish. For one great purpose is to manifest the divine foreknowledge, and hereby to confirm the faith of God's people; and another, to guide their hopes and calm their fears amidst results too complex for their own power of foresight. A third reason for which these prophecies are given, and not the least important, is to reveal the laws and ceaseless progress of the divine dispensations. No mere conditional promise can answer any of these objects, which require a true revelation of things to come. On every ground of reason, the explanation of prophecy above suggested must appear delusive and untrue.

But, if reason condemns this theory, the facts of scripture are no less decisive against it. It is indeed surprising how any one, at all familiar with the word of God, could embrace such a view for one moment. Prophecy, it is assumed, announces unmingled good and evil; and hence its words must be tempered and lowered down, when they are applied to earthly objects. But the assumption is quite untrue. In predictions, which refer to one and the same object, blessings and warnings are continually blended. The Egyptians were to oppress Israel till the close of 400 years, and then to be judged for their sin. The same voice, which condemns one generation to die in the wilderness, promises that their sons shall enter the land; yet not, as they are often warned, because of their righteousness, but merely because of God's oath and covenant. The promise to the race of David of the throne of Israel provided for the fact of repeated and multiplied transgressions. Many predictions exclude, from their very nature, all dependence on moral conditions. Such was the warning of the birth of Josiah, and his de-

secration of the altar at Bethel. Such was the statement given to Moses for a sign that they should worship at Mount Horeb, or the prediction, by Micah, of Messiah's birth-place. It is indeed strange that any Christian should advance such a theory; and still more strange that he should assert it, even if it were an error, to be quite harmless. In its very nature it sets aside and destroys all the evidence of fulfilled prophecy, obscures from the view of the church the foreknowledge and sovereignty of God, and turns all the inspired predictions into a heap of mere possibilities, that depend for their fulfilment on the faithfulness of unfaithful man, and on the perfect goodness of fallen sinners.

The message of Jonah to Nineveh is the only example which lends even a seeming warrant to this theory. Here, however, the very fact of that message being sent in so unusual a form was a clear token, to thoughtful minds, that a secret condition lay couched under the seeming prophecy. The words appear like an absolute prediction; but the mission of Jonah, after such a deliverance, was a sign that repentance might perhaps still obtain some reprieve of mercy. It is a strange perversion of the narrative to maintain that, "because of the repentance of the Ninevites, the prophecy could not be fulfilled; that its objects were no longer in being, because sin, and not Nineveh, is the true subject of its threatenings." Neither Jonah nor the Ninevites rested their fears or hopes on so baseless a surmise. Had the words been a simple prediction, they would have been fulfilled, though Nineveh had repented; as the oath of God took effect against the Israelites, even when they said, "We have sinned, we will go up and possess the land." Even when the message is viewed in its true character, as a solemn warning, the repentance of the Ninevites did not make its execution impossible, but only brought their deliverance within the possible range of divine mercy. No abstract reasoning on the language of the prophecy could have assured either the prophet or the king that the pardon would be given, until the forty days were past, and no vengeance came.

But the same book supplies us, though in a typical form, with a true prophecy. The trials and deliverance of Jonah were a type of our Lord's death and resurrection. And, because this was a real prediction, the sins of men could not hinder it, but were the very means of its fulfilment. He was crucified and slain by wicked hands; but their wickedness only revealed, in brighter relief, the sure truth of the determinate counsel and foreknowledge of God. He had announced those sufferings of Christ; and his word of prophecy could not fail.

Again, the experience of the Jewish and Christian churches is alleged as a proof that the prophecies are only conditional. Twice, it is said, the people brought out of Egypt have corrupted themselves. They have forfeited the condition, and so have caused the prophecies, in their literal meaning, to fail. Strange and unaccountable delusion! One of the main objects of prophecy, both under the old and new testaments, is to predict those very corruptions, first of Israel, and then of the Gentile church, which are here made the pretext for asserting them to have failed. St.

Jude, when he uses the very phrase which is thus perverted, does it to explain, by the past history of the Jews, the future course of sin in the visible church of Christ. St. Paul dwells at length on the same truth, and declares plainly that the sins of the Jews are types of similar evils that would prevail among Christians in future ages. What can be more hopeless than an attempt to prove all the prophecies to be mere conditional promises that have failed, by these sins of the church, which have been separately predicted in the plainest terms?

Out of this view of the conditional nature of all prophecy another false theory has grown. They are all asserted to have a double sense; one, which embraces the historical elements, and is due chiefly to the ignorance of the prophet; the other, which includes the spiritual truth, divested of its forms, or the triumph of pure goodness, and is the real meaning of the Holy Spirit in every prediction.

Now, first, if this principle be advanced as the key to all prophecy, its falsehood must be apparent at once. The numerous predictions that involve specific times and places, as the overthrow of the altar by Josiah, or the seventy years' captivity, are enough to condemn it, and prove it to be groundless and untrue.

But the explanation is very defective and erroneous, even when restricted to those prophecies in which there is reason to admit a double sense. The Holy Spirit may doubtless include two different events, or series of events, under one prediction, when some close analogy exists between them. He may announce moral truths, as in the sentence on the serpent, under figures that have a separate fulfilment in the natural world; or predict later events, of greater magnitude, in language that will apply to other events near at hand. But a double sense, of which one should be due to the ignorance of the prophet, and the other only to the mind of the revealing Spirit, is futile and worthless. The false notions which the prophets might fasten upon their own visions are no part of the divine revelation, any more than the false expositions which their messages may have suffered in later times. The message is the word of God. The double sense, if it really exists, cannot be due to the false impressions of the prophet, but to the design of the Holy Spirit, that two kindred subjects should be revealed at once, and that the language should be suited to both, though possibly not to both in the same degree. That such prophecies do exist there is strong and ample proof; but the ignorance of the prophet is a very unsound basis on which to rest their double interpretation.

Equally groundless is the further hypothesis, which would seek the proper fulfilment of every prophecy in the person of our Lord. His life, death, and resurrection are indeed the "yea and amen," the seal and stamp of assured and certain truth, placed upon every prediction of the word of God. The highest proof was thus given to us of the divine faithfulness, and a sure pledge that nothing he has foretold is too hard or too wonderful for him to perform. It is true also that the first coming of Messiah, and his return in glory, are the main and central truths in the whole word of prophecy. But, to assert that every pre-

diction has its only true and proper fulfilment in our Lord himself, is a paradox as wild as it is worthless. There are many prophecies in which the statement would be blasphemous, and many more in which it would be absurd. Our Lord confutes it at once, when he contrasts those of them which relate to himself with others of a different kind. "This which is written must yet be fulfilled in me, He was numbered with the transgressors; for even the things which regard me have their consummation." The fulfilment of predicted sufferings, so deep and agonizing, in a person so glorious, is a seal of truth on every other prophecy, and assures us that these also, in their turn, will certainly come to pass.

The effect of all these false maxims is to degrade the prophecies, from their high dignity of inspired and infallible truth, into the mere conjectures or eastern hyperboles of fallible and mistaken men. Their particular conjectures all fail: the language never has a real counterpart in such events as they had solely in their view. But, though all their conjectures fail, and their hyperboles prove deceptive, still they were good men, and had a general faith in the triumph of pure goodness. And this general hope of theirs proves true, though realized in events of a totally different kind, under forms and circumstances of which they knew nothing. They predict, for instance, in glowing terms, a restoration of Israel. The actual event has never answered their prediction, and never will. But then goodness has triumphed in another way; for the Son of God has brought life and immortality to light by the gospel. They predict that Jerusalem shall be inhabited in her own place, and never thrown down. Their private conjecture was wrong; for Jerusalem is thrown down in her own place, and has long been desolate. But then a Gentile church, of which they suspected nothing, has arisen in its stead. Thus the authority of God's word is completely destroyed. So far as it deals with special facts, it becomes a heap of overstrained hyperboles, or fallible and false conjectures. So far, again, as it announces spiritual triumphs, it only foretells, in very strange and obscure phrases, what the general promises have revealed in far simpler and plainer terms. Every part of the word of prophecy becomes as the words of a book that is sealed. And, if any portion bears too plainly on its forehead the stamp of divine prescience, sooner than lay aside a foolish and empty theory, the spirit of rash speculation will not scruple to join hands with the open infidel, and to reject, as wicked, Jewish forgeries, even the noblest oracles of the living and eternal God.

Every maxim of the suggested theory has now been proved to be baseless and untrue. Sacred history does not deal merely with particular events; nor is prophecy a statement of general principles only. The narratives of scripture are rich, everywhere, with high and holy lessons of divine wisdom; and the sacred prophecies stoop down to shed their light on innumerable details in the low valleys of time. "Known unto God are all his works from the beginning." Whatever he foresees, when he sees fit, he is able to reveal. He needs not that his words should be qualified and tempered, to suit the predicted events; because he is able to announce the future in its true

colours, and is faithful to accomplish whatever he has foretold.

The excellence, indeed, of the divine prophecies consists mainly in those very features which the hypothesis now examined would set aside. They are no abstract revelations of moral truth, but serve to bring down the sense of God's presence into close and perpetual contact with all the varied changes of the world's history. They are not mere conditional promises, but continued witness to the perfect foresight and holy sovereignty of the Most High, and a clear proof that, amidst all the complex variety of human affairs, his counsel shall stand, and he will do all his pleasure. They are no loose conjectures of fallible men, clothing their own dim fanciful hopes in vague hyperboles, but the true sayings of God; so sure and faithful, that it were easier for heaven and earth to pass, than for one jot or tittle of these prophecies to fail; and, while they all centre in the work and the person of our Lord, they stream forth from that divine centre and fountain, in a flood of light over the wide field of providence, that every part may become glorious with the power, the presence, and manifest dominion of the living and eternal God.

The sacred prophecies are marked, in the first place, by a large and wide variety of historical details. There are, it is true, many promises that announce, in general terms, the future triumphs of goodness, and thus reveal to us the glorious issue of the divine counsels. But these predictions disclose the various steps of divine wisdom, all sure and unflinching, through which the final triumph is attained. Even before the flood, the prescience and truth of God were confirmed by every drop that stood on the brow of the labourer, by every hour of woman's travail and sorrow, by every serpent crushed under the foot of man, and every corpse that returned to the dust. The same prescience and sovereignty were revealed, in more definite events, by the curse that rested for seven generations on the race of Cain, and the hundred and twenty years of forbearance to the old world, followed by the seven days of warning, before the windows of heaven were opened, and the flood sent on the world of the ungodly.

After the flood, still more numerous details of the future were given. The sin and punishment of Canaan, the blessing of Shem, and the enlargement of Japheth, were announced by Noah himself. In this one prophecy the victories of Joshua, the long privileges of the chosen seed, and the later call of the Gentiles, perhaps even the mighty empire formed in the east, amidst the tents of Shem, by our own western kingdom, were included from the first; and the new and infant world had the events of its old age revealed from its very cradle. Other details were added upon the call of Abraham. The birth of Ishmael, the dwelling of his posterity, his twelve sons and their princely dignity, the wild and roving character of the Arabian tribes, the birth of Isaac, the four hundred years until the Exodus, the judgments on Egypt, the deliverance of Israel, their vast numbers, their inheritance of Canaan, their very riches, when the slaves spoiled their own masters, and came out with much cattle and jewels and silver and gold, were all clearly announced to the aged patriarch. So,

too, the destruction of Sodom and Gomorrah; the later triumphs of Israel over the race of Esau; the return of Jacob to Bethel after his long absence; the future possession of Canaan by his children; the exaltation of Joseph; the obeisance of his brethren; the seven years, first of plenty and then of famine; the increase of Manasseh, and the greater fruitfulness of Ephraim; the dispersion of Simeon and Levi among the tribes; the sea-coast dwelling of Zebulun, and the extent of his border; the entrance of the bones of Joseph into the land of Canaan; and, above all, the coming of the great Deliverer, to spring from the tribe of Judah, the Shiloh of God, and the continuance of the sceptre until after his birth—all these events were announced in the first book of scripture alone.

If we pass on at once to these visions of Daniel, the same feature appears. Instead of a mere glimpse of the sure triumph of goodness at the last, we have most numerous details of the steps of Providence which lead to that blessed consummation. The seven years' madness of Nebuchadnezzar, and his restoration to the throne; the fall of Belshazzar, and the conquests of the Medes and Persians; the rise of the second empire; the earlier dignity of the Medes, and the later pre-eminence of the Persians over them; the victories of Cyrus, westward in Lydia, northward in Armenia, and southward in Babylon; the unrivalled greatness of his empire, and the exactions on the subject-provinces; the three successors of Cyrus—Cambyses, Smerdis, and Darius; the accession of Xerxes, and the vast armament he led against Greece, are all predicted, within the time of the two earlier empires. In the time of the third kingdom a fuller variety of details is given. The mighty exploits of Alexander, his total conquest of Persia, the rapidity of his course, and his uncontrolled dominion, his sudden death in the height of his power, the fourfold division of his kingdom, and the extinction of his posterity; the prosperous reign of the first Ptolemy and of the great Seleucus, with the superior power of the latter before his death; the reign of Philadelphus, and the marriage of Berenice, his daughter, with Antiochus Theus; the murder of Antiochus and Berenice and their infant son, by Laodice; the vengeance taken by Euergetes, brother of Berenice, on his accession to the throne; his conquest of Seleucia, the fortress of Syria, and the idol gods which he carried into Egypt; the earlier death of Callinicus; the preparations of his sons, Seleucus, Ceraunus, and Antiochus the Great, for war with Egypt, are all distinctly set before us. Then follows the history of Antiochus. His sole reign, after his brother's death; his eastern conquests, and recovery of Seleucia; the strength of the two rival armies, and the Egyptian victory at Raphia; the pride of Ptolemy Philopator, and his partial conquests, with the weakness of his profligate reign; the return of Antiochus, with added strength after an interval of years, and with the riches of the east; his victories in Judea, and the capture of Sidon; the overthrow of the Egyptian forces at Panium, the honour shown by Antiochus to the temple, and his care for its completion and beauty; his treaty with Egypt, the marriage of his daughter Cleopatra with Ptolemy Philometor, and her defection from her father's cause; his in-

vasion of the isles of Greece, his rude repulse by the Roman consul, and the reproach of tribute which came upon him through his defeat; his return to Antioch, and speedy death, are all described in regular order. Then follow the reigns of Seleucus and Antiochus Epiphanes, given with an equal fulness of prophetic detail, and close the narrative of the third empire.

Even in the time of the fourth and last kingdom, though more remote from the days of the prophet, the events predicted are not few. We find there, distinctly revealed, the iron strength of the Romans, their gradual subjugation of other powers, their fierce and warlike nature, their cruel and devouring conquests, the stealthy policy of their empire, and its gradual advance in the countries of the east, southward and eastward, and towards the land of Israel, till it had cast down the noblest kings, and firmly engrafted its new dominion on the stock of the Greek empire. We have next described its oppression of the Jews, the overthrow of their city and sanctuary by Titus, the abomination of desolation in the holy place, and their arrogant pride in standing up against Messiah, the Prince of princes. Then follow the persecutions of the faithful by the Pagan empire; the help they received from the civil power, and their renewed sufferings in later times; the weakness and decay of the proud monarchy; its division into ten kingdoms, partly weak and partly strong; their frequent attempts to reunite by intermarriage, and their constant failure; the rise of the papacy, the removal of three dynasties to prepare room for its growth, its small territory and mighty spiritual power, its abrogation of divine and human laws, and severe persecution of the servants of God. Last of all, the assaults of the Saracens on papal Christendom, and the more successful inroads of the Turks; the passage of the latter into Europe, their conquest of Palestine and Egypt, the long dependence of the African powers, the seat of their empire between two seas, in the city once dedicated to the Christian faith, and their final decay, with still future changes in those countries of the east, complete the long catalogue of distinct events predicted in the time of the Roman power. Similar details, though perhaps less numerous, occur in the other Jewish prophets; and, when we pass on to the New Testament, more than a hundred predictions of distinct events may there be found in the Apocalypse alone.

Such, then, in spite of all the false surmises of human theories, is the true nature of the prophecies of God. Their historical reality forms one main element of their glory. They are the voice of him who sees the end from the beginning, and pronounces, in his secret counsel, even on the destiny of the falling sparrow. They are designed to stoop to the earthly estate of the church, while they exalt her hopes to the glory that shall be revealed. And hence, while some of them appear to melt away into the pure light of heaven, and clothe, under thin and transparent emblems, the highest forms of spiritual truth, there are others which seem like an extract beforehand from the page of human history. They range onward through everlasting ages; but they let fall, in passing, a bright gleam of light, that discovers to us the ass's colt, tied at the meeting of three ways,

on which the Lord of glory was to ride into Jerusalem. They dwell on the glories of the heavenly city, where an archangel is seen at every gate, and which will hereafter gladden a ransomed universe with its beauty; but, meanwhile, they single out for their notice the little village, Bethlehem Ephratah, with the tomb of Rachel, and its desolate mothers weeping for their murdered children. They lead our thoughts onward to the battle of the great day of God Almighty, and that sublime conflict, in which heaven and hell shall contend for the final mastery over our world; but still every step in the long vista of preparation lies open before them, from the seven months' reign of Smerdis, and the marriage of Berenice with Antiochus (Dan. xi. 2-6), to the seven months' burial of corpses, in days to come, in the land of Israel, and the marriage-supper of the Lamb. In short, they resemble their divine Author. Their dwelling is amid high and heavenly truths; but they have respect unto the lowly, and stoop down to the common events of time. They touch, as with an enchanter's wand, the perplexed and tangled skein of human history; and it becomes a woof of curious and costly workmanship, that bespeaks the skill of its divine Artificer; an outer hanging, embroidered by heavenly wisdom, for that glorious tabernacle in which the God of heaven will reveal himself for ever.

These predictions, again, do not depend on the uncertain will of man: they are absolute and certain, the true sayings of God. Many conditional promises and threatenings, it is true, may be found in the scriptures; and these have an important office in the scheme of revelation. But the prophecies serve another purpose, entirely distinct. The relation between them is not so much one of resemblance as of contrast. The conditional promises teach us the responsibility of man: the prophecies reveal the sovereignty of God, and the unfailing truth of his counsels. In some of them no moral element appears: others are direct predictions of human sin; and others, again, announce absolutely a time of bitter repentance, and the removal of those sins which are a barrier to the divine mercy. In others the contrast is openly made between the sureness of God's counsels and the sin and ignorance of those by whom they are accomplished. And hence no error, in this branch of divine truth, can be more fundamental and pernicious than to confound all the inspired prophecies with the conditional warnings or promises of the word of God.

This absolute certainty of the prophecies, like the variety of their details, adds greatly to their power and moral excellence. In the views which men form of history, they are ever exposed to two opposite dangers. Some are worshippers of chance, and others of fate. The former gaze on the complexity of human motives and the free agency of man till they almost fancy divine foresight to be impossible, and would make God himself wait in suspense until contingent events have revealed their actual nature, before he can arrange his own counsels. To them, the world's history must become a sea of chance; and, in their zeal for human liberty, they really set aside the prescience and sovereignty of God. Others look simply at results, as independently decreed and absolutely certain, without any reference to their conditional

antecedents and moral causes. All is in their eyes an irreversible system of predestined events, where no room is left for choice, but the human will is a mere drudge, working in chains, and all moral elements are crushed under a blind fatality. Either view is dishonourable to God, and dangerous to the souls of men. When the true and living God, at once holy and sovereign, is banished from the throne of the universe, it is hard to say whether chance or fate, usurping his seat, constitutes the more foul and hideous idol.

These opposite evils have each their appropriate remedy in the word of God. Its conditional warnings and promises are the true antidote for the worship of fate. These serve to quicken the dull conscience, and relieve it from the load of blind fatality, which views results as certain, irrespective of their true causes—the equity, justice, and mercy of the Most High.

But, when, by an opposite danger, the pride of reason would dispute with God the government of his own world, and man would make his will a rival of that will which is absolute and supreme, the true antidote is to be found in the word of prophecy. There we see clearly that, however complex may be the motives of human action, and however deep the hidden springs of thought on which they depend, their results, through all ages, lie open to the eye of God, and that no folly or sin of his creatures can ever defeat his counsel, or erase one jot or tittle from the volume of his decrees. A deep and holy calm is thus infused into the hearts of his children, who might else be ready to faint under the long dominion of evil. When their conscience grows dull, and their spirits slothful, the promises cheer them onward, and threatenings arouse them into fresh diligence and zeal. But, lest they should ever exalt themselves in their heart, or forget their entire dependence upon their Maker, the word of prophecy is spread over them, as an everlasting canopy; and, while it reveals clearly to them the divine greatness, they learn to humble their souls, in lowly adoration, before the footstool of the supreme and eternal King.

HIGHLAND PIETY.

By RICHARD HUIE, M.D.

MANY of the readers of this magazine have doubtless visited the highlands of Scotland, and admired the bold and picturesque scenery there presented to their view; nor is it at all improbable that, after their return to the "sunny south," they have often recalled to their mind's eye the lofty mountain, the broad lake, and foaming cataract, which, during their tour in the land of "the mountain and the flood," so powerfully arrested their attention. We are not sure, however, that, either on his visit to the highlands, or in his reminiscences of that visit afterwards, the English tourist, even though himself a believer in the Lord Jesus, thinks much about the spiritual condition of the inhabitants of that country, the external features of which his fancy loves to dwell on.

Often, it may be, as he travelled along the seashore, or down the rugged and almost pathless glen, he has seen a few straggling cottages, so humble in their aspect, and so allied to penury in their accompaniments, that he has wondered whether human beings really resided in them. Often, it may be, as he sketched the wild landscape, his pencil, true to nature, has drawn a lonely hut, perched amidst rocks so nearly inaccessible, that, but for the appearance of the shepherd on a neighbouring crag, he would have considered it impossible that it could be inhabited. And yet we are disposed to question whether the inquiry has often presented itself, What do these people know of Christ?

True, it is not as missionaries that our tourists visit the highlands: it is not as colporteurs of bibles or religious tracts that they leave their homes for a season to traverse the mountains and glens of the north: it is for their own recreation, and not for the benefit of others, that they travel; to see the country, and not to concern themselves about the spiritual condition of the inhabitants. And yet, if the Christian tourist possessed much of the spirit of his divine Master; if the love to God, which he professes, were associated, as it ought to be, with an equal love to man, he could not traverse a country so barren and so thinly peopled—a country, in which he will sometimes travel a whole day without seeing the semblance of a place of worship—and not feel his spirit stirred within him, as he marvelled whether the Lord had any people at all in those solitudes. And little does he think, while packing up his portmanteau or his knapsack, and putting in this or that article to minister to his own comfort or luxury, how much more good two or three bibles, and as many copies of the *Pilgrim's Progress*, in Gaelic, would do, if left at some of those sequestered hamlets through which he might pass; nor how often the visit of the Sassenach stranger would be remembered, who had left the book behind him, to cheer the long winter evenings with "good tidings from a far country."

It will be gratifying, nevertheless, to the readers of this magazine, whether they have visited the highlands or not, to learn that the inhabitants of those wild and picturesque districts have not been altogether neglected. Until within the last forty years, indeed, little was done for their spiritual benefit, except by their parish ministers, whose exertions, though praiseworthy, were nearly paralyzed by the extent of their parishes, and the scattered position of their flocks. Within the period referred to, however, much has been done by the establishment of Gaelic schools, and the dissemination of the Gaelic scriptures. By these simple means, sanctified by fervent prayer, and rendered effectual by the teaching of the Holy Spirit (for who teacheth like him?) the hands of the parish ministers have been strengthened, many a soul has been converted, and many a "wilderness and solitary place has been made glad." Much ignorance and superstition may unquestionably still be found in the highlands, as they may also be found in more highly-favoured districts; but there is also much deep and fervent piety; and we firmly believe that, in proportion to the extent of the population, there is more family devotion to be met with in

the highlands, at the present time, than in any other part of Britain. The "Cotter's Saturday Night," so graphically described by Burns, is now, alas! very rarely exemplified in the lowlands of Scotland; but similar scenes may be lighted on in many parts of the highlands, not on Saturday night only, but on every evening of the week.

One striking characteristic of the piety of the highlander is his love to Christ. His love and reverence for God the Father are indeed deep and fervent; but his love and devotedness to God the Son are deeper and more fervent still, and are not unfrequently exhibited in a desire to die, simply that the soul may enjoy his beatific presence. Of this, the following anecdote is a striking example:

A gentleman of piety and accomplishment was once travelling in the neighbourhood of one of the finest of our highland lakes. Being on foot, and fatigued with his journey, he asked a female cottager to favour him with a draught of water. She readily complied; and, feeling thankful and refreshed, he entered into conversation with her.

"You live in a beautiful country," said he.

"Yes," replied the woman; "and yet I often wish to leave it."

"And why?" inquired the traveller.

"Because I desire a better country, that is an heavenly."

This was said with such a placid smile, that the gentleman's interest in the speaker was singularly increased. She was still young, and did not appear unhappy; but, nevertheless, he thought that there must be some secret sorrow.

"Surely," said he, "you must have met with some severe affliction thus to wean you from the world."

"No," replied she; "I have never known what affliction is. That is my husband in the next field: those are my children before you; and all my wants are supplied."

"Then why do you wish so much to depart?" inquired the gentleman, still more astonished.

"Because," said he, "I feel so much love to him who died for me, and rose again, that I seem as if I could not be entirely happy until I see him face to face."

The same pure and unsophisticated love to the Redeemer is also exemplified in the incident we are about to describe.

An aged highland couple were very recently engaged in conversation respecting the heavenly state, to which both looked forward with humble faith and hope. In the midst of their discourse the question arose whether they would know one another in heaven? To the decision of this point they felt that they had nothing very determinate to guide them; but at length the old man, looking affectionately at his wife, observed—

"I trust it will be so; for I think that, if I did not see you there, I would feel as if I experienced a want, even in heaven."

"Well," replied the old woman, "I will tell you my thought about the matter. I think that I will be so much engaged in admiring him, whose blood saved me, and whose grace brought me there, that for the first thousand years I will not be able to look at anything else."

SACRAMENTAL PREPARATION:

A Sermon,

BY THE VEN. CHARLES JAMES HOARE, M.A.,

Archdeacon of Surrey.

JOHN viii. 31, 32.

"If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth; and the truth shall make you free."

GREAT is the difference between the disciple in name and the disciple in deed. The difference is great also between those who intend to be disciples of Christ, and those who have really become such. Nor, brethren, can we say otherwise, in speaking the language of the text, than this also—very different is it to have proceeded some length in the word and in the service of Christ, and to "continue Christ's faithful soldiers and servants unto our lives' end."

Such was, no doubt, the sense of things which drew from the lips of Christ these warning words, and which induced him on another occasion to say: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." And the same warning has echoed alike from prophet and apostle: "Now, if any man draw back, my soul shall have no pleasure in him."

"As Jesus spake these words," says the verse before the text, "many believed on him." Then said Jesus to those Jews that believed on him: "If ye continue in my words, then are ye my disciples indeed." And have not some of us, my brethren, thus far believed on Jesus, as to be impressed by his doctrine, to have taken serious views of the faith and practice of the Christian, to have professed our faith in public ordinances, and to have sealed our profession at church, and even at his holy table, to which we are this day invited?

May then such especially, and may all, through God's grace, listen to and improve at once the condition and the promise of the text! First, the condition: "If ye continue in my words, then are ye my disciples indeed;" then the promise annexed: "And ye shall know the truth; and the truth shall make you free." First is required *continuance*; next is promised *perfect freedom*.

I. CONTINUANCE in Christ's words implies continuance in their study, their spirit, and their practice.

Their *study*; for, says Christ in another place, "Let these sayings sink deep into your ears." It was the character of Mary that she "kept all these sayings, and pondered them in her heart." Nor less

did the "disciples indeed," which were at Berea—those "noble" disciples—"search the scriptures daily, whether these things were so; and therefore many of them believed." All these acts imply much deep consideration, frequent recurrence to the subject, growing habits of attention, and therefore of interest in the truths we hear, till we get at their full meaning and intent, and come at all their consequences. We hear of different kinds of ground—the way-side, the stony, the thorny, and the good ground. Did it ever strike us how much more care and labour and thought and expense is laid out always on the good ground, than on either of the others? O, then, judge a little of the nature of your hearts by the care, the labour, and the thought which you daily expend upon their culture and advancement!

Then you may advance, indeed, in the *spirit* of Christ's words. The Spirit, who gave the word and sends the preacher, must truly send it home with its full power to the heart. But we also then continue in its spirit, when we listen to the motions of that gracious influence from above; when we go, where others go, within its reach, and kneel in fervency and frequency, where others kneel, around the footstool or the altar of our beloved Lord. Then should we desire to carry home to our family, to our closet and our privacy, the impression of public ordinances; not returning from public worship to private dissipation or scandal, vain-talking, or loose thoughts; but with penitence and faith, with humility and charity, with love to God and man, retiring from these holy courts; desiring to renew the same services, kindle with the same holy affections, and grow even as a child in health and strength after successive meals of wholesome food. It is not, then, a new name, but a new nature, we aspire after, a sense of covenant engagements, a dedication to a holy service; as those whom "the Lord hath chosen, and on whom he placed his Spirit, to be a special people unto himself, above all people that are on the face of the earth."

The *practice* will then continue, agreeably to the spirit of truth. Impressions will thus pass into resolutions, and resolutions into actual performances: "If any man do the will of God, he shall know of the doctrine whether it is of God." And, on the other hand, if we grow in this divine knowledge, it will then lead to a continuance in the doing of it. We shall not then favour one course, and follow another; not praise the right, and choose the wrong; much less pray for grace, and live only according to nature and carnal appetite, or worldly pleasure, or selfish tempers and unholy passions.

And here indeed, my dear brethren, whether young or old, you will find the main difficulty lies; and to which the Lord, who knew the heart, no doubt would have directed his own hearers. When he said, "If ye continue in my words," he meant to say, here was the difficulty; and many hard struggles it must cost you to continue in the practice of your first impressions, your bounden duties, your covenant engagements. "If ye continue in my words." How much will you find to win you back from such a course, to seduce you to the world and the flesh, to make you forget what you have learned and even felt, nay, even resolved and practised! If, in spite of all, you hold on your course; if you valiantly meet opposition without, and temptation within; if you endure, and overcome; if you stand fast, and quit you like men, and are strong; then shall you "know the truth."

Are there any here, brethren, even now setting out on a new Christian course? any who have been impressed with new truths, or the power of God's holy commandments brought home through the ear to the heart? any who have become more frequent and regular in the worship of God, or begun, or even would wish to begin a holy course, and seal their vows at the holy table of the Lord?—any who can look back at least on confirmation vows; or, farther back, can, on hearing, revise and reconsider, their baptismal vows? O, let such remember the difficulties and count the costs of a continuance in Christ's word.

Other *guides*, be assured, you will find, dear brethren, other words of instruction or rather of seduction, misleading and misinforming and misdirecting, when you would know and consider what is the right and the good way; how many, who "call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter; the wise in their own eyes, prudent in their own sight!" Listen to no such advice: follow no such pretended but hollow kindness; the voice of friendship perhaps opposing the voice of God, and pointing different ways from the words of Christ. Then shall ye "know the truth."

You will find, alas! a *spirit* around you far different from that Spirit which now waits to bless and to be gracious to you, in these hallowed ordinances and sacred moments of converse with your Saviour. There is "a spirit, also, ruling in the children of disobedience;" one of worldliness, pride, selfishness, scorning perhaps and scoffing at what is good. Would you still cherish that good Spirit within you, by which you may resist the craft and subtlety of the devil or

man working against you? Would you still sanctify the Lord God in your heart, and make him your fear and him your dread? Then, after every successive struggle with the powers of darkness and error, you shall "know the truth."

The *practice*, too, of the world will be as opposed to you as its spirit: its examples and its precepts will too closely and clearly follow one another. Many, going as you do perhaps, even to the house and table of their Lord, yet with a practice, with words and tempers and pursuits, at home and in the world, greatly at variance with all that you have professed in common at these holy seasons; men who serve, or endeavour to serve, two masters—God and Mammon; to all such would you say, "We ought to obey God rather than man?" men who will say perhaps, after all, "This is a hard saying, who shall bear it?" and "from that time will go back, and follow no more after Christ:" in sight of these would you, in answer to the question, "Will ye also go away?" reply "Lord, to whom should we go? thou hast the words of eternal life?" Then shall you indeed "know the truth; and the truth shall make you free."

II. We come, then, now to the PROMISE of the text: a word of encouragement to continue under all circumstances, to hold on stedfastly your course, and so to stand fast in the liberty wherewith Christ hath made you free, even to the end of life.

Thus, having learned Christ, his truth shall indeed make you free, yea, free indeed; free from doubt, from fear, in a word, free from sin, and all its miserable consequences here and hereafter.

From *doubt*; for you shall find daily a growing confirmation of your own settled principles of faith and hope, growing clearness and conviction of the wisdom and rectitude of the path you are pursuing, and the prospects you are entertaining. The more you reflect, the more you shall find there is but one way, and that the good and the old way in which patriarchs, prophets, and kings of old have walked; through which the wise and the good have passed; and which Christ himself came from heaven to open afresh, as that "new and living way consecrated" by himself, and by his own walking before you to everlasting life. Here is no perplexity but what is resolved by God's wisdom, no difficulty but what, like the psalmist of old, you may clear up by coming unto the sanctuary of God. You find there the end of the wicked and the good, the secret of happiness, the ways of providence, and the promises of grace. You know that "all things

work together for good to them that love God." You "know whom you have believed."

Again, you shall be free from *fear*: "Perfect love," saith the apostle, "casteth out fear." And, if you have the love of God shed abroad in your heart; if you love his word, and continue in the word of him who is "in the bosom of the Father," and "the image of his person," you have an assurance of his love to you, and a full reliance on his truth. Then tidings may reach you; but the promise is: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Foes may come against you, to eat up, as it were, your flesh; but you shall say, "The Lord is my light and my salvation: whom then shall I fear? the Lord is the strength of my life: of whom then shall I be afraid?" Death, the last enemy to be destroyed (and not till he may have destroyed our frail body, and laid it low in the dust), yet shall not really fright me; for, "when I walk through the valley of the shadow of death," I find it but a shadow, so long as "thou art with me: thy rod and thy staff, they comfort me."

As a last word, such a man is free from *sin*; that is, from the prevailing power and practice of sin. He has now, by the grace of God, obtained possession of those principles which secure him as a shield, which cover him as a helmet, and front him as a breastplate, which arm him as a sword against the temptations and ever returning lusts and passions of his own mind. He has on the girdle of truth, and takes the sword of the Spirit, which is the word of God; and, above all, uses the watchword of prayer, "praying always in the Spirit, and watching thereunto with all perseverance;" and so he "knows the truth; and the truth makes him free." Most truly

"He is the freeman, whom the truth makes free;
And all are slaves beside."

Or, as it has been well said elsewhere, "He only is free, who, having wisely united into one his chief interest and his pleasure, is enabled, by the assistance of true religion, to pursue that steadily, in spite of all obstructions. This man is happy both in his pursuits and his prospects. He, therefore, is free, because he thinks rightly, acts wisely, and enjoys fully without either disappointment or regret. He cannot be disappointed; for God hath so ordered the nature of things, and by his providence so directs the current of events, as to give success to the endeavours of such a man. And, as he cannot be disappointed, so he has no room for regret or remorse. God is the guardian of his liberty, and the sponsor for his happiness."

We know, in short, those words expressed

by St. Paul to the Romans on this head: "When ye were the servants of sin, ye were free from righteousness. What fruit had ye, then, in those things, whereof ye are now ashamed, and of which the end is death? But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Remember, then, my dear brethren, in conclusion, and deeply consider the abiding and the progressive nature of a true Christian profession. It was said even to those who were believers, If ye abide, "if ye continue in my word, then are ye my disciples indeed." How is it, my brethren, that we see such small advances in the Christian's life; and some, "after they have known the way of righteousness, turning from the holy commandment delivered to them"? How is it that we see many still considering themselves Christians, versed in Christian knowledge, even skilled in a seeming practice of good things, having a show of wisdom, perhaps a glow of self-satisfaction, yet really servants to corruption, under bondage to their lusts, the world, and the devil? It is because they make no conscience of continuing in the word of Christ, of carrying home to their dwellings, their closets, their hearts, the practical effects of their own principles, the Spirit of Christ, and the grace of his holy ordinances. They rest in the decencies of religion, they rise from their knees, or from their seats, to the same worldly thoughts and converse as before, and securely slumber in conscience, till the next opportunity recalls the same formalities.

O, then, remember that, if you continue in Christ's word, then are you his disciples indeed. His must be an abiding influence upon the soul, a growing faith, an ever-kindling love, to be cherished by earnest prayer, and which never can be kept alive without it, and rising only with the strength and fervour of desires, which, sent from heaven, lead thither again, and so "give assurance of their own success."

May, then, the blessing thus descend on all about to be engaged in the hallowed work to which we are now invited. May the blessed Spirit himself seal our faith and hope in the gospel, whilst we hold communion with the Father, and with his Son Jesus Christ. Draw near, my beloved brethren, "with a true heart, and in full assurance of faith," to the mystery of the cross, and to the precious emblems of the body broken, and the blood poured out of your crucified God and Saviour. Eat in faith to the satisfying of the soul. Drink, yes, drink abundantly, beloved of the Lord. Wherefore standest thou any more without?

Come in, when the Master calls; and believe the Saviour's own words to the ear of faith, and the heart of love: "He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed."

JOSEPH.

JOSEPH is the last person in the patriarchal age from whose life we derive typical instruction. That we must include the history of Joseph and that of the fathers in one period, or that the time intervening between the promises of God to Abraham and the departure of the Israelites from Egypt is to be reckoned as one period, is evident from Gen. xv. 13 and Exod. xii. 40. Its division into two equal portions—Abraham, Isaac, and Jacob sojourned 215 years in Canaan, and the Israelites dwelt 215 years in Egypt*—was subservient to complete its aspect as a period of pilgrimage (Gen. xlvii. 9), and of oppression (Exod. iii. 9). In the above passages of scripture the children of Israel are described as dwelling in Egypt during the whole period, because out of Canaan, as a place of rest, the people of God dwell in Egypt, or, in other words, are subject to trial and oppression. The whole period is typical of the experience of believers under the gospel dispensation, who "are strangers and sojourners, as were all their fathers," and are oppressed through manifold temptations from the world, the flesh, and the devil.

The truths separately taught in the histories of Abraham, Isaac, and Jacob were all realized by, and made manifest in the life of, Joseph. He was heir of the promises, the elect of God, the child of God; and God was continually with him. As exhibiting these truths in his life, Joseph was a very striking type of the Lord Jesus Christ, the heir of all things, and, in the highest sense, the elect of God, the Son of God, with whom God was continually present. But Joseph appears as a type of Jesus Christ in another view, not taught in the preceding histories. He was made of God, to his brethren and the world, wisdom and salvation for time, wherein he was typical of the Lord Jesus Christ, who is made of God unto us wisdom and salvation for eternity. By the former the life of the body was preserved: by the latter the lives of both body and soul are preserved. As if to draw attention to, and to fix the certainty of, the typical connexion on this important point between Joseph and the Lord Jesus, the same providences that happened to, and were the means towards the exaltation of, Joseph, also occur in the life of Jesus; and they are generally held to be in the relation of type and anti-type. I will, therefore, first give a short account of the life of Joseph, and then point out those circumstances in it that may be considered typical.

Joseph was the eldest son of Jacob by Rachel. His birth was in answer to prayer (Gen. xxx. 22); wherefore he was, in an especial sense, the Lord's child, and heir of the promises, as was

* Hales' Chronology."

further shown in his election to the birthright (1 Chron. v. 1). From the words of Jacob to Laban (ver. 25) it is supposed that Joseph was born at the end of Jacob's fourteen years of service; in which case he would have been six years old when his father returned to Canaan (xxx. 41). The first act recorded of Joseph is, that, "being seventeen years old, he was feeding the flock with his brethren," and "brought unto his father their evil report:" thus early did he manifest that piety and fear of God which are so prominent in his character throughout life. Jacob loved Joseph more than all his children, and made him a coat of many colours*. It is more than probable that this conduct of Jacob proceeded from God, and was intended to denote his favour towards, and preference for, Joseph, as was subsequently revealed to Joseph by dreams denoting his future exaltation. These dreams also revealed purposes of grace and mercy towards his brethren; for, if Joseph was to be king over them, he would do the duty of a king towards them: if they were to do obedience to him, he, in return, would protect and preserve them. Viewing, however, the conduct of their father as the result of partiality, Joseph's brethren hated him; which feeling was increased by their considering the dreams as revealing exclusively the exaltation of Joseph. "And they hated him yet the more for his dreams and for his words." Taking the opportunity of his visiting them in Dothan (xxxvii. 17), they conspired to kill him; but, at Reuben's interposition, who purposed to deliver him again to his father, they cast him into a pit. Subsequently Joseph was taken out of the pit, and sold to a company of Ishmaelites for twenty pieces of silver; who brought him into Egypt, and sold him unto Potiphar, an officer of Pharaoh, and captain of the guard. But "the Lord was with Joseph; and he was a prosperous man; and he was in the house of his master in Egypt. And Joseph found grace in his sight; and he served him; and he made him overseer over his house; and all that he had he put into his hand." Through the falsity of Potiphar's wife, whose solicitations to sin Joseph had resisted in the fear and strength of God, Joseph was deprived of his situation, and put into prison, a place where the king's prisoners were bound; but the Lord continued "with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." By these successive and afflictive providences did God both try and prove the faithfulness of Joseph, and work in him a meetness for that exaltation to which he had promised to bring him. "Though he were a son, yet learned he obedience by the things he suffered." While Joseph was confined in this prison, the butler and baker of the king of Egypt were put into the prison where Joseph was bound; and, each of them having dreamed a dream, Joseph correctly interpreted them: the butler was restored to his former situation; and the baker was executed. It was two years after-

wards that Pharaoh, having dreamed two dreams, which none could be found to interpret, sent, at the instance of his butler, for Joseph, and said, "I have heard say of thee that thou canst understand a dream to interpret it." Joseph answered, "It is not in me: God shall give Pharaoh an answer of peace;" and Joseph explained the dreams to signify the purpose of God to bring seven years of plenty on the land, and afterwards seven years of famine. He also advised Pharaoh to appoint officers over the land to take up a fifth part of the land of Egypt in the seven plentiful years. "And," he said, "let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through the famine" (Gen. xli. 35, 36). The thing being good in the eyes of Pharaoh, and in the eyes of all his servants, he said unto them, "Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah, that is, Saviour of the world" (Gen. xli. 37-45; see "Bib. Cyclop.," article "Joseph").

The seven years of plenty being ended, the seven years of famine began to come; and the famine was over all the face of the earth; but in all the land of Egypt there was bread. All countries came into Egypt, to Joseph, to buy corn. And when the Egyptians cried to Pharaoh for bread, he said, "Go to Joseph: what he saith to you, do." Among those that came to buy corn were the sons of Israel (Benjamin excepted); for the famine was in the land of Canaan; and they bowed themselves before Joseph with their faces to the earth. Now Joseph remembered the dreams he dreamed of his brothers; and we must explain his conduct towards them as intended principally to effect a fulfilment of those dreams. Joseph saw that that was both the time and the occasion when his superiority, as having dominion over his brethren, was to be, and would be, acknowledged by them. Whatever his private feelings and wishes might be, he, who had hitherto known no will but God's, could only act in accordance with his word, and for its accomplishment. That Joseph throughout the two interviews concealed his real feelings is evident from the following passages: Gen. xlii. 24, 25, xliii. 26-34. The dreams required, on the part of his brethren, an obedience proceeding from feelings of dependence, such as subjects have towards a king; which the knowledge that the governor before whom they stood was Joseph their brother

* See xli. 42. Putting coats on the sons of Aaron outwardly expressed their election to the office of priesthood (Exod. xxviii. 40, xlix. 8; Lev. viii. 13); and to put a robe on another was expressive of the transfer of government (Isa. xlii. 21).

would certainly interrupt, if not altogether prevent. Besides, in the absence of Benjamin, obedience could not be made by all the brothers. Joseph, therefore, spake roughly to them, and charged them with being spies of the country, and took Simeon, and bound him, and kept him as security for Benjamin being brought down. The distress occasioned by this treatment, and the necessities arising from the famine, were viewed by the brothers as a judgment on them from God, because of their sin in the treatment of their brother: the governor, therefore, must in their sight have personated God, and in making obedience to him they must have felt dependent on him for the preservation of their lives (xlii. 21, 22), a state of humiliation and dependence to which they could not have been brought had Joseph at once made himself known to them. It was not necessary, for the accomplishment of the dreams, that Jacob should in person make obedience before Joseph. To bow his heart to the command of the governor was giving him obedience (2 Sam. xix. 14); and this Jacob did in parting with Benjamin. Benjamin, therefore, went into Egypt; and all the brethren brought Joseph a present, and bowed themselves to the earth; and, in reply to his inquiries respecting their father, they, as his representatives, answer: "Thy servant our father is in good health: he is yet alive. And they bowed their heads, and made obedience" (xliii. 28). The dreams were now fulfilled. But, before making himself known to his brethren, it would appear that Joseph was desirous of ascertaining whether the trials to which they had been exposed had softened their hearts, and had begotten sympathy and affection for their father. By what means could this knowledge be obtained so decisively as by retaining Benjamin, and that apparently for life! If they could consent to Benjamin's being left a slave in Egypt, when their father's life was bound up in the lad's life, then were their hearts unchanged, and they were as insensible as heretofore to the sufferings of their father. Joseph's silver cup was therefore put into Benjamin's sack; and, after the brothers had left, they were pursued and overtaken on the charge that this cup had been stolen by one of them. The cup being found in Benjamin's sack, they returned to the city; and before Joseph, under the conviction that the cup had been really stolen, Judah says: "God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found." Nothing appeared before them but punishment, and that alike for all: therefore they all give themselves up to him. But this was not the purpose of Joseph. He said, "God forbid that I should do so; but, the man in whose hand the cup is found, he shall be my servant; and, as for you, get you up in peace unto your father." This was the trial—could they go in peace to their father, leaving Benjamin a slave in Egypt? No. Judah comes forward, and in the most affecting manner tells the difficulty with which their father had parted with Benjamin, the affection that he had for him, so strong that his life was dependent on the lad's life, and prays, being surety for the safe return of Benjamin, to abide instead of the lad a bondman to his Lord. The result of the plan was all that

Joseph could possibly desire. He could no longer refrain himself: "And he said, I am Joseph your brother, whom ye sold into Egypt," &c. (xlv. 5-15).

It is unnecessary for my purpose to pursue the history in detail. Jacob and his family went into Egypt; and the land of Goshen was assigned to them for a place of habitation. And so "all Israel were saved." The famine continued sore; and Joseph bought up, in exchange for bread, all the cattle and all the land of the Egyptians, excepting the land of the priests*; so that all the people were dependent on him for life; and their testimony was, "Thou hast saved our lives."

The last act recorded of Joseph proves his continuance in the faith of the promises of God. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, Isaac, and Jacob," &c. (l. 24-26).

From the history, we remark—

1st. That Joseph, a child of God, with the promise of future exaltation, in his being hated and envied by his brethren, and sold by them into the hands of his enemies, and, after the deepest humiliation and most painful suffering, even, to appearance and belief (Gen. xlii. 38) unto death, in his being exalted by God to be a prince and a saviour (Gen. xli. 40-45), is a type of Jesus Christ, the Son of God, born the King of the Jews, and revealed to be Christ the Lord, envied and hated of his own nation, betrayed and sold into the hands of his enemies, who crucified him, and raised up by God from the dead, and made to sit at his right hand a Prince and a Saviour (Acts v. 30, 31; Eph. i. 20-23; Phill. ii. 6-11).

2nd. That Joseph, by his exaltation, being made of God the wisdom and salvation of all nations, in providing them with food during the famine, is a type of Jesus Christ exalted to give repentance to Israel and forgiveness of sins, the bread of God, which came down from heaven, and giveth life unto the world (John vi. 33; 1 Cor. i. 30).

3rd. That the exaltation of Joseph to provide food during the famine was a pledge on the part of God to provide for the necessities of his people at all times, but particularly during their dwelling in Egypt. "God sent me before you," said Joseph to his brethren, "to preserve you a posterity in the earth, and to save you by a great deliverance." Though Joseph should die, still his history would be remembered; and the God of Joseph would remain the same gracious God: if he be provided relief under the greatest necessity, how much more would he do so under a lesser one! The more important provision of spiritual food in God's gift of his Son for us contains also the comfortable assurance that he will freely give us all things (Rom. viii. 32): "I am," said Jesus, "the bread of life: he that cometh to me shall never hunger."

4th. That the humiliation, suffering, and exaltation of Joseph were according to the counsel and foreknowledge of God. "But as for you," said Joseph to his brethren, "ye thought evil against me; but God meant it unto good, to bring

* The priests had a stated allowance from the stores of the king; therefore they needed not to sell their land.

to pass as it is this day, to save much people alive" (Gen. i. 20, xlv. 7, 8. Compare with this remark, for its antitype, Acts iii. 23-26).

5th, and lastly. That (though more in the way of application than of typical instruction) as all nations were dependent on Joseph, and they who went to him for bread were saved, and they who went not must have perished (Gen. xlvii. 13-25), so are we dependent on Jesus Christ, and should go to him for the bread of life; otherwise we shall perish everlastingly (see John iii. 16, 17, vi. 58, and 66-68). J. E. W.

THE UNICORN.

"My horn shalt thou exalt like the horn of an unicorn" (Ps. xcii. 10).

THE name of unicorn, or the one-horned, has by most translators been assigned to the Hebrew word **רִמָּה**, (reem), the Arabic name for the rhinoceros.

We gather from Jeremiah (xxxiv. 7) and the book of Job (xxxix. 9-11) that it was a wild, untameable animal; for, in the days of the Lord's vengeance, it was "to come down, with the bullocks" and the bulls, upon the land of Idumea; and, "canst thou, answered the Lord, bind the unicorn with his band in the furrow?" will he "be willing to serve thee, or abide by thy crib?" He was of the horned kind, as it is recorded in the book of Deuteronomy (xxiii. 17), when Moses, blessing Joseph among the children of Israel, likens his strength to that of the "horns of the unicorns;" and some infer, from the expression in Psalm xcii. (ver. 10), "Mine horn shalt thou exalt like the horn of an unicorn," that he had but one horn; an inference which is not impugned by the passage in Psalm xxii., or that already quoted from Deuteronomy, when the psalmist, like Moses, speaks of "the horns of the unicorns." He was swift-footed, "skipping like a young unicorn" (Ps. xxix. 6), and is mentioned in juxtaposition with the bullock; whence some conclude he was of the beee kind.

The existence of this animal has been affirmed as well by ancient writers such as Pliny and Elian, as by several modern travellers, such as Barthelemy, Bruce, Sparrmann, Ruppel, and others; though not one of them pretend to have seen it, but Barthelemy. The account given by this gentleman, who visited Mecca in the fifteenth century, is, that he saw two unicorns near the great mosque, the largest having a horn projecting about two gards (three ells) from the forehead: their predominant colour was a dark brown: the head resembled the stag's, the hoof was slightly cloven, and their feet resembled the goat's. It appears not improbable that the animals he describes were a large and powerful species of the antelope. Bruce's conjecture, that the unicorn of scripture was the rhinoceros, is not warranted, from the known slowness of movement of that unwieldy creature; neither can the reem have been an animal so familiar to the sacred and ancient writers as the rhinoceros. It is not at all improbable that the unicorn of the sacred writers may, like the species of other animals, have migrated from the lands on the eastern and northern shores of the Mediterranean into the south of Africa. Some information was likewise collected

by Ruppel, not many years since, when travelling through Egypt, Nubia, and the adjacent countries: he was told by more than one of the wandering Arabs, that the unicorn was an inhabitant of the country south of the mountains of the Moon; was a species of antelope or gazelle; had a short-haired, reddish-coloured stomach, and a horn projecting from his forehead. It was found in great numbers; and the flesh was eaten by the Africans of those parts. All doubt on the subject would, however, be removed, if it should be ascertained that the skin of a one-horned animal, which our countryman, Hodgson, sent some twelve years ago to Calcutta, should eventually prove to belong to the true unicorn. He procured it from the menagerie of the rajah of Nepal, and was informed that it was domesticated in the southern districts of Thibet: the upper part of the body was of a ruddy fawn colour, but the lower, white: its peculiar characteristic was a long, pointed, black horn, with three gentle bends in it, and a knot of circular rings at the base: it had two bunches of hair at the nostrils, and a number of bristles in its nostrils and round the mouth: these accessories give the creature's head a plump appearance, and the hair was so thick as to form a compact mass.

However this may be, and whether the unicorn be of the antelope, or the ox, or the horse tribe, it is impossible to doubt, unless the septuagint version, from which the translators into the vulgate have adopted the designation, be erroneous, that such an animal "had its being" in the days of Job, and Moses, and the royal psalmist. Many learned inquirers are of opinion that it was of the antelope species, the "oryx" of the ancients, which Oppian describes as wild and untameable, Pliny as one-horned, and Herodotus as equal to an ox in size. This would seem to be the animal whose existence has been discovered by M. Fresnel, the consul-general of France at Dabredda or Gedda, in the Hedshah, or the Arabian gulph. In one of his letters he says that the unicorn exists in the country of Borgee, or Baracc; but has no resemblance whatever to the horse, inasmuch as it is plump and of low stature, larger than an ox round the body, and of the pachydermæ species; the skin being harder than that of any other African animal. It is remarkable that this creature, although it feeds upon vegetables, herbs, and grass, attacks human beings with great fury, and will not, as Pliny relates, allow itself to be taken alive. The common error committed, in giving the unicorn a horse's shape, has arisen, in all probability, from there being a species of gazelle in Nubia, which is said to be provided with a single horn only. M. Fresnel is in hopes to settle this question speedily, as he has offered a reward to any individual who may deliver him a specimen.

I will now let M. Fresnel speak for himself: "The unicorn, such as scripture, and nearly such as Pliny describe it, is to be found at this day in Africa. Though I have not seen the animal, and can scarcely hope to see it, not a doubt of its existence remains upon my mind." And he gives the subsequent account of it as collected from the repeated declarations of several inhabitants of the Bergee country who had not only seen, but hunted it. "It is bulkier than an ox or buffalo, its breast

and shoulders being much broader; in fact, it is a shorter and much more compact beast than any other which chews the cud: it is six feet in length, five in height, and four in breadth. Its legs are not more than eighteen inches long; so that the height of its body, from the stomach to the line of the back, does not exceed three feet and a half. The legs are thick, like the elephant's: they are not articulated, at least not perceptibly so; so that, when the animal lies down, they stand out straight.... Its tail is short, furnished with hair on the sides only, and terminates in a thick knot, the hair of which is shorter but much stouter than that of the horse. Its skin is almost bare, with the exception of a stripe of hair which runs from the neck to the middle of the back; and this skin is thicker than that of the rhinoceros, or any other animal in Africa known to the natives. But what distinguishes the unicorn from every other creature which can be compared with it, is the horn, susceptible of motion, that projects, not from the end of the nose like the rhinoceros's, but from the lower part of the middle of its forehead, close to the uppermost root of the nose, between its eyes. Two-thirds of the horn from its base is of an ashy-grey, like the animal's skin; but the upper part is of a scarlet hue, and terminates in an exceedingly sharp point. It is a cubit in length; and, when the creature is not disturbed, it moves about from right to left, and *vice versa*, as it tramps along. The unicorn bends its head down when it attacks its enemy, runs its formidable horn into him, throws him up into the air, and, like an infuriated bullock, attacks its victim again and again, until it has mangled his body thoroughly. It has two prominences behind its ears, indicating its sanguinary disposition; and its cry resembles the cry of the wild boar. The ears are small, and its hearing more acute than its sight.... It bears but one young at a time." It is hunted by horsemen armed with spears, which they aim at the pit of its belly, or the hinder part of it; for every portion of its skin is impenetrable. The natives of Borgee and Genga call the animal "abukara", or the horned beast, and dread it more than every other wild beast. It kills human beings without any provocation; and as soon as it sees a man it rushes upon him, as if urged by some uncontrollable impulse of hostility, and gores him with its horn; it does not, however, devour him, as it is not carnivorous, but feeds principally on water-melons and the sprigs of the cotton-tree.

S***.

Poetry.

ELEGIAC STANZAS.

(For the Church of England Magazine.)

"Let me die the death of the righteous; and let my last end be like his."—NUMB. xxiii. 10.

SAD are the hearts that loved her best—
That good and gentle one,
Whose rescued spirit to the blest
On high has flown.

* This is precisely the same which Brown, the traveller, says the Arabians give to the rhinoceros. He translates it, "Father of the one horn."

The tears of love bedew her tomb,

The early lost and dear—

From earthly ties removed to bloom

In yon bright sphere.

Her path was hallowed here below

By genius' magic ray:

Sweet was the pure, harmonious flow

Of her soft lay.

And, consecrated to his love

Who formed that gifted mind,

How earnestly her spirit strove

God's truths to find!

With pious zeal her bosom yearned

To lead all hearts on high—

To teach the precepts whence she learned

In Christ to die.

Beloved and cherished one! the dew

Of grace from realms above

Shed o'er her life a beauteous hue

Of peace and love.

O may we as the righteous die—

Yea, as this lovely flower,

May hopes of mercy from on high

Bless our last hour.

M. L. C.

Llangynwyd Vicarage.

Miscellaneous.

BEST METHOD OF APPLYING LEECHES.—

Leeches may be employed in all cases where local blood-letting is thought necessary, particularly where the cupping-glasses cannot be applied. As it is sometimes very difficult to make them adhere, the following method is advised, as preferable to wetting the part with cream, sugar, &c.: A few minutes before they are used they should be taken out of the water, and allowed to dry themselves perfectly by crawling on a very soft cloth; during which time the part should be well washed with pure water only, and then wiped quite dry. If there be any hairs on the spot, they should be close shaved. They should then be retained to the skin under a small wine-glass, when they will generally fasten in a short time. When, nevertheless, they do not readily fix, or it is wished to apply them exactly on a particular spot, as, for instance, close to the angle of the eye in ophthalmia, it is recommended to puncture the skin with a lancet, and to use a glass made for the purpose, by holding that end of the instrument in which the head of the leech lies close to the spot, and covering the other with the finger. The discharge of blood after the leech falls off is usually of more service than the process itself, and should therefore be encouraged by bathing the bleeding orifices with cloths dipped in hot water: when too abundant, it is easily stopped with brandy, vinegar, or other styptics, or with a compress of linen cloths bound strongly over them.—*The Children's Friend*.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSKY, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

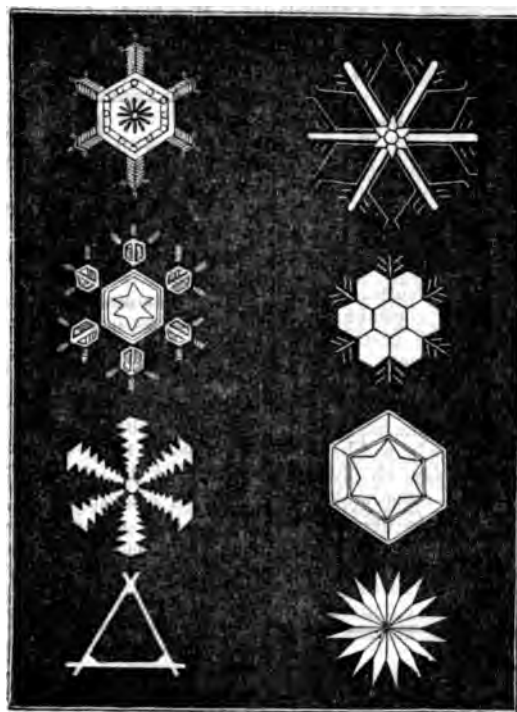
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 680.—DECEMBER 25, 1847.



(Crystals of Snow.)

SNOW.

As the atmosphere is subject to variations of temperature, the moisture, which is precipitated by the union of atmospheric masses of unequal temperature and humidity, may fall in a solid as well as a liquid state. When a decreased radiation has reduced the temperature of the atmosphere below the freezing point, snow occurs.

VOL. XXIII.

If flakes of snow are examined with a microscope, they appear to be composed of crystals, of a more or less regular and perfect shape. Dr. Nettis, of Middleburgh, was the first to describe these, in 1740. In later times, Dr. Scoresby, when on his voyages in the arctic seas, availed himself of the opportunities he then had of prosecuting his researches into the forms of snow. He measured

2 G

the crystals, and classified the several modifications of shape which he observed. The general size of the particles which compose these figures is said to range from one-fifth to one-twentieth of an inch. Some are lamellar in their formation, consisting of exceedingly thin films: others take the form of spiculæ, or six-sided prisms. And occasionally these prisms have one or both extremities inserted in the centre of a lamellar crystal.

The white appearance of snow is attributable to the accumulated light which each crystal reflects to the eye. But in the polar regions snow has been observed to take a red or orange colour. This has by some been supposed owing to the presence of mineral substance; while others conceive it arises from an intermixture of animal or vegetable matter.

Snow-storms sometimes present a luminous appearance. Mr. Higgins, in his useful book, "The Earth," mentions a remarkable instance which occurred in the year 1813, in the neighbourhood of Loch Awe, in Argyleshire. He says that it "gave to the surrounding scenery the appearance of an immense sheet of fire," and "illuminated the clothing of the individuals who composed the party" that observed it.

In scripture snow is referred to, to indicate purity. See Psal. li. 7; Isa. i. 18. By the washing of that fountain "opened for sin and uncleanness" alone it is that this purity can be attained.

RECOLLECTIONS OF THE REV. CHARLES SIMEON.

BY THE RIGHT REV. DANIEL WILSON, D.D.,
LORD BISHOP OF CALCUTTA*.

"Calcutta, 1837.

"THERE is no name that will continue more deeply infixed on the memory and heart of the writer of the following lines till the last moment of life, than that of Charles Simeon.

Amongst the many holy and distinguished ministers of the gospel of Christ whom he has known, and for whose advice and example he will have to give account at the last great day, Mr. Simeon was in many respects the most remarkable. A more entirely devoted servant of Christ has not often appeared in the church, nor one whose course of service was more extended in point of time, more important, more consistent, more energetic, more opportune for the circumstances of the church, and by the divine blessing more useful."

After a rapid sketch of his life and works, the bishop proceeds:

"Surely this outline of his history gives at once the impression of a most devoted and disinterested minister. Here is a man who labours for nothing—for absolutely no emolument whatever, for more than half a century. Here is a man who passes by and refuses all the livings in his college which in succession were offered to his choice; and some one of which every other person almost that could be named would have accepted

* We promised some time back to extract these recollections from the memoir of Mr. Simeon. Our readers will be interested in perusing them.—Ed.

as a matter of course. Here is a man who, in order to retain his fellowship and his moneyless station at Trinity church, persuades his elder brother not to leave him the property which would compel him to vacate it. The same man remains unmarried during life. Nor does he employ the large profit arising from the sale of his writings to any other purpose. It must be admitted, even by the enemies of his principles, that he was a person of exalted disinterestedness*.

What those principles were is the next thing to be carefully noticed. They were no other than the broad, tangible, undoubted doctrines of the new testament, as held by the church of England, and exhibited in the writings of her reformers, and the articles, homilies, and liturgy which they authoritatively composed. The difference between his sentiments and those of others, whether ministers or people, in the same communion, lay in the strength with which he held them, the prominence he gave to them, and the holy spiritual use to which they were applied. A clergyman may, and in fact does, and must hold the same doctrines of the fall and recovery of man—of the atonement of Christ, and the operations of the Spirit—of justification by faith, and regeneration and progressive sanctification by grace—of holy love to God and man, and of all good works as the fruit of faith, and following after justification. The difference between one minister and another lies in the manner in which he holds these truths—whether they reach and change the heart; whether they sink into the habits and inmost soul; whether they are accompanied with internal penitence, contrition, prayer, devotion; whether they express themselves and prove their genuineness by those affections and that conduct, with which they are ever attended when spiritual life is really implanted; and without which they constitute only a "name to live," only a "form of godliness," a creed, a notion, a scheme theoretic and inoperative.

The case is the same as to the prominence given

* Dr. Dealtry, in his funeral sermon, records the following remarkable instance of his disinterestedness:

"In speaking particularly of the dedication of his property to the glory of God, we are abundantly borne out by facts, with which you are all acquainted. But it is not so generally known that this was a principle all-powerful in his mind from an early period, probably from the time when he first cordially gave himself to the work of an evangelist. In proof of this assertion, I would mention a circumstance which occurred between forty and fifty years ago. At that time a living of great importance became vacant, which, by the appointment of the patron, as expressed in his will, was to be offered to two particular clergymen in succession, both of them personal friends of your late minister. Conceiving that the clergyman who was to have the second offer was pre-eminently qualified for the situation, whilst the other was better fitted for a different sphere, he wrote to the latter, stating his opinion, and solemnly putting it to his conscience, whether the cause of Christ would not be best promoted by his declining the living; adding, at the same time, that, since the sacrifice would be great in regard to temporal prospects, he would himself engage to compensate him from his own private fortune. It is right to add, that the individual thus addressed responded nobly to the letter by stating his intention to refuse the living, but absolutely declining at the same time all compensation: neither ought it to be omitted, that the clergyman for whom the living was thus obtained, although he survived his appointment for twenty years, was never apprised of the circumstance, nor was it divulged till sometime after his death."

to these doctrines in our ministry. If they are only occasionally referred to, if they are indistinctly stated, feebly developed, insufficiently applied to the conscience, they lose all their virtue, and all the divine blessing which would otherwise rest upon them. We must "know," and make known, "nothing but Jesus Christ, and him crucified."

Nor is it different if we advert to the holy, spiritual use to which these divine truths are to be applied—to the awakening of the souls of men—to the convincing them of sin—to the bringing them to a divine and heavenly life—to the mortifying in them, by the grace of God's blessed Spirit, the love of the world and all its vanities; to the leading them, in short, to "put off concerning their former conversation the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in righteousness and true holiness."

These, then, were Mr. Simeon's principles, not narrowly and minutely cramped by too systematic an arrangement, not harshly and stiffly inculcated as parts of a mere body of theology, not tamely and coldly assented to whilst the mass of the instruction was given to secondary matters, but strongly and deeply imbibed, penetrating his whole soul, the effect and expression of a divine teaching, of a divine life, of a divine experience; and, therefore, prominently inculcated, in order to be the seed of eternal life in others, and entirely directed to the production and nourishment of that spiritual, and retired, and contrite, and humble, and benevolent conduct which distinguishes the genuine fruit of the gospel.

With these principles he united great practical wisdom. The ardour indeed of his mind was remarkable. He conceived everything strongly, and expressed himself in a most energetic manner. He would have been liable, therefore, as to natural tendency, to the danger of excessive and even enthusiastic statements. But what was the fact? He was full of moderation on doubtful and abstruse questions connected with the commanding truths just adverted to. He was as wise as he was fervent. This was a distinguishing feature in his character. Had he been ardent merely, he never could have acquired the influence he gradually gained, nor have left the impression he has done upon his age. His fervour was always checked by a close and adequate study of the scriptures, by much communion with his own heart, by importunate prayer to Almighty God, by friendly intercourse with his brethren in the ministry, by observation on the history of the church in all ages, and by tracing the mischievous effects of the least defections from the simplicity of the faith in the course of his own long experience.

The principles of this eminent person—the great, commanding truths of the gospel—were thus continually accompanied with good sense, and a wise and scriptural discretion.

That those principles were misrepresented and opposed during a considerable portion of his life will be no matter of surprise to those who know their own heart, and the fallen state of man. The more prominent the station, and the more energetic the character of any Christian, the more vivid will be the opposition excited to the truth of

the gospel. Man in his fallen state loves sin, hates the light, shuns conviction, chooses teachers after his own lusts. To reconcile a life of worldliness with the hopes of Christianity, is the object of the natural man. He resists disturbance, he argues, he calumniates, he persecutes if he can, or despises if he cannot, the faithful minister. This has ever been the case. When Christianity first burst upon a heathen and a Jewish world, it was received with a resistance which it took centuries to overcome. And, in proportion to the errors prevalent in every age, however nominally Christian that period may be, will be the opposition to the simple doctrines of the gospel. The principles of that gospel are, indeed, so adapted to the state and wants of man, that they fail not at length to assert their divine origin; but the time for accomplishing this is often long. Nor can a Protestant church, nor articles evangelical, as ours confessedly are, nor a liturgy and book of homilies, which allow of no subterfuge, succeed of themselves in charging man. He evades still, explains away, admits such parts of them as he happens to approve, and dismisses the rest to neglect and indifference. All this has been in every age seen in the Christian church. It is by numbers, by clamour, by a fashionable standard of doctrine, by a conventional interpretation of authorized formularies, and by charges of a party spirit, of fanaticism, and weakness of judgment, alleged against the most devoted, and fervent, and laborious ministers, that the body of men in the visible Protestant churches keep themselves in countenance against the obvious import of the new testament revelation. All that can be hoped for, then, is that by a patient continuance in well-doing, truth may at length be recognized and honoured. The time for accomplishing this varies with a thousand varying circumstances. It was Mr. Simeon's peculiar happiness to live long enough to see the prejudices which assailed him in his earlier ministry changed throughout almost the whole university to respect and veneration.

Contrast the commencement and the close of his course. He stood for many years alone: he was long opposed, ridiculed, shunned: his doctrines were misrepresented: his little peculiarities of voice and manner were satirized: disturbances were frequently raised in his church: he was a person not taken into account, nor considered in the light of a regular clergyman of the church. Such was the beginning of things. But mark the close. For the last portion of his ministry all was rapidly changing. He was invited repeatedly to take courses of sermons before the university. The same great principles that he preached were avowed from almost every pulpit in Cambridge. His church was crowded with young students. When the new chancellor of the university placed a chaplainship at the disposal of the vice-chancellor in 1833, Mr. Simeon was the person applied to to make the nomination. In 1835, the university went up to present an address to the king. The vice-chancellor wished him to attend; and, when the members of the senate were assembled, made a public inquiry whether Mr. Simeon was present, that he might be presented to his majesty, as one of the deputation; and expressed much regret when it was found he had been incapacitated by illness from attending. The writer of these

lines can never forget the impression made on his mind by the appearance of the church, when Mr. Simeon delivered one of his sermons on the Holy Spirit before that learned university about six years since (Nov. 13, 1831). The vast edifice was literally crowded in every part. The heads of houses, the doctors, the masters of arts, the bachelors, the undergraduates, the congregation from the town, seemed to vie with each other in eagerness to hear the aged and venerable man. His figure is now before me. His fixed countenance, his bold and yet respectful manner of address, his admirable delivery of a well-prepared discourse, his pointed appeal to the different classes of his auditory, the mute attention with which they hung upon his lips, all composed the most solemn scene he had ever witnessed. And at his death when did either of our universities pay such a marked honour to a private individual?

It will not be unprofitable to inquire what may have been the causes, under the divine blessing, of this remarkable change, what produced the striking difference between the first years and the last of his ministry.

Circumstances, over which he had little or no control, contributed, no doubt, to the great result; family, station in society, liberal fortune, manners, vigour of health. These we may put out of the present question: they were simply providential gifts.

1. The first cause that may perhaps be assigned is, his occupying diligently with his appropriate talents. He seems to have applied himself from the first to make the most of the particular opportunities afforded him. He wished for no change of station: he was deterred by no difficulties: he was seduced by no offers of a more easy or more congenial post. But, where he was placed by a good Providence, there he resolved, if possible, to labour for his Master's glory. After he discovered the immense capabilities of his position in the university, he strove to acquire the knowledge and experience necessary for the best discharge of his duties. With this principle he began; and fifty-four years only added more and more to his faculties of usefulness. His talents multiplied beyond his own expectations, or those of his friends. A steady minister is likely to be a successful one. Changes rarely answer.

2. Consistency and decision of character as a minister of Christ may next be mentioned. Confidence is generated by degrees. When once a character for sincerity, spirituality, consistency, boldness in the gospel is established, influence is rapidly acquired. Petty errors are overlooked, peculiarities, failures of temper, defects in judgment, all are lost, after a number of years, in the general and well-known excellency of the life. Reports are no longer believed, prejudices are softened, accusations of enthusiasm and party-spirit are examined before they are credited. The body and substance of consistent godliness stand forth, and the shadowy forms of objections disappear. No man upon earth was more open than Mr. Simeon to misrepresentations; but, after a course of years, almost every one estimated them at their true value. He lived for more than half a century in *the eye of the same university*. He was the com-

panion and instructor of thirteen or fourteen generations of young students. He saw the disciples of his early days, the governors and professors of the university in his latter. He was known never to have had but one object, never to have preached but one doctrine. First his friends; then his college; then the university; then the large body of the clergy with whom he had been associated; lastly, almost the whole country understood him. They did not all agree with him; but they understood him. And, as a general revival of the power of true religion in the church of England was going on during almost the entire period of his ministry (to which by God's mercy and grace he himself largely contributed), his influence widened inconceivably towards the close of his lengthened life.

3. Moderation on contested and doubtful points of theology contributed to his ultimate success; not moderation in the sense of tameness as to the great vital truths of the gospel, not moderation as implying conformity to the world's judgment of Christian doctrine, but the true scriptural moderation, arising from a sense of man's profound ignorance, and of the danger of attempting to proceed one step beyond the fair and obvious import of divine revelation. In this sense he was moderate. A reverential adherence to the letter of inspired truth was the characteristic of his preaching. He never ventured to push conclusions from scripture into metaphysical refinement. Unless the conclusions themselves, as well as the premises, were expressly revealed, he was fearful and cautious in the extreme. He conceived early in life the design of forming a school of biblicism, if the term may be employed. Instead of detaching certain passages from the bible, deducing propositions from these passages, and then making these propositions the starting-posts of his preaching, he kept the bible as his perpetual standard, and used articles of theology for the end for which they were intended, not to supersede the bible, but to be a centre of unity, a safeguard against heresy and error, and a means of discipline and order in the church. He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great apostle's doctrine in its place and bearing, and for the ends for which each part was evidently employed by its inspired author. Here shone forth that wisdom in Mr. Simeon's character to which we have already adverted, the wisdom of bowing before the infinite understanding of the Almighty, and not venturing to speculate on matters placed far above human comprehension. As lord Bacon in natural philosophy considered not theories, but facts; not what agreed with principles, but principles themselves; not hidden matters, but phenomena; not speculation, but practice, as the points of greatest moment; so every word of holy scripture was, in Mr. Simeon's view, a fact, a principle, a phenomenon, a practical point of the utmost consequence. And it was from the aggregation of these that he aimed at constituting his biblicism, or scriptural divinity.

4. His eminently devotional spirit must next be mentioned. No man, perhaps, in these latter ages has been more a man of prayer than Mr. Simeon. It is believed that he not unfrequently spent whole nights in prayer to God. He has

more than once promised particular friends to devote a week to intercession on their behalf. This spirit of prayer counteracted the natural roughness of his temper, reconciled those who had taken offence, gave a certain charm to his conversation, moderated contentions, led to continual self-knowledge and growth in grace, and laid a foundation of wide influence. In his afflictions, prayer was his refuge. There was an intenseness of desire, a prostration of soul, a brokenness of heart before God, a holy, filial breathing after spiritual blessings, which can scarcely be conceived by those who only saw him occasionally. This habit of mind not only contributed to his general success by bringing down the grace of the Holy Spirit, but also by giving a certain softened tone to his whole character, which generated confidence; and which, being joined with the occupation of his appropriate talent, his consistency, and his moderation on doubtful matters, shed a sort of unction over his conversation and ministry, which in spiritual things is the secret of real influence over others.

5. The labour he bestowed on the preparation of his sermons must by all means be noticed. Few cost him less than twelve hours of study; many twice that time; and some several days. He once told the writer that he had recomposed the plan of one discourse nearly thirty times. He gave the utmost attention to the rules for the composition of discourses. His chief source of thought was the holy bible itself; on which he meditated, it may be truly said, day and night. When he had fixed on his text, he endeavoured first to ascertain the simple, obvious meaning of the words, which he frequently reduced to a categorical proposition. He then aimed at catching the spirit of the passage, whether consolatory, alarming, cautionary, or instructive. After this, his object was to give the full scope to the particular truth before him, making it, of course, really harmonious with the analogy of faith, but not over studious to display a systematic agreement. In divine revelation he considered himself too ignorant and feeble to attempt to reconcile to his finite understanding all the parts of a redemption as yet only in part developed. "I am like a man," he used to say, "swimming in the Atlantic; and I have no fear of striking one hand against Europe and the other against America." The writer of these lines has a deep conviction of the immense importance of ministers studying thoroughly their discourses, in order to abiding usefulness. Original composition will become easy, if it be habitual. Better the feeblest beginnings in one's own way, than the most finished sermons of others. Nothing is to be done without pains. The living minister, and messenger, and watchman, and steward of the mysteries of Christ is dumb and unfaithful, if he transfer to others what he is, by all the highest obligations, called on to perform himself; the using all means for touching of his people's hearts, for awakening of the dead in sin, consoling of the penitent, directing the enquirer, raising the fallen. Nor is any one destitute of the means of engaging the attention of others, if he will but take pains early, and be persevering in the use of the natural means of acquiring the faculty of teaching with effect. Every man can be plain, and intelligible, and interesting,

when his own heart is engaged on other subjects, and why not in religion?

6. Mr. Simeon's admirable care in conciliating the affections and aiding the studies of the young men at the university, had again a large share in the remarkable success which attended him. In every part of the kingdom he had children, as it were, in the gospel, who had derived benefit from his unwearied labours during a long life. Multitudes had first been led to serious religion under his energetic ministry, or had been awakened to greater earnestness. These recommended others, when going into residence, to seek his acquaintance. In various ways did he labour for the highest welfare of all who were thus brought within his influence. His public ministry was directed very much to their edification: an evening party each week was known to be open to any who wished for his counsel; and he delivered, twice in a year, a course of lectures upon preaching, to such as had passed the earlier division of their college course. Thus he drew around him a constant succession of pious youth, whose minds he imbued with his own sound and laborious views of ministerial diligence. The last day alone will reveal the aggregate of good he thus accomplished. If we take only four or five cases now before the world, David Brown, Henry Martyn, John Sargent, Thomas Thomason, and bishop Corrie, we may judge by them, as by a specimen, of the hundreds of somewhat similar ones which occurred during the fifty-four years of his labours. There was an energy and sincerity in his manner which, as he himself advanced in life, gave him a more than a fatherly authority over the young men, as they came up year after year. He was perpetually engaged in finding, for those who were of age for orders, suitable curacies. He proffered to others chaplaincies in India when he conceived their cast of mind was suitable. He watched over those newly ordained, and gave the most valuable suggestions as to voice, manner, and disposal of time. In another respect, also, his influence was of the most salutary character: he urged all his young friends to pursue diligently the appropriate studies of the university; he protested against idleness and caprice and disobedience to the college tutor, under the shallow pretence of following more spiritual and congenial reading. The consequence was, that Mr. Simeon was more and more respected by the senior part of the university: learning was observed not to be incompatible with his views of scriptural piety; and many, who were far from espousing those views themselves, were yet filled with respect for his consistent and striking character.

7. A different source, but a most copious one, of legitimate influence was the interest he took in the great religious societies for diffusing the knowledge of the gospel. Besides the old and venerable institutions in our church, he was amongst the first and warmest supporters of the Church Missionary Society, the British and Foreign Bible Society, the Jews' Conversion Society, the Prayer-book and Homily Society, and others.

To the Society, however, for the Conversion of the Jews, Mr. Simeon was pre-eminently attached. In truth, he was almost from the commencement the chief stay of that great cause. The simple but affecting address which he dictated

in his dying bed on this subject, is before the world. Some of his finest sermons in his *Horæ* are on subjects connected with their wonderful history.

His unwearied zeal in these more popular institutions united with his academical character to raise his general influence. One of these two branches of labour suffices for most men. Indeed, excellence in one commonly unfits for success in the other. But such was the energy of Mr. Simeon's mind, the fervour of his piety, and his habits of preparation, that he excelled almost equally in both.

8. His enlightened and firm attachment to our protestant episcopal church further added, in a degree it is difficult to measure, to his weight of character in the country. Confidence never follows instability. A feeble, unsettled man is apt to be betrayed into inconsistencies, which no after good conduct can redeem. Mr. Simeon never varied, throughout a long life, in ardent, marked, and avowed attachment to the doctrine and discipline of our apostolical church. Indeed, his own discourses on the liturgy, and the whole tenor of his ministry and labours, placed his judgment on these questions out of all doubt. Nor did any man lament or oppose more than himself the novelties, and follies, and fanaticisms which sprung up during the period of his ministry. He had no reserve on these occasions. The advocates of tongues, and miracles, and voices, and of the personal reign of our Lord found no support in him, any more than the high Calvinism on the one hand, or the Arminianism on the other, which at different times threatened divisions in the church. The moderation and comprehension of the church of England was his joy, as it is of all her best members. A thousand, ten thousand opinions on difficult or subordinate questions are all equally compatible with a conscientious obedience to her rules of discipline and form of sound words. Mr. Simeon verged neither towards the great error of over magnifying the ecclesiastical polity of the church and placing it in the stead of Christ and salvation, nor towards the opposite mistake of undervaluing the sacraments and the authority of an apostolical episcopacy. The temptations of the great adversary are directed to each of these extremes at different times.

Mr. Simeon pursued through all changes the even tenor of his way; and it is truly observed by Dr. Dealtry in his "Funeral Discourse," that, if from any ill-regulated zeal, or a feeling of disappointment at the want of countenance from others, he had been induced to take extravagant steps, or to quit the communion of the church, he never would have been the means of producing anything like the amount of good, or of doing anything like so much toward diffusing in future generations the light of holy truth, as he has now done.

9. Another point may here be noticed: his manner of bearing opposition as it arose, and his victories over himself throughout life, contributed not a little to that remarkable success and authority which he at length acquired. Two-thirds, perhaps, of his ministry were passed under very considerable discouragement. Had he complained loudly, had he resisted peevishly, had he deserted his post of duty rashly, the church and

the world could have been but little benefited, comparatively, by his labours. But he endured as seeing him who is invisible. He meekly bore, for Christ's sake, the cross imposed upon him. He returned good for evil. He subdued the old man within him. He looked above creatures and instruments, to the hand which sent them. He endeavoured to follow apostles and prophets in the road of suffering, and in the spirit which they manifested. What was the result? His character and influence were more and more recognized. Particular opposition died away, as it commonly does; but the spiritual fruit which it yields remained. Thus every trial contributed to his solid advance and growth in grace. Each victory over himself tended to his own purification and his subsequent success. Vanity, conceit, self-dependence, highness of countenance (the faults of the energetic and commanding) were thus checked. Constitutional failings were corrected. He was prepared to bear aright that respect which was to follow him at the close of life, and which but for this counterbalance would have marred the humility and simplicity of his mind. And so, after years of difficulty, and coldness, and resistance, he bursts forth into the full influence and recognized honour of the aged servant of the Lord during the closing twelve or fifteen years. His previous trials have now their blessed effect: his internal habits of humility are now put to their appropriate effort. He goes down to the grave full of honour, surrounded by the disciples whom he had trained, acknowledged as a true son of the church of England, as well as a beloved child of the Lord of all, and regarded as a just object of imitation for the ministers of each succeeding age.

10. And the result, be it observed, was, that by these and similar causes, that is, the mere force of evangelical truth and holiness thus exhibited during fifty or sixty years, and not by great talents, or extraordinary powers of judgment, or particular attainments in academical learning, God gave him this wide and blessed influence over the age in which he lived. So far from being the man whom we should at first abstractedly have selected for the delicate and difficult post of an university, we should have, perhaps, considered him peculiarly unfitted for it: we should have thought him too energetic, too fervent, too peculiar in his habits, too bold, too incautious; and we should have preferred some refined, and elegant, and accomplished scholar, some person of mathematical fame, some ardent student of philosophical discovery. And yet, behold, how God honours simplicity and devotedness of heart in his servants! behold, how a man of no extraordinary endowments, yet occupying with his talents, consistent, moderate, with a spirit of prayer, laborious, consulting the good of the young, joining in all pious designs, attached firmly to his church, and learning in the school of painful discipline, rises above obstacles, is stretched beyond his apparent capabilities, adapts himself to a situation of extreme difficulty, acquires the faculty of meeting its demands, and ends by compassing infinitely greater good than a less energetic and decisive character, however talented, would have accomplished.

To have been free from a thousand peculiarities and petty faults (which no one pretends to com-

deal in the case of Mr. Simeon) would have been easy; but to rise to his height of love to Christ, to feel his compassion for souls, to stand boldly and courageously forward in the face of difficulty, to live down misapprehensions, to be a burning and a shining light in his generation, to lift up a standard of truth when the enemy had come in like a flood, this was the difficult task; and for this we glorify God in our departed friend. Nor does anything more clearly show the effect of grace, of real, solid, interior grace, in his character, than that all through life he should have been uniting the natural fervour and ardour of his constitutional temperament, in his manner of grasping the truth of the gospel, with the perpetual check and correctives which we have been adverting to. Had he been merely fervent, he would have fallen into some plausible errors, or have been betrayed into some breaches of ecclesiastical order. Had he, on the contrary, been merely prudent, consistent, moderate, &c., without a fundamental warmth of mind, he would never have risen to be a light of the church. The union of the two classes of qualifications, of those on the side of energy with those springing from wisdom, made him what he was; and in this union he is eminently to be regarded as an object of imitation by the clergy in every part of the world.

The mind, indeed, is astonished at the amount of this remarkable man's ultimate usefulness. As a preacher, he was unquestionably one of the first of his age; as a divine, one of the most truly scriptural; as a resident in the university, the most useful person, beyond all doubt, which these latter times have known; as a writer, he began early in life, and accomplished, after forty years persevering labour, a most extensive and valuable collection of discourses on every part of scripture for the guidance of divinity students; as a churchman, he devoted all his property to perpetuate in numerous populous parishes the selection of devoted and able ministers; and, as a man and a Christian, he eminently lived to the glory, and died in the peace, of Christ his Lord.

THE BLESSINGS OBTAINED BY JESUS CHRIST*.

BUT, now, behold God's thoughts as developed in the scheme of redemption, which he has actually provided; behold God's ways! "God was manifest in the flesh." God the eternal Son, one in nature and essence with the Father, took upon him our nature, and was constituted a mediator between God and man. His eternal power and Godhead fitted him to reach the infinite depth of God's perfections. His perfect humanity fitted him to undertake our cause. As man he fulfilled every precept of the law, without a single deviation. He was emphatically "Jesus Christ the righteous;" the just one. Every pulsation of his pure heart beat in perfect accordance with the holy law. Every step of his unblemished life moved on the centre-line of the holy commandment. Never, at any one moment in his life, was there the slightest deviation, the mi-

nutest failure. Not a single flaw could be detected in his obedience. But he, who thus obeyed the law in every particular, and during the whole course of his life, suffered the full penalty pronounced by the law against a transgressor: he suffered, but not for himself: he suffered as man, undergoing that penalty which man, as a transgressor of God's law, had incurred. He obeyed, but not for himself. He obeyed as man, fulfilling the righteousness which was exacted of man, as a subject of God's moral government. Thus, God and man, in one Christ, hath supplied every demand of the divine law. God's justice is satisfied, and everlasting righteousness has been brought in. The whole intelligent creation look into this wondrous scheme of redemption, and learn to reverence the Lawgiver, and to honour his law. In this plan of salvation they see, as in a glass, the glory of the Lord reflected. Every attribute of the divine character is preserved in all its integrity, and in all its unsullied purity; and yet a way of salvation is open for the sinner. While sin is everlastingly condemned and reprobated, a foundation is at the same time laid, upon which sinful man may be unexceptionably justified, sanctified, and glorified.

1. He can be justified; for it is now a righteous thing with God to extend mercy to the transgressor of his law. The law, which man has broken, has been kept, honoured, and magnified by man, in the person of Christ; and we became partakers of the blessing, through union with Christ. The bond of union is faith—faith communicated to the heart of man by God himself. As the preparation of the provision of saving mercy entirely originated from the free grace of God, so its application to the individual proceeds from the same free grace. "It is by faith, that it might be by grace." Man cannot impart faith to his fellow-man: it depends upon God's gracious communication. The individual who is made a partaker of such faith, being thus united to Christ, becomes a partaker of all the blessings that are in him. "Christ is the righteousness of all them that truly believe in him. He for them fulfilled the law in his life. So that, now, in him and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked Christ's justice hath supplied". Thus, in Christ, by faith, we stand pardoned, accepted, and righteous in the sight of God: in other words, we are "justified."

2. Union to Christ by faith is also the source of sanctification to the believer. Faith worketh by love. Faith receives and appropriates the finished work of Christ; and "we love him, because he first loved us." Gratitude to the Redeemer is the unfailing confidence of an intelligent faith in him. Hence it is that the same believing view of the just One, which brings peace to the conscience, brings, also, purity to the heart. The belief of God's free undeserved love, manifested in Christ Jesus, breaks the heart of the believing sinner. His soul is melted with generous shame at the belief of such love being extended to him, who deserved hatred and abhorrence. Holy love to the Redeemer is thus written upon the believer's heart, by the Holy Ghost taking of the things that are Christ's, and showing them unto him;

* From a volume of sermons, by the late rev. H. Caddell, M.A., perpetual curate of St. John's, Walham Green.

* Homily on Salvation, first part.

and "love is the fulfilling of the law." Under the influence of this gracious principle, the man in union with Christ now "runs the way of God's commandments" with an enlarged heart. The commandment is no longer grievous to him. His great grief is, to think that he should at all fall short of the broad and perfect commandment. He loves it. His renewed will is conformed to it. He can truly say that it is "sweeter than honey and the honey-comb." He obeys it, not from a legal spirit; not as if he was goaded on to obedience by a law; not as if he was forced by a command; but from a free, willing, grateful heart—a heart penetrated by a deep sense of redeeming love.

3. The man in Christ, thus freed from condemnation, placed in a state of favour, and introduced into the liberty of holy love, waits for the coming of our Lord Jesus Christ, when his body of humiliation shall be transformed into the likeness of Christ's glorious body, and when he shall reign with Christ on his throne, even as he now reigns with his Father on his throne. To this blessed and glorious consummation both the departed saints and the saints yet militant on earth are looking forward. The scriptural expression of the latter is described to be that of persons "looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ;" and the scriptural expectation of the former is thus represented in the book of Revelation: "We shall reign on the earth."

Thus, whether we consider the present state or the future prospects of the man truly united to the Lord Jesus Christ, how important is it that this should be our condition! Let me, then, affectionately and pointedly, in the name of my divine Master, repeat the solemn question of the text to each individual now before me: "Where art thou?" Art thou living in open sin? Or art thou in the mere negative state of the amiable, good-natured worldling? Or art thou in mere religious formality? Or, once more, art thou in Christ? The last, as we have seen, is the only safe, only happy condition. Between the three first-mentioned states and the last there is all the difference that exists between heaven and hell; between God's eternal favour, and God's sentence of eternal condemnation; between holiness and pollution; between endless glory, and "the blackness of darkness for ever;" between eternal happiness and eternal misery. O, then, "where art thou?" If not in Christ, betake thyself to him without an instant's delay. But, if thou art in Christ, then happy art thou. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.'" Would that each soul here present was in possession of this blessedness! Happy, unspeakably happy, and blessed are the people who are thus united to Christ, and, in him, just before God. They live by their faith. "The life that they now live in the flesh is a life of faith in the Son of God, who loved them, and gave himself for them." All things are theirs; and they are Christ's. Come what will, they are safe—safe for time and for eternity. Should

they even perish in the midst of temporal calamities, their latter end shall be peace; their inheritance is inalienable; and their joy no man taketh from them: it is "a joy unspeakable, and full of glory." Their best things, their eternal interests, are secure, inviolably secure, being "hid with Christ in God;" and therefore "when Christ, who is their life, shall appear, then shall they also appear with him in glory. Amen!"

THE WORD MADE FLESH:

A Sermon

(For Christmas Day).

BY THE REV. JOHN JACKSON, M.A.,

Rector of St. James, Westminster.

JOHN I. 14.

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth."

"WITHOUT controversy," wrote the apostle to his convert Timothy, "great is the mystery of godliness: God was manifest in the flesh" (1 Tim. iii. 16). And indeed it is difficult to contemplate the great truth of the incarnation of the Son of God without admiration and astonishment: the mind staggers under the weight of the doctrine, bewildered by the excess of the divine mercy. A holy awe, as well as gratitude and fervent love, are the feelings with which the present festival should be kept by those for whom the Eternal Word was made man, and died. Such feelings an examination of the words of the text are well calculated, with the blessing of God, to awaken and sustain; and to this therefore I proceed, with earnest prayer for the illumination of that Holy Spirit who alone "receives of the things of Christ, and shows them unto us" (John xvi. 14).

The person whom the apostle here asserts to have been made flesh, he had already spoken of in the commencement of the chapter: "In the beginning was the Word, and the Word was with God, and the Word was God" (ver. 1). The word or wisdom of God was a mode of expression well known to the Jews. By the word, they conceived God to reveal himself to man; as indeed it is expressed in the book of Samuel: "For the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (1 Sam. iii. 21). Whom, therefore they, to some extent, ignorantly worshipped, the gospel declared unto them; for the Word is here identified by St. John not only with the "true light," but also with "the only-begotten Son of God," and

afterwards with Jesus Christ. And the reason of this appellation applied to the Son of God would seem to be twofold—as he is the Maker of all things, and as he reveals the Father to us. “By the word of the Lord,” we read, “were the heavens made, and all the host of them by the breath of his mouth” (Ps. xxxiii. 6); and, accordingly, St. John says of the Word, who “was in the beginning with God: all things were made by him; and without him was not anything made that was made” (John i. 3). But more particularly is he the Word, as he reveals the Father to us. As our thoughts and wills and purposes lie hidden in our breasts till by words they are made known to others, and language becomes the interpreter of the mind, so it has pleased the Almighty Father to reveal himself, his purposes, and his will to us by the medium of his only-begotten Son, who is, therefore, the Word of God. “No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him” (John i. 18). “The brightness of his Father’s glory and the express image of his person” (Heb. i. 3), he has revealed to us, as fully as our imperfect faculties will bear it, the nature, the attributes, and the will of God. “In the beginning was the Word.” In the beginning, when creation first began, and time became capable of being reckoned by the vicissitudes of created things, the Word *was* (not, *was created*, but *“was”*)—was already, and had been from all eternity. “His goings forth,” as the prophet speaks, “have been from of old, from everlasting” (Micah v. 2). He is “Alpha and Omega, the beginning” as well as “the ending—the first” as well as “the last” (Rev. i. 8, 11). And therefore the “Word was with God.” And now, O Father,” said the Word himself, while made man and dwelling among us, “glorify thou me with thine ownself, with the glory which I had with thee before the world was” (John xvii. 5).

But we must advance a step further. Two eternal beings could not be: they must be one. And so it is. “The Word was God” (John v. 1): “I and my Father are one” (John x. 30). And therefore he was spoken of by the prophet Isaiah as “the mighty God” (Isa. ix. 6); was addressed by his apostle Thomas as “my Lord and my God” (John xx. 28); and was declared by St. Paul to the Romans to be “over all, God blessed for ever. Amen” (Rom. ix. 5).

It is this divine Being who is said in the text to have been incarnate, or made flesh: “The Word was made flesh.” By the flesh we must here understand our human nature; the same which fell by the first Adam’s sin,

and which he took, as the second Adam, to restore. He, “who, being in the form” (or nature) “of God, thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Phil. ii. 6, 7). “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same” (Heb. ii. 14). Nor was it a partial humanity, the mere resemblance of our nature, which he assumed: he was made “perfect man:” “in all things it behoved him to be made like unto his brethren” (Heb. ii. 17). Like us, he had body and spirit. Like us, he came into the world a helpless infant, and increased in wisdom and stature. Like us, he was hungry and thirsty and weary, slept to recruit his body, and prayed as if to refresh his soul. Like us, he felt the pang of pain, and shed the tears of sorrow: at times he “rejoiced in spirit” (Luke x. 21): at times “he began to be sorrowful and very heavy” (Matt. xxvi. 37). Like us, “though he were a Son, yet learned he obedience by the things which he suffered” (Heb. v. 8), and, though “the Captain of our salvation, was made perfect through sufferings” (Heb. ii. 10). Nay, like us, “he himself suffered being tempted” (Heb. ii. 18); “was in all points tempted like as we are, yet without sin” (Heb. iv. 15).

Thus “made flesh”—perfect man—the Word “dwelt among us”—took up his tabernacle among us. For thirty-three or thirty-four years Jesus, the son of Mary, but who was also the Son of God, lived among the men whom he had made; first, in a private station, subject to earthly parents; afterwards, teaching publicly, confirming his teaching by miracles, “going about doing good,” setting a perfect example of every virtue and all godliness, he held his holy course in the world he came to save. And when, to purchase our salvation, he had shed his blood upon the cross, and had risen again triumphant from the dead, he remained on earth forty days, that we might have full proof of his victory over the grave, and then ascended into heaven—removed his tabernacle from us—bearing with him the human nature he had assumed for us, to be “glorified” again “with the glory which he had with the Father before the world was” (John xvii. 5).

While perfect man, then, did the Word cease to be perfect God? Assuredly not. He was God still. “God was in Christ” (2 Cor. v. 19): God was manifest in the flesh” (1 Tim. iii. 16). He was “Immanuel, God with us” (Matt. i. 23); and, though as man “his Father was greater than he” (John xiv. 28), yet as God “he and his Father were

one." As he was born of the virgin Mary, he was the son of man; but, as he was conceived of the Holy Ghost, he was also the Son of God. And this the Spirit would teach us, when, by his guiding, St. John added in the text: "And we beheld his glory, the glory as of the only-begotten of the Father." All might behold the humility of the Son of man: all might know the mother of Jesus of Nazareth—his birth in a stable, and his cradle in a manger; his flight from Herod, and the obscurity of his early years; his poverty and labours, his gentleness and meekness, his rejection and sufferings; but "we," says the apostle, "beheld his glory, the glory as of the only-begotten of the Father"—of the Son of God; i. e., but not in any sense in which men may be called and made the sons of God, but in one infinitely higher—one in which he only is the Son of God, "begotten from everlasting of the Father, God of God, Light of Light, very God of very God." And men might have seen this glory, had not their eyes been blinded by prejudice, in the words which Jesus spoke and the works he did. "Never man spake like this man," confessed even the officers of his enemies (John vii. 46). And it could be nothing less than the power of God which healed the sick and cleansed the lepers, made the blind see, the deaf hear, the dumb speak, which fed large multitudes with a few loaves and fishes, which cast out devils and called the dead to life. But once he vouchsafed his chosen disciples a glimpse of the glory of his divinity: "He took Peter, and James, and John his brother, and brought them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun; and his raiment was white as the light. And behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased" (Matt. xvii. 1-5). John, therefore, as a spectator of this scene could say: "And we beheld his glory, the glory as of the only-begotten of the Father;" and St. Peter could testify, as in his second epistle he does: "We were eye-witnesses of his majesty" (2 Pet. i. 16). And thus, even when made man, might the Word be known to be God.

"The Word" then, "was made flesh." The Godhead and manhood were united in one person, Jesus Christ, never to be divided. "As the reasonable soul and flesh is one man, so God and man is one Christ." As God and man, one Christ, he lived: as God and man he died: as God and man he rose from the dead and ascended into heaven; and as God and man, our one Mediator between God and man, he sits on the right hand of

God, to intercede for us as our great High Priest, to rule over us as our King, and one day to come again to be our Judge. To him be all glory and praise for ever and ever. Amen.

The consideration of the remaining words of the text will lay open to us the purposes of this wonderful display of divine love, and bring home more closely to us the great truth which to-day's festival commemorates; for assuredly it was not without a purpose that "the Word was made flesh"—God made man. "The Word was made flesh, and dwelt among us" (the other words are parenthetical), "full of grace and truth." He was full of grace and truth, because he came to convey grace and truth to a dark and perishing world. "The law was given by Moses; but grace and truth came by Jesus Christ." "Grace" is a free gift, and is used especially to imply the free gift of pardon and salvation, and the free gift of the Holy Spirit; and both these come by Jesus Christ. Truth is the revelation made to us by the God of truth, of his nature, his will, our duties, and the means of our salvation. And of this, too, the Word made flesh was full. Both we need; and both he brought: grace he bought us by his blood, truth he taught us by his doctrine. He is full of grace as our Priest, he is full of truth as our Prophet: as full of grace—"in him was life;" and as full of truth—that "life was the light of men." But to consider these points a little more fully:

I. "The Word made flesh" was "full of grace;" and "grace came by him"—the grace of pardon and salvation, and the grace of the Holy Spirit.

1. First, the grace or free gift of pardon and salvation. I need not carry you back to Adam's fall, dear brethren, to show you that we all have sinned. It is true that the effects of his transgression have passed upon us, and that we were born with a corrupted moral nature into a world condemned. But let us call to mind our own sins. Who among us has kept all God's commandments? Who among us has not broken many of his laws? Who among us would endure to have his inmost thoughts laid bare to his fellow-creatures? And yet those thoughts are noted in the book of God's remembrance. Our due, then, is the penalty of that just, but awful sentence, "The soul that sinneth, it shall die" (Ezek. xviii. 4). And so it has ever been; so that, save him who was the Word made flesh, all have sinned, and were condemned. But "God so loved the world, that he spared not his own Son, but delivered him up for us all;" and, in the fulness of his infinite love, the only-begotten Son of

God was content to take our nature, and to bear our sins, to suffer the death they deserved, and in his own person to make a full atonement for them on the cross. He fulfilled all righteousness for us, reconciled us to the Father, destroyed the power of death, and opened the kingdom of heaven to all believers. And this grace, purchased so dearly, he freely offers to all who come to him. He invites all to come to him. He himself, when on earth, called to him all who were wearied and heavy-laden, that he might give them rest; and, by his ministers, to whom he has "committed the word of reconciliation," he "prays them" still "to be reconciled to God" (2 Cor. v. 19, 20). Not sin can bar us from him; only impenitence. He came not, indeed, "to call the righteous" (those who are satisfied with themselves), "but sinners to repentance" (Matt. ix. 13). But to those who do repent; to those who simply, humbly, earnestly, believe on him as their Saviour; to those who give themselves up to him, and are willing to take up their cross and follow him, he gives the grace of a full and free pardon, reconciliation and acceptance with God, the privileges of sonship, and all the blessings of the kingdom of heaven. "As many as received him," we read a little before the text, "to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). Have we received him, dear brethren? Have we thankfully accepted the grace of which he was full—the grace of pardon and reconciliation to condemned and perishing sinners? Alas! when "the Word was made flesh, and dwelt among us," "he was in the world; and the world was made by him, and the world knew him not. He came unto his own; and his own received him not" (John i. 10, 11). And still there are multitudes who do not receive him, and who, though well acquainted perhaps with his history and doctrine, to all saving purposes know him not. The worldly and careless do not receive him; for they have little fear for their own souls, and no value for the pardon and love of God. The self-satisfied—they who have "done no harm," and do not see but that they are as good as others—do not receive him. They are not conscious of their disease; how should they seek a cure? Neither do they receive him, who are not sincerely determined to forsake all sin; who have any one forbidden indulgence, any one unmortified temper or passion, which they cannot give up for his sake. They, who receive him, must receive him with their whole heart. Let us thus receive him, then, dear brethren.

"The Word was made flesh," as at this time, "and dwelt among us, full of grace" to believing penitents. This grace he offers to us now. The best of us all need pardon by his grace: the worst of us all are not excluded from his grace. Let us go to him who has all the sympathies of our nature, with all the power of his own. Let us trust on him who, though man to suffer, is also God to save. Let us love him who, though the Word who was in the beginning with God and was God, was "made flesh," that not one of us—the weakest, the most erring amongst us—need perish, but, believing on him, might have everlasting life.

2. But when we consider our unwillingness to believe, our deadness and coldness of heart, and our entire inability to do any good thing of ourselves, it is a blessed truth that the Word made flesh was also full of the grace of the Holy Spirit: "There shall come forth a rod out of the stem of Jesse" was the prophecy fulfilled in the birth of Jesus Christ; "and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Isa. xi. 1, 2). "Of his fulness," writes St. John, "have we all received, and grace for grace" (John i. 16); (grace, *i. e.*, the same in kind, however inferior in degree, to every grace which dwelt in infinite fulness in him). For, before he went away, he promised to send the Comforter; and, when he ascended up to heaven, he "gave gifts to men," even the gifts of the Holy Spirit, the Author of all repentance, faith, and love, and holiness; the source of spiritual life; and the earnest of heaven. And "the promise is to us, and to our children." Covenanted to us in baptism, promised in answer to prayer, purchased for us by the blood of Christ, we may receive the graces of the Spirit if we will. What excuse, then, can any of us have, who live unmoved by the gospel, and die unsaved by Christ? None whatever. It is true that we cannot of ourselves know our sins, lament, and forsake them as we ought; but Jesus was "exalted to give repentance" (Acts v. 31), and sends the Spirit to convince of sin. We "cannot come to Christ" with a lively faith, "except the Father which hath sent him draw us" (John vi. 44). But there is the grace of him who is full of grace, the promised Comforter, to open our hearts, and to bring us to the Saviour. We cannot of ourselves even think anything that is good of ourselves; but of his fulness may we all receive, and "grace for grace," and they, who abide in him, bring

forth much fruit. If, then, our hearts are hard and dull, and will not tremble at our sin, nor warm with the love of God; if we are doubtful and fearful, and cannot embrace and hold fast the blessed hopes offered to us in the gospel; if we are entangled in habits of sin, or harassed by the attacks of unchastened tempers; if we "see another law in our members warring against the law in our mind, and bringing us into captivity to the law of sin which is in our members" (Rom. vii. 23); if our growth in grace is slow, our holiness stunted, our conformity to our Saviour well-nigh nothing, why do we not apply to him who is full of grace? Why do we not go to him for aid, who alone can help? Where are the prayers, frequent, fervent, and believing, to which an answer is promised by the God of truth? Where is the regular, devout, self-denying attendance in the house of God? Where is the diligent, prayerful study of his holy word? Where (at this season especially, let me ask the question with all affection and earnestness), where is the devout reception of the sacrament of the body and blood of Christ, with self-examination and humble, thankful faith? These are the means of grace: why do we not use them? By these let us draw near to Christ: by these let us seek his Spirit: by these let us endeavour and hope to receive of the fulness of him in whom "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

II. But "the Word," when "made flesh, and dwelling among us," was "full" not only "of grace," but "of truth." He came not only to save, but to teach; not to be our Priest only, but our Prophet. He came to be the Light of our dark world, and to reveal his Father's will. "To this end," he said, "was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37): "I am the way, the truth, and the life" (John xiv. 6). And therefore his apostle testifies that "in him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). He taught us to know God aright: "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him" (John i. 18). He has revealed him to us, not only as the "one God, and there is none other but he," but as the Father, the Son, and the Holy Ghost, in whom we are to believe, and into whose name we are to be baptized. He has declared him, not only in his infinite power and wisdom and glory, but also in his infinite, unspeakable love; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth

in him should not perish, but have everlasting life" (John iii. 16). And, being "God manifest in the flesh, the brightness of his Father's glory, and the express image of his person," he has taught us to know God in a way that we can appreciate and imitate, in the perfect holiness and unwearied love of the man Christ Jesus. "Full of truth," he has also shown us the only way of salvation—faith in Jesus Christ, wrought by the grace of the Holy Spirit. And, by thus showing us, and opening for us the way, he has dispelled the gloom which hung over our future, taken the sting from death and its victory from the grave, and "brought life and immortality to light through the gospel" (2 Tim. i. 10). And, while teaching us what to believe, and what to hope, he has also taught us what to do, and has so linked these together, that, unless we do, or at least earnestly endeavour to do, what he taught, we do not really believe, and have no right to hope. You all know, dear brethren, or you all might know, his pure and holy precepts; the love he taught to God and man; the purity, and humility, and devotion, and meekness, and self-denial, and truth, and charity. You know, too, that, not only did he teach these in words, but left us an example of them, that we should follow his steps; an example so lovely that all should imitate it, so perfect that none can attain to it. "And, if you know," as the apostle writes, "that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John ii. 29).

As grace and truth, then, were united in the Word made flesh, so must they be together in us. If we would be saved by grace, we must obey the truth. If we trust on Jesus Christ for pardon, acceptance, and glory (and O, my brethren, that we all did! that we all would!), and seek through him the aid of the Holy Spirit, we must believe his words, obey his precepts, imitate his life. Let us go to him, then, as our Saviour; but let us also follow him as our Lord. Let the time past of our lives suffice to have lived carelessly, thoughtlessly, and selfishly, after the course of this world; or to have offered a divided, intermittent service, Christ's one day, and our own the next; or to have remained satisfied with a low standard of holiness—a stunted, imperfect conformity to our Redeemer. Let the present festival be kept by those who have not yet sought and found salvation by the grace of God, by coming to him who was born to be the sinners' Saviour; by those who have "trusted in him, and been holpen," by giving up themselves more unreservedly, more entirely to be his; and by all, by seeking deeper repentance, more

stedfast faith, more fervent love, more active charity, more consistent holiness. Let us seek them from and through him. He was "full of grace and truth," that through his grace we might obey the truth. When "the Word was made flesh," he was "made unto us wisdom" as well as "righteousness, sanctification" as well as "redemption" (1 Cor. i. 30). By taking our nature, he made it capable of becoming partaker of his own. The Son of God became the Son of man, that we—poor, sinful, perishing sons of men—might, through him, be made the sons of God.

CANST THOU BY SEARCHING FIND OUT
GOD? CANST THOU FIND OUT THE
ALMIGHTY UNTO PERFECTION?—JOB. xi. 7.

BY THE REV. G. M. WEBSTER, D.D.

WHEN we look abroad on the face of nature, examine its productions, reflect that every blade of grass requires a superintending Power; when we cast our eyes towards the firmament, behold the starry hosts of heaven, view the planets passing from one star to another in their revolutions round the sun, survey the comet pursuing its way with an almost inconceivable velocity, we see the necessity of a Governor for these things. But, measuring things by our own capacities, we may perhaps for a moment be inclined to question the possibility of the existence of a Being possessing a power sufficiently great to effect such astounding deeds: for a moment we may feel half inclined to side with those who believe, or affect to believe, that all things are the "work of chance." But, when we remember that no effect can be without a cause, and ask ourselves seriously what is meant by a "work of chance," we are irresistibly led to this conclusion: there is a God! And, if there be a God who presides over all things, how great, how inconceivably great must be that God!

God is revealed to us in the threefold capacity of Omnipresent, Omniscient, and Omnipotent. He is every where present. His ubiquity it is impossible for us to understand. It is more than sense can comprehend; yet we must believe it: we are so taught in holy writ. David says: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." God has curiously enough, though perhaps not inaptly, been defined a Being whose centre is every where, and whose circumference is no where. He is omniscient. "All things are naked and opened unto the eyes of him with whom we have to do." He knoweth all things. If we compare the knowledge of the Most High with that of man, how striking will the contrast be! The majority of men know but one language—their mother tongue, and that but imperfectly:

others know three or four; and some few understand ten or twelve, and are able to converse in all of them fluently. But God is acquainted thoroughly with all the tongues and languages under the vast canopy of the heavens, and above them too. To him daily is the knee bent; and the voice of supplication and praise ascends from people of numberless tongues: he hears and understands them all, and, if preferred in sincerity, will answer them. Man can be acquainted with the contents of few books only, comparatively: God knows what is in every book that ever was written. Man cannot divine the thoughts of his fellow-creatures: if they be told him, he can only believe them true according as he has confidence in the veracity of his informer. God is acquainted with our most secret thoughts: he knoweth them all, even before we have conceived them: from him nothing can be hid. The population of our earth is estimated at about nine hundred millions. How infinitely wise must be that Being who perceives not the actions only, but the very intents of the heart of nine hundred millions of people! Man is apt to forget many things which he hears: God retains all. All the imaginations of the mind that ever have entered the hearts of the myriads of creatures, from the foundation of the world till this present moment, he knoweth. The more we contemplate his omniscience, the greater must our admiration be. He is omnipotent. He can do all things. To God nothing is impossible. At a word he framed the heavens, the earth, and all created things: at a word they would dissolve,

"And, like the baseless fabric of a vision,
Leave not a wreck behind."

From this view of the Supreme Being we may learn, first, that it is impossible to elude his notice, or hide our actions from his penetrating glance. Nothing can be concealed from the eye of omniscience. In whatever occupation we may be engaged, we should say with Hagar, "Thou God seest me;" or, with St. Paul, "God knoweth." We may learn, secondly, that it is our interest to conciliate the favour of God. How much reason have we to fear the anger of the Almighty! to dread the avenging arm of Omnipotence! We may say to the mountains, "Cover us!" and to the hills, "Fall on us!" but, were they to do so, futile would be the attempt to escape God's penetrating glance. Could we marshal in battle array against the King of heaven all the inhabitants of this vast globe, what would they avail to compete with the Almighty, should he lay bare his red right hand of vengeance, confound his adversaries with the terribleness of his majesty, consume them with the breath of his nostrils, and utterly extinguish all his foes by the word of his power? Whatever it may cost us, may we all be deeply impressed with the necessity of obtaining the one thing needful; then, when God shall be pleased to command us to change this mortal for immortality, and this corruptible for incorruption, we shall stand before his presence, not having on our own righteousness, but the righteousness of the Lamb, being without spot or wrinkle, or any such thing.

The Cabinet.

JOHN HUSS THE BOHEMIAN REFORMER; A TRUE WITNESS.—*The Ministry*: May the glory of God and the salvation of souls occupy thy mind, and not the possession of benefices and estates. Beware of adorning thy house more than thy soul; and, above all, give thy care to the spiritual edifice. Be pious and humble with the poor, and consume not thy substance in feasting (J. Huss, 1443). *Jesus Christ*: [At a time when the three popes were deposed by the council of Constance, 29th May, 1415]. Now Christendom is without a head upon earth: It possesses Christ alone as its governor; as the heart to give it life; as the fountain to water it with the seven gifts of the Holy Spirit; as the always sufficient refuge to which I fly in my calamities, with an assured faith that with him I shall always find direction, help, and plenteousness of life; that the Lord will deliver me both from my sins and from this wretched existence. Happy then are they who, in keeping his laws, discern and abhor the vain pride and covetousness and hypocrisy of the Saviour's adversaries, and patiently wait the coming of their Lord and Judge and his angels (from his prison at Constance, June 1415). *Appeal to Jesus Christ*: When Huss was accused, by his judges, of having appealed from popes to Jesus Christ, he answered, "I vow that no appeal can be more just or more holy. In matters of law do we not appeal from an inferior judge to one higher and more enlightened? But what judge superior to Christ? Is there, in any one, more justice than in him in whom neither error nor falsehood is found? Where have the wretched and oppressed a more assured refuge?" *Protest against the Proceedings at Constance*: Anxious above all things for the honour of God, and of the holy church, and being earnestly desirous of remaining a faithful member of our Lord Jesus Christ, who is the head and spouse of the church which he has redeemed, I do hereby protest, as I have already done, that I have never obstinately maintained, or will maintain, what is contrary to the truth. I have always believed, I still believe, and I desire firmly to believe, all the truths which ought to be received; and, before I undertake to defend any error contrary hereto, may I, with hope in the Lord and in his heavenly succour, suffer death. I am ready, therefore, with God's help, to expose my life for the law of Christ, which I believe to have been literally given to us by inspiration of the Holy Trinity, and set forth by the saints of God for the salvation of mankind. I believe in the articles of the divine law as the Holy Trinity teaches them to us, and enjoins us to believe them. In my writings, answers, and public life, I have ever been, as I am, and shall continue to be, obedient to the prescriptions of that divine law, yet fully prepared to revoke all that I have said contrary to the truth (June, 1415).—H. S.

THE WEDDING GARMENT.—But, "when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless." A

person unacquainted with the manners and customs of those times might justly feel some surprise at this transaction. Was it not probable that, in a company so mixed, and collected suddenly from "the high-ways," there might be many who could not furnish themselves with suitable apparel? This man, too, might be too poor, and unable to provide himself with a wedding garment: in what, then, did his great offence consist? The customs of society at that time explain the difficulty: it was usual for men of rank and wealth to provide costly and beautiful dresses for their guests; and history records that the extravagance and splendour sometimes displayed on such occasions were almost incredible; and it was esteemed the highest affront which could be offered to such a wealthy and noble master of a feast to refuse the dress which he had provided, and to appear in another. Therefore it was that the king is represented to have said: "Friend, how camest thou in hither, not having a wedding garment?" And when the man was "speechless"—having no excuse to make, knowing that he had wilfully despised the royal robe which had been offered him, and in which alone he ought to have appeared—"then the king said to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—*The rev. Francis Close, M.A., Sermons on the Parables.*

GOOD WORKS THE FRUIT OF FAITH*.—But our text declares the faithful dead to be blessed in another respect: "Their works do follow them." What meaneth this? Certainly it meaneth not that their works have merit to procure for them a place in heaven. Such a notion is directly contrary to the whole scheme of salvation laid open to us in the gospel. No, there is not one thought which a godly man more abhors than this, that any works which he has done can obtain for him a claim either to the mercy and grace of God on earth, or to the glory of God in heaven. And the more holy he is, the more deeply will this conviction be graven on the heart: the more he is enabled to do of good works, the less will his works be in his own esteem: the more he grows in the likeness of his Saviour, the lower will he be in his own eyes, and the more ready to confess that "he is saved by grace, and not by his own works." "By the grace of God I am what I am." But these words have a meaning, and a most important one. The works of the penitent believer in Christ, flowing from faith, and done from love to his name, shall be made mention of in heaven, as evidences of his faith. They form not his title to heaven: his title is wholly in what Christ hath done for him. But they prove his title; and, moreover, they will receive a reward—a reward, not of merit, but of grace. God will deal with every one according to his works. His happiness in heaven shall be in proportion to his holiness on earth. "God is not unrighteous," saith the apostle

* From a sermon preached in the parish church of Henbury, Gloucestershire, on Sunday, 19th October, 1845, being the Sunday after the funeral of the rev. Walker Gray, M.A., curate and lecturer of that parish; by the rev. John Hennaman, M.A. Bristol: J. Chilcott, 1845.

to the Hebrews, "that he shall forget your work and labour of love, which ye have showed towards his name." These works shall follow them: every act of self-denial, of patience, of humiliation before God, of zeal for the glory of God; every sigh from a contrite heart; all that is done to the poor members of Christ—visiting them in sickness, comforting them in sorrow, even "a cup of cold water given for his sake;" all that the faithful follower of Christ has done to bring his fellow-sinners to God, to instruct the ignorant in the ways of truth and righteousness, to awaken the old, to guide the young—by his personal labours, by his holy conversation, and by his influence and example; all shall be remembered by God, and all graciously rewarded. What this reward shall be "eye hath not seen, nor ear heard, neither hath it entered into the heart of man." But it is such blessedness as this: "pleasures evermore at God's right hand;" "an inheritance incorruptible and undefiled, and that fadeth not away."

Poetry.

LAYS OF A PILGRIM.

By MRS. H. W. RICHTER.

No. XXXI.

ENGLAND.

(For the Church of England Magazine.)

O WAKE the lay for England yet,
And "merry England" call her;
Her ancient glories ne'er forget,
And triumphs old restore her.
By clustered wood, by grassy dale,
By fields with plenty waving,
By hamlets in the sunny vale,
By banks the brooks are laving;
By farms, and meadows daisy crown'd,
By peace and order cherish'd;
By hallowed spots of classic ground,
Where hearts for freedom perished;
We'll call her happy England still,
And guard her interests ever:
Her destiny may she fulfil,
And lose her freedom never.
Best of her glories yet by far,
Her holiest and her dearest,
The faith that, like the eastern star,
Rests o'er her homes the nearest.
The thousand spires that pierce the sky
Tell where her hopes are rising;
And village tower, and minster high,
Her purest worship prizing.
Her sabbaths may no darkness blight,
From toil the lowly shielding,
When truth relumes her gospel light,
High hopes immortal yielding;
While far across the ocean plain
Her messengers are speeding,
With "tidings glad," to break the chain
From hearts in sorrow bleeding.

O, "foul befall the day" when'er
The church and state shall sever.
By all the hopes to Britain dear,
Avert that woe for ever!
A fading halo round the throne
Would mark that hour of sorrow,
And schism cloud where concord shone,
And darken every morrow!

By all the names that fame shall mark
Within her volume deepest,
Above the billows bear our ark,
O Power that never sleepest!
By deeds that wake the patriot's tear,
In history's roll recorded;
By joys that every hearth endear,
In happy moments hoarded;
From plotting heads, from factious rage,
From Romish darkness free,
Uphold thy crown from age to age,
Fair island of the sea!

SACRED SONNETS.

No. XI.

(For the Church of England Magazine.)

"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. CXXXII. 81.

LOWLY, and faithful servant of the Lord,
Wending thy way mid the rude mountain chain
That girds St. Cynwyd's* consecrated fane;
Where thou mayest worship God, and hear his word
Who ransomed fallen man—Jesu the adored,
And gracious Saviour of mankind, who came
From heavenly mansions, suffering death and
shame,
That man may live, and know the blessings poured
On all the steadfast followers of his word.
Blessed art thou, O, aged pilgrim! come
The long and weary way, with cheerful heart
To worship him who can alone afford
The peace that passeth all things, and thro' whom
We may attain the joys that ne'er depart.

M. C. L.

Miscellaneous.

TO DESTROY CONTAGION AND PREVENT INFECTIOUS FEVERS†.—Take common salt two and a-half ounces, pure manganese half an ounce, water one ounce, oil of vitriol one and a-half ounce: mix the salt and manganese well together, and put them into a glass tumbler: pour the water on this mixture, and

* Cynwyd was a saint of the congregation of Cattwg, and is presumed to be the founder of the church of Llangynwyd, Glamorganshire (see "The Welsh Saints").

† From "The Clergyman's Manual; containing a variety of information on subjects connected with the proper discharge of ministerial duties," &c.; by the rev. Robert Simpson, M.A. R. Groombridge: 1842.

then one-fourth of the vitriol: after it has ceased to raise vapour, pour one-fourth more, and repeat it every six hours. This quantity is sufficient to purify a middle-sized room. To fumigate thoroughly, the doors and windows should be shut. But a perpetual, slow extrication of fumes is also desirable, since the contagion is perpetually generated; and this may be procured by stirring the mixture occasionally with a stick; during this, however, the air should be freely admitted. The glass should be placed so near the patient that the fumes may be first perceptible where he lies. The following rules are intended to enable medical, clerical, and other visitors and attendants of the sick, to perform their important duties with safety to themselves, and are printed with a view to their being put up in every house where there is an infectious fever, and in order to prevent the contagion being communicated to any part of the family, or neighbourhood:—

1. As safety from danger entirely depends on cleanliness and fresh air, the room-door of a patient ill of an infectious fever, especially in the habitations of the poor, should never be shut. A window in it, during the day, ought to be frequently opened. For the free admission of air is so essentially necessary, that, without it, whenever one inhabitant sickens, others catch the disease.
2. The bed-curtains should never be close-drawn round the patient, but only on the side next the light, so as to shade the face.
3. All the clothes, utensils, &c., should be frequently changed, immediately immersed in cold water a little soured with vitriol; and washed clean when taken out of it. For, the worst mode in which the poison of infection can be applied is by the apparel, or bed-clothes of the sick.
4. All discharges from the patient should be received into acidulated water, and instantly removed. The floor near the patient's bed should be rubbed clean every day with a wet mop or cloth.
5. The air in a sick room has, at the same time, a more infectious quality in some parts of it than in others. Visitors and attendants should avoid the current of the patient's breath, the air which ascends from his body, especially if the bed-curtains be closed, and the vapour arising from all evacuations. When medical or other duties require a visitor to be placed in these situations of danger, infection may be frequently prevented by holding the breath for a short time, or by dropping a little distilled vinegar on a handkerchief and holding it to the nose.
6. Visitors should not go into an infectious chamber with an empty stomach; and, in doubtful circumstances, on coming out they should blow from the nose and spit from the mouth any infectious poison which may have been drawn in by the breath, and may adhere to those passages.
7. Those who handle the sick should wash their hands and mouths before they eat or drink, and never swallow their spittle while in the sick chamber.
8. All persons, except the necessary attendants, should be excluded from the patient's room.

9. Intemperance and abstemiousness should be equally shunned by all the attendants.

If these rules are strictly adhered to, not one person in one hundred will take the infection, however violent it may be; and thousands of lives will be saved, and boundless misery prevented.

RECIPE FOR PREVENTING INFECTION.—Get, at a druggists, some black oxide of manganese. It is very cheap, and therefore you may get two or three pounds. You may then put one table-spoonful of this, and four of common salt, into a small basin, and mix it with a little water. You then pour a little oil of vitriol upon it, and it begins to smoke: this smoke is what they call "fumigation." It fills the house, and kills the infection. When the smoke dies away, you pour a little more vitriol, and in a day or two put fresh salt and manganese. Only mind you do not burn your fingers or clothes with the vitriol. There have been many recipes for fumigation, and one for which the government gave £5,000, it was found so useful in the navy; but this is far the simplest, and, I do believe, in all respects the best.—*The Children's Friend*.

THE SPOILING OF THE EGYPTIANS.—"And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment," &c.; "and they lent unto them such things as they required. And they spoiled the Egyptians" (Exod. xii. 35-36). On this passage the learned Rosenmüller remarks, that the Hebrew word "shaal" should in this place be taken in its proper and customary acceptance, which implies to ask, or to solicit, and in its form also of "hiphil," which is synonymous with "to give," or "to grant what is asked." This is also the opinion of Kimchi, the Jewish scholar, who renders it by "nathan," to give. "Shaal" occurs also in other passages of the Old Testament: for instance, "Ask of me; and I shall give thee the heathen for thine inheritance," &c. (Ps. ii. 8). "Therefore also I have lent him" (after asking) "to the Lord: as long as he liveth he shall be lent to the Lord" (1 Sam. i. 28). It is evident, therefore, that the Israelites, to whom the Lord gave "favour in the sight of the Egyptians," did not "go forth with silver and gold" (Ps. cv. 37) the produce of deceit, but that they acted on Moses' advice; and, having solicited the Egyptians to give them "such things as they required," the Egyptians, anxious to be freed from the presence of a people who had brought so many calamities upon them, gave them whatever they sought, even despoiling themselves for this purpose. This is the view which Josephus also takes of the transaction: he tells us that the Egyptians made lavish presents to the Israelites; some being desirous that they should depart from among them as promptly as possible, and others out of affection to men whom long familiarity had endeared to them.—8.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY JOSEPH ROGERSON, 24, NORFOLK-STREET, STRAND, LONDON.

THE
Church of England Magazine.

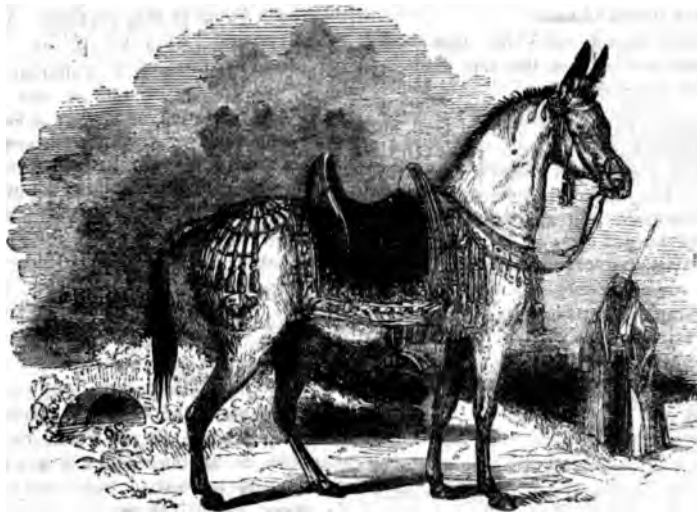
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 681.—DECEMBER 31, 1847.



(The Mule.)

SKETCHES FROM NATURAL HISTORY.

No. LXXI.

THE MULE.

THE mule is an animal partaking of the qualities of the horse and ass, between which it is a cross. In disposition it is intractable and obstinate. It is hardy, and particularly sure-footed. Hence it is much used in mountainous countries and on rocky roads. Among the Alps and the Pyrenees mules are commonly employed by travellers; and it is interesting to observe the care with which these animals will select the points when ascending or descending steep and dangerous passes, on which to plant their feet; so that the rider who leaves them to their own dis-

cretion rarely, if ever, finds his confidence misplaced.

The finest mules are produced in Spain, and are said to be fifteen or sixteen hands in height.

In the east the mule was known in very early times, and seems to have been generally used by princes, and especially on occasions of ceremony. Thus we read that David's sons rode on mules: "Then all the king's sons arose, and every man gat him up upon his mule, and fled" (2 Sam. xiii. 29). And, when Solomon was to be solemnly inaugurated, in order to disappoint the ambitious projects of Adonijah, we find that David ordered that he should ride upon the king's "own mule" (1 Kings i. 33). The mule is mentioned in various other places in scripture (Ezek. xxvii. 14).

PROOF OF THE INSPIRATION OF SCRIPTURE FROM THE EXAMPLE OF JESUS CHRIST*.

WE shall now proceed to complete our proofs, by sketching under this point of view the ministry of the Lord Jesus Christ. Let us follow him from the age of twelve years to his descent into the tomb, or rather to his ascent to the clouds in which he disappeared; and, in all the course of this incomparable career, let us see what the scriptures were in the estimation of him who "upholdeth all things by the word of his power."

In the first place, observe him when twelve years old. He has increased, like a child of humanity, in wisdom and stature: he is in the midst of the doctors: and his answers amaze all who hear him; for (said they) he knows the scriptures without having studied them (John vii. 15).

Observe him at the time of entering upon his ministry. He is filled with the Holy Ghost: he is led into a wilderness, there to sustain, like the first Adam in Eden, a mysterious conflict with the powers of darkness. The unclean spirit ventures to approach, and seeks to overthrow him; but how does the Son of God, he who was come to destroy the works of the devil, resist him? With the bible only. The sole weapon in his divine hands during this threefold assault, was the sword of the Spirit, the bible. Three times successively he quotes the book of Deuteronomy (Deut. viii. 3, vi. 16, vi. 13, x. 20; Matt. iv. 1-11): at each new temptation, he, the Word made flesh, defends himself by a sentence from the oracles of God, and even by a sentence whose whole force lies in the employment of one or two words: in the first place, of these words (*ἀρὸς μόνον*) "bread alone;" afterwards of these, "thou shalt not tempt the Lord" (*οὐκ ἐκπειράσεις Κύριον*); and, finally, of these two words (*Θεὸν προσκυνήσεις*) "thou shalt worship God."

What an example for us! His only answer his only defence is, "It is written." "Get thee hence, Satan, for it is written;" and, as soon as this terrible and mysterious conflict ended, angels came and ministered unto him.

But, let us further, and particularly remark, that of such authority is each word in the scriptures, in the estimation of the Son of man, that the unclean spirit himself (a being so mighty for evil, who knew the Saviour's estimate of the words of the bible) could not devise a more secure way of operating upon his will, than by citing a verse of Psalm xci.; and, immediately, Jesus, to confound him, contents himself with once more replying, "It is written."

Thus commenced his ministry—by the use of the scriptures. And thus it was that, soon afterwards, he entered upon his prophetic ministry—by the use of the scriptures.

Let us further follow him, when, engaged in his work, he goes from place to place doing good, in poverty, always exercising his power for the relief

of others, and never for himself. He speaks, and things have being: he casts out devils, stills the tempest, and raises the dead. But, in the midst of all these marvels, observe how great is his regard for the scriptures. The word is always with him. He bears it about, not in his hands (he knows it entirely), but in his memory and matchless heart. Observe him, when he speaks of it: when he unfolds the sacred volume, it is as if a door in heaven were opened, to enable us to hear the voice of Jehovah. With what reverence, with what subjection, does he set forth its contents, commenting upon, and quoting them word by word! This was now all his business—to heal and to preach the scriptures; as it was afterwards to die, and accomplish them!

Observe him, "as his custom was," entering a synagogue on the sabbath-day; for (we are told) "he taught in their assemblies" (Luke iv. 15, 16). He enters that of Nazareth. What does he there? He, "the eternal Wisdom, whom Jehovah possessed from everlasting, when there were no depths, before the mountains were settled, or the hills brought forth" (Prov. viii. 22-25), he rises from his seat, takes the bible, opens at Isaiah, and reads a few sentences: he then closes the book, sits down, and, whilst the eyes of all assembled were fixed on him, he says: "This day is this scripture fulfilled in your ears*" (Luke iv. 21).

Observe him traversing Galilee. What does he there? Still occupied with "the volume of the book," explaining it line after line, and word by word, and claiming our respect for its least expressions as much as he would for the law of the "ten commandments" uttered upon Mount Sinai.

Observe him, again, in Jerusalem at the pool of Bethesda. What does he call upon the people to do? "Search the scriptures" (John v. 39).

Observe him in the holy place, in the midst of which he does not shrink from declaring, "that in this place there is one greater than the temple" (Matt. xii. 6). Follow him before the Pharisees and Sadducees, whilst he alternately rebukes both, as he had done Satan, in these words, "It is written."

Hear him answering the Sadducees, who denied the resurrection of the body. How does he refute them? By one single word from an historical passage in the bible; by a single verb in the present tense, instead of that same verb in the past. "Ye do greatly err (said he to them), because ye

* Our Lord here draws on him the indignation, as he had a little before drawn the admiration, of the synagogue, by quoting precedents from the book of Kings to show that God had at times left Israel, and gone to Gentiles. And how does he show it? By the silence of scripture. The book of Kings is silent as to Israel in the times alluded to, and records mercy to Gentiles. Hence the divine conclusion, that none of Israel were relieved or cleansed. "Many widows were in Israel in the time of Elias, when the heaven was shut up three years and six months; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, to a woman that was a widow. And many lepers were in Israel in the time of Elisha, and none of them was cleansed, saving Naaman the Syrian" (Luke iv. 26-27). He appealed to what they all knew, viz., that Israel was in a state of sin, and the Lord left them, and went to Gentiles; scripture observing silence as to any blessing on them at the time. They understood it, and went to cast him down the brow of a hill. It may not have been thought by us that the silence of the divine record could prove so much.

* From "It is Written." By Professor Gausson. London: Bagsters. 1846. We have already spoken favourably of this book; but we cannot help wishing that a more competent translator had been employed.—Ed.

know not the scriptures." "Have ye not read what God has declared unto you, in saying, I am the God of Abraham?" It is thus that he proves to them the doctrine of the resurrection. God, on Mount Sinai, 400 years after the death of Abraham, said to Moses, not "I was," but "I am the God of Abraham" (Matt. xxii. 31, 32). I am so now, אֲנִי אֱלֹהֵי אַבְרָהָם (which the Holy Ghost translates, *Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ*). There is, therefore, a resurrection; for God is not the God of a few handfuls of dust, of the dead, of annihilated humanity: he is the God of the living. Those you speak of, therefore, live before him*.

Observe him afterwards among the Pharisees. It is still by the letter of the word that he confounds them.

Some few, who had already followed him to the borders of Judæa beyond Jordan, came and inquired his doctrines respecting marriage and divorce. What did the Lord Jesus do? He might certainly have answered with authority, and given his own laws. Is he not himself King of kings and Lord of lords? But not so: it is to the bible he appeals, in order to show the foundation of the doctrine; and this he does in a few simple words taken from a purely historical passage in the book of Genesis (Gen. i. 27, ii. 24). "Have ye not read that he, who made them at the beginning, made them male and female; so that they are no longer two, but one single flesh? What, therefore, God has joined, let not man sever" (Matt. xix. 4, 5, 6).

But hear him, especially, when in the temple he desires to prove to other Pharisees, from the scriptures, the divinity of the expected Messiah. Here, again, in order to demonstrate it, he lays stress upon the use of a single word, selected from the book of psalms. "If Messiah be the Son of David (he observes), how then doth David by the Spirit call him Lord, when (in Ps. cx.) he said, Jehovah said unto my Lord, Sit thou at my right hand? If David call him Lord, how is he his son?" (Matt. xxii. 43).

How was it that among the Pharisees there were none to answer him—What! would you insist upon a single word? and this, too, in a sentence taken from an eminent lyric composition, in which the royal poet might without risk indulge a fervid style, and use exaggerated expressions and words which doubtless he had not theologically weighed in his mind ere he put them into his psalmody? Would you pursue the method, at once fanatical and servile, of minutely interpreting each expression? Would you revere the scriptures even to the very letter? Would you ground a doctrine upon a word?

* Though Abraham, Isaac, and Jacob were dead, still the promises were good to them; for God is the God of the living, therefore in resurrection they shall receive them. But the passage is usually (!) interpreted of the immortality of the soul, viz., that their spirits were with God. This is true surely; but that is not the question at all here, nor the meaning of the passage; for, independent of the fact that scripture does not treat of the immortality of the soul, but the immortality of the man, it would be no answer to the question, "whose wife shall she be in the resurrection?" Now the church, like everything else, has allowed the doctrine of the immortality of the soul to supersede that of the resurrection. And the Lord may say to us, as he did to the Sadducees, "ye do greatly err, not knowing the scriptures, neither the power of God."

Yes, answers the Saviour, I would—yes, I would rest on a word; because that word is from God, and with one word he created light. To cut short all your objections, I declare to you that it was by the Spirit that David wrote all the words of his psalms; and I ask you, how, if the Messiah is his Son, David could by the Spirit call him Lord, when he said, "Jehovah said unto my Lord?"

Students of the word of God, and you especially who are designed to be its ministers, and who, as a preparation for preaching it, desire, in the first place, to receive it into an honest and good heart, see what, in the estimation of your Master, was each utterance, each word of the book of God. Go, therefore, and do likewise.

But there is more. Let us further hear him, even on his cross. He there made his soul an offering for sin; all his bones were out of joint; he was poured out like water; his heart was like wax, melted in the midst of his bowels; his tongue clave to the roof of his mouth; and he was about to render his spirit to his Father (Ps. xxii. 16-18). But what did he first do? He strove to rally his expiring energies to recite a psalm which the church of Israel had sung at her festivals through a thousand years, and which records in succession all his sufferings and prayers, "Eli, Eli, lama sabachthani" ("My God, my God, why hast thou forsaken me?") He did even more; and let us well remark it. There remained one little word of scripture unaccomplished: vinegar was to be given him on that cross. The Holy Spirit had declared it, in Ps. lxix., a thousand years before. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. And when Jesus had received the vinegar, he said, It is finished! then bowed his head, and gave up the ghost" (John xix. 28-30). Could David, when he chanted this sixty-ninth psalm upon Shoshannim, and the twenty-second upon Ajeleth, could David, we ask, have known the prophetic sense of each of these expressions?—of the hands and feet pierced, of the gall and vinegar administered, of a vesture appropriated by lot, of people shaking the head and pouting the lip in derision? It matters little to us whether he understood it, the Holy Ghost did; and David, says Jesus Christ, spake "by the Spirit." The heavens and the earth are to pass away; but there is not in this book the particle of a letter which will pass away without being fulfilled (John x. 35).

Nevertheless, we are called to observe something yet more striking, if it be possible. Jesus Christ rises from the tomb; he has conquered death; he is about to return to the Father, to reassume that glory which he had with him before the world was. Follow him in his remaining rapid movements upon the earth. What words will flow from that mouth to which utterance has been restored by resurrection from the dead? Words of holy scripture. Again he quotes, explains, and preaches it. In the first place, we behold him on the way to Emmaus, accompanying Cleopas and his friend; next, in the upper room; and afterwards on the borders of the lake. What does he do? He expounds the scriptures; beginning at Moses, and continuing through the prophets and psalms, he shows them the things concerning himself, he opens their minds to understand them, and causes

their hearts to burn whilst he talks with them (Luke xxiv. 27, 44).

But we have not yet done. All these quotations demonstrate in what estimation the bible was held by him "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3), and "by whom all things subsist" (Col. i. 17). But we must further produce two declarations and one final example of our Lord, touching the letter of scripture:

"It is easier," he has said, "for heaven and earth to pass, than for one particle of a letter (*κεφαλα*) of the law to fail (Luke xvi. 17); and by the term "law," Jesus Christ understood the whole of the scriptures, and even more particularly the book of Psalms (John x. 34; xii. 34).

What words could be conceived which would express with more force and precision the principle we are maintaining than do the foregoing? I mean the principle of the plenary inspiration, and everlasting character of all the parts, even to the very letter of the scripture. Students of the word of God, behold then the theology of your Master! Be such theologians as he was: have the same bible as the Son of God!

But let us hear another declaration, pronounced by our Lord in his sermon on the mount:

"Until heaven and earth pass away, there shall not pass from the law a single iota, nor the tittle of a letter" (Matt. v. 18). All the words of the scriptures, even to the least letter and particle of a letter, are equal to the words of Jesus Christ himself; for he has also said, "Heaven and earth shall one day pass away; but my words shall not pass away" (Luke xxi. 33).

The men who oppose these doctrines ask us, If we go so far as to pretend that holy scripture is a law from God, even in its word, as hyssop or an oak is the work of God, even in its leaves? We answer, with all the fathers of the church, Yes, we do: or rather, Jesus Christ our Saviour and Master, lifts his hand to heaven, and replies, Yes, even in its words; even to (*ἰσχυρῶς, ἢ μὴ κεφαλα*) a single iota or particle of a letter!

Having recorded these two declarations, let us now consider one of the last examples of our Lord, to which we have not hitherto referred.

It is still Jesus Christ who is about to quote the scriptures; but this he does in claiming for their least words such an authority as compels us to range ourselves among the most ardent disciples of a verbal inspiration: nor do we think that, if all the writings of our theologians, even the most decided in orthodoxy, were produced, there could be found among them the example of so profound a reverence for the letter of the scriptures and the plenitude of their inspiration.

It was on a winter's day. Jesus was walking under the colonnade of the eastern porch of the temple: the Jews come round about him; and he then (John x. 27) says to them, "I give eternal life to my sheep: they shall never perish: neither shall any one pluck them out of my hand. I and my Father are one." They were amazed at his language; but he continued to rebuke them unmoved, until at length the Jews accused him of blasphemy, and took up stones to stone him, saying, "We stone thee, because, being a man, thou

makest thyself God" (John x. 27, and following verses).

We would now invite especial attention to the several features of the Lord's reply to this. He proceeds to quote an expression from one of the psalms, and on this single expression to found the whole of his doctrine: "for," says St. John (v. 18), "he made himself equal with God." To defend the most sublime and mysterious of his doctrines, and to commend to our belief the most marvellous of his pretensions, he rests upon an expression of the eighty-second psalm. But, mark! previously to uttering this expression he deliberately pauses for a moment, and then, in a solemn parenthesis, adds with impressive authority, "And the scripture cannot be destroyed!" (*καὶ οὐ δύναται λυθῆναι ἡ γραφή*).

Have we sufficiently felt the force of this? Not only is our Lord's argument founded entirely upon the use which the psalmist has made of a single expression, and not only does he proceed to build upon it the most amazing of his doctrines, but, further, in thus quoting the book of psalms, and in order to enable us to comprehend that in his estimation the book is wholly and throughout a writing of the Holy Ghost, in which each word ought to be to us a law, Jesus calls it by the name of "law," and says to the Jews, "Is it not written in your law, I said ye are gods?" These words occur in the middle of a psalm; they might appear to have been the result of inconsiderate fervour on the part of the prophet Asaph, or a fanciful creation of his poetic genius. And, if the plenary inspiration of all that is written were not admitted, we might be tempted to view them as indiscreet, and to think that their imprudent use by the psalmist might have led the people into customs elsewhere rebuked by the word of God, and into idolatrous notions. And here we would once more enquire, How did it happen that some rationalist scribe, of the Israelitish universities, was not found under Solomon's porch to say to him, "Lord, you cannot take that expression as your authority. The use which Asaph has made of it may have been neither considerate nor becoming. Although inspired in the thoughts of his piety, he doubtless did not weigh his least words with jealous apprehension as to the use which might be made of them a thousand years after he should cease to exist. It would therefore be rash to pretend to lay stress upon them?"

But now mark how the Saviour anticipates the profane temerity of such an evasion. He solemnly calls to mind that he had just uttered words which would be blasphemy in the mouth of an archangel, "I and my Father are one;" but he interrupts himself, and immediately remarks, "Is it not written in your law, I said, Ye are gods?" He then pauses, and fixing his eyes with authority upon the doctors who surround him, adds, "The scripture cannot be destroyed." As if he had said, "Beware! there is not in the sacred books either an expression which can be questioned, or a word which can be neglected. That, which I quote to you from the eighty-second psalm, is traced by the hand of him who made the heavens. If, therefore, he has been pleased to give the name of gods to men, in so far as they were the anointed, and types of the true Christ, of the supreme Anointed One, being at the same

time fully aware that they "would die like men;" how much more will it become me, doing the works of my Father, as him whom God the Father hath sealed?"

We will here ask every serious reader (and we wish it to be remarked that our argument is entirely independent of the orthodox or Socinian interpretations of these words of Jesus Christ), we will here ask, "Is it possible to admit that the Being, who made such an use of the scriptures, did not believe in their plenary and verbal inspiration?" Had he imagined that the words of the bible were left to the free choice and pious fantasies of the sacred writers, would he ever have resorted to the thought of grounding such arguments on such an expression? The Lord Jesus, our Saviour and our Judge, believed therefore in the most complete inspiration of the scriptures; and for him the first rule of all interpretation, and the commencement of every exposition, was this simple maxim applied to the least expressions of the written word, "And the scripture cannot be destroyed."

May, then, the Prince of life, the Light of the world, rank us all in his school. What he believed, let us receive. What he revered, let us revere. Let that word, to which his heart of redeeming love, and all the thoughts of his holy humanity were subject, let that word, we say, be bound upon our diseased hearts, and gain the mastery over every emotion of our fallen nature. Let us seek God in its least expressions; nourish with it daily all the roots of our being; that we may be like a tree planted by running waters, which yields its fruit in its season, and whose leaves never wither.

The Cabinet.

THE CHURCHMAN'S YEAR*.—In his kingdom of providence the Almighty hath been pleased to ordain and constitute the alternations of day and night, summer and winter, cold and heat, so as to minister to the accomplishment of the "wonders that he doeth for the children of men." Should not the church, then, which is his visible kingdom upon earth, exhibit like beneficial alternations with every revolving year? Nor is it a sufficient argument, contrariwise, that the child of God, who walks by faith and not by sight, should pursue his heavenward course independently of all those means and appliances of devotion. So long as we carry about with us a body of sin and death, we shall find such set times and seasons of the highest practical utility in stirring up the purest minds by way of remembrance. And what an attractive aspect does the year thus present, when, by a felicitous association, its various seasons are identified in the mind with the cardinal events of our most holy faith. It ceases to be merely one of the great revolutions of time, marked by the perpetual and harmonious diversities of nature, or the arbitrary divisions of civil society. To the churchman it becomes

* From "An Appeal to the Rubric; with Suggestions for general Uniformity." By the rev. Samuel Rowe, M.A., vicar of Crediton, Devon.

a Christian year. He traces in every month the footsteps of his Lord and Master. To him, with peculiar emphasis, "day unto day uttereth speech, and night unto night sheweth knowledge." The moon, in a far higher degree than it can be to any other, is God's faithful witness in heaven. He sees her regulating that great day of the Christian's paschal feast, the resurrection-day of our Lord. and, through that, all the other solemn and festal times and tides throughout the ecclesiastical year. A spiritual year, so diversified in a sacred and beautiful order, how different from the barren sameness of the sectarian's, ever coldly revolving in one monotonous, unvarying round, uncheered by any stated joyous celebration, unhumbled by any doleful commemoration! As different from the sacred calendar of the churchman is the sectarian's meagre almanac, marked only by secular epochs, as is the landscape, where the mansion, the farm, the factory, and the cottage may be found, but where the heaven-directed spire of the house of prayer is wanting to adorn and consecrate the scene.

WORLDLY AMUSEMENTS.—Did you ever hear of a bishop on the race-ground or in a theatre? Would he not disgrace himself, even in the eyes of the world, by being present at such places? Why so? "Because it would be out of character." The universal suffrage denounces these amusements as inconsistent with a heavenly mind, and with the sacred office of a spiritual guide. Surely this is the strongest censure on the amusements themselves: it is, in fact, saying, the more heavenly the man, the more unsuitable are such things to his character.—*Rev. Legh Richmond.*

Poetry.

SONNET.

No. X.

ON REDEMPTION.

"For my thoughts are not your thoughts."—ISA. lv. 8, 9.
 "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."—ZECH. viii. 6.

SOME hold that this our habitable ball
 Is much too insignificantly small
 To draw the great Creator from his throne,
 For human guilt, by dying, to atone.
 But if, to elicit blessings e'en from woe—
 If the essential vanity to show
 Of every creature, and on earth and sky
 Inscribe the lesson of dependency—
 If, to illustrate his perfections more
 Than might be, even in creation's hour
 (Objects, assuredly, of vastest weight)
 He let man fall, to make him ever great,
 Who sees not that the more confined the field;
 Whereon the exhibition was revealed,
 The brighter the benevolence we trace,
 The less the misery, and the more the grace?

J. D. H.

Miscellaneous.

THE CHURCH BEFORE THE REFORMATION*.—A catalogue of the sets of homilies, compiled by ignorant monks for the more ignorant preachers, who had no spiritual or scholastic resources of their own, affords, in the very enumeration of the titles themselves, a pretty safe clue to the state of religion and religious acquirements immediately before the light burst forth from Wittenburg. Among these titles we find, for instance, the following: "Dormi secure" (Sleep in safety, preacher); "Dictionarius Pauperum" (Lexicon of the poor in spirit); "Moralitates in Ovidii Metamorphosis" (Moral reflections on Ovid's Metamorphoses); "Gesta Romanorum cum applicationibus moralis et mysticis" (Deeds of the Romans, with moral and mystical applications). If the pulpit was in so degraded a state, the congregation could scarcely be of a less pitiable character. The reader shall judge for himself. "The nobles," says a contemporary writer, "appear in the cathedral with clattering high-peaked shoes, sporting dogs, and falcons trained to the chase, which, by way of passing the time more pleasantly, they let fly during mass. Again, others consult together and settle matters of business; nay, a judge does not unfrequently give his award during the service; and, by way of saving distance, baskets of poultry are carried straight through the cathedral, the noise and screeching of the birds compelling the priest, who is reading mass, to stop short at times in his duty. But it is much worse at certain festivals. A grotesque figure is planted over the organ in the minster, which goes by the name of the 'pipe-monkey:' at the Christmas festivals some humorous fellow posts himself behind the figure, and amuses the crowd below with his shouts, and jokes, and merry songs." From St. Nicholas Day until the Feast of the Innocents, it was customary for a boy to perform service in the cathedral, clad in episcopal vestments, and the bystanders assisted in masks and fancy dresses; processions paraded the church, at which all sorts of secular songs were sung: priests took part in this amusement, visited the town-schools with masks over their faces, and assisted at the juvenile orgies without any restraint. "But a scene much worse than this takes place on the anniversary of the dedication of the minster, which is held on the 29th of August, on which day the great fair is also held. Men and women lie in wait in the church to hail its advent with dancing and songs, gibes and indecent frolics: the chapel of St. Catherine is filled with casks of wine, the high-altar is turned into a sideboard, and a scene of general drunkenness closes the last act of all this revelry."

SERVICE PROHIBITED IN THE VULGAR TONGUE.—Learn that, from frequent meditation on the holy scriptures, we have discovered that it is the pleasure of the all-powerful God that the language of the sacred worship shall be hidden (1 Cor. xiv.), in order that it may not be understood by every one, and espe-

cially by the simple.... The contrary practice engenders contempt and heresy.—*Gregory VII. to Winceslaus duke of Bohemia, 1079; Councils, vol. 26, Louvre coll.*

A ROYAL DINNER TABLE.—The following passage, written in the succeeding reign, enables us to form a tolerable notion of the splendid hospitality exercised by Charles at Whitehall: "There were daily in his court eighty-six tables well furnished each meal; whereof the king's table had twenty-eight dishes; the queen's twenty-four; four other tables sixteen dishes each; three other, ten dishes; twelve other, seven dishes; seventeen other, five dishes; three other, four; thirty-two had three, and thirteen had two each—in all about five hundred dishes each meal, with bread, beer, and wine, and all other things necessary. There were spent yearly in the king's house, of gross meat, fifteen hundred oxen, seven thousand sheep, twelve hundred calves, three hundred porkers, four hundred young beeves, six thousand eight hundred lambs, three hundred fitches of bacon, and twenty-six bears. Also one hundred and forty dozen of geese, two hundred and fifty dozen of capons, four hundred and seventy dozen of hens, seven hundred and fifty dozen of pullets, fourteen hundred and seventy dozen of chickens; for bread, three hundred and sixty-four thousand bushels of wheat; and for drink, six hundred tuns of wine, and seventeen hundred tuns of beer; together with fish and fowl, fruit and spice, proportionably. This prodigious plenty in the king's court caused foreigners to put a higher value upon the king, and was much for the honour of the kingdom. The king's servants, being men of quality, by his majesty's special order went to Westminster Hall, in term time, to invite gentlemen to eat of the king's viands, and, in parliament time, to invite the parliament men thereto."—*Jesse's London.*

DIFFICULTIES.—Perhaps it is well for us, in the beginning of life, to have difficulties to struggle with. Were every thing to succeed according to our wishes we should be in manifest danger of forgetting both God and ourselves. But, when we have been compelled to taste a little of the bitter cup of this world, we become a little sobered, and we learn to acknowledge from whom we receive every temporal as well as spiritual blessing.

CHEERFULNESS.—A woman may be of great assistance to her husband in business by wearing a cheerful smile continually upon her countenance. A man's perplexities and gloominess are increased an hundredfold when his better half moves about with a continual scowl upon her brow. A pleasant cheerful wife is as a rainbow set in the sky when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife in the hour of trouble is like one of those fiends who delight to torture lost spirits.

London: Published for the Proprietors by EDWARDS and HUGHES, 12, Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
JOSEPH ROBERTSON, 24, FOLK-STREET, STRAND, LONDON.

* From rev. T. W. Röhrich's Hist. of the Reformation in Alsace, and particularly in Strasburgh.

REGISTER

OF

Ecclesiastical Intelligence.

JULY, 1847.

Ordinations.

By Bp. of CANTERBURY, June 5.

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Of Dublin.—U. T. Allen, B.A.; J. Bradshaw, B.A.; R. Hamilton, B.A.; B. Johnstone, B.A.

Of Dublin.—J. H. Summer, B.A., Univ.

Lit.—J. Richardson.

DEACONS.

Of Cambridge.—C. Beanlands, B.A., Cath.; W. Blow, B.A., St. Peter's; J. T. Bluck, B.A., St. John's; F. W. Bromley, B.A., Sid.; J. R. Charlesworth, B.A., U. Davies, B.A., St. John's; T. Dykes, B.A., Clare H.; S. King, B.A., C.C.C.; G. Lambert, B.A., St. John's; E. Mercer, B.A., C.C.C.; R. Owen, B.A., Trin.; W. H. Potchett, B.A., Cath.; W. H. Prickett, B.A., Trin.; G. Watson, B.A., St. John's.

Of Dublin.—W. M. Adams, B.A.

Lit.—E. T. Cardale, T. P. proule.

By Bp. of ROCHESTER, in abp. Tennison's chapel, Westminster, May 30.

PRESTES.

Of Cambridge.—W. G. Bryan, B.A., W. A. W. H. Branton, B.A., St. Peter's; W. Dawes, B.A., Emm.; E. N. Dickenson, Queens'; V. G. Faithfull, M.A., C.C.C.; F. A. Marsh, B.A., St. John's; T. G. Smith, B.A., Trin.; J. Wise, B.A., Clare H.

Of Oxford.—F. Boyd, B.A., Univ.; J. Sutton, B.A., New Inn H.

DEACONS.

Of Cambridge.—F. W. Adey, B.A., C. Boothby, B.A., Trin. H.; T. G. Carter, B.A., H. C. Hawley, B.A., Trin.; W. J. Jay, B.A., Cath. H.; S. E. Major, B.A., Queens'.

Of Oxford.—A. G. J. Bishop, B.A., Trin.; J. H. Eaton, B.A., Worc.; H. E. B. Folkes'

Ordinations—CONTINUED.

B.A., Univ.; R. Higgins, B.A., Worc.; C. D. Beade, S.C.L., Magd. H.
Lit.—E. Banister.

By Br. of WORCESTER, in Worcester Cathedral, May 30.

PRIESTS.

Of Cambridge.—M. Barker, B.A., Clare H.; J. T. Brown, B.A., C.C.C.; M. P. Houghton, Caius; E. Laying, B.A., St. John's; C. P. Male, B.A., Christ's; J. E. W. Rot-

ton, B.A., Emm.; W. J. M. Ruxton, St. John's.

Of Oxford.—D. C. O. Adams, B.A., St. John's; J. Mac C. Husey, B.A., Exet.; F. Lacom, B.A., Worc.; T. Molyneux, S.C.L., New Inn H.; M. W. F. Thursby, B.A., Linc.

Of Dublin.—P. T. Hill, M.A.

Of Durham.—H. Veale; hon. H. Douglas, B.A., Univ.

DEACONS.

Of Cambridge.—M. Clarke, S.C.L., Magd.;

H. H. Cole, B.A., W. W. Cooper, B.A., St. John's; J. Eagles, B.A., C.C.C.; S. Eardley, B.A., St. John's; J. F. H. English, S.C.L., Christ's; J. G. Knapp, B.A., C.C.C.; J. Lodge, B.A., Magd.; H. J. Quartley, H. E. Richards, J. Richards, M.A., St. John's; W. H. White, B.A., Jesus.

Of Oxford.—P. H. Bolstier, S.C.L., St. Mary H.; W. Cole, B.A., Mert.; T. H. Greene, B.A., Ball.

Of Dublin.—E. B. Rice, B.A.

Preferments.

<i>Names.</i>	<i>Parish & County.</i>	<i>Pop.</i>	<i>Patron.</i>	<i>Value.</i>	<i>Names.</i>	<i>Parish & County.</i>	<i>Pop.</i>	<i>Patron.</i>	<i>Value.</i>
Anderson, W. H.	St. Margaret (V.), Leic.	31949	Preb. of Lincoln	440	Marriott, H.	Loddiswell (V.) with Buckland - Tout-Saints (C.), Devon.	1609	Col. Jones	*600
Atlay, J.	Madingley (V.), Cambr.	283	Bp. of Ely ...	78	Marsh, C. E.	Sall (R.), Norf.	307	Pemb. Hall, Camb.	300
Baillie, E.	Lawshall (R.), Suff.	935	N. L. Acton ..	*493	Maxwell, C.	Muff (P.O.), Donegal		Dean of Derry	
Beamish, F.	Ardfield (V.), Cork ..		Bp. of Cork ..		Molesworth, W. R.	Drinagh (V.), Cork ..		Bp. of Cork...	
Bigge, H. J.	Rockingham (R.), Northampton.	301	Lord Sondes ..	81	Orr, A.	Lambeg (P.C.) Antrim		{ Bp. of Down & Connor	
Blunt, G. S.	Trinity (P.C.), Farnham, Hants		{ Sir H. Thompson		Plummer, T. F.	Masonagh (R. V.), Limerick		Earl of Devon.	
Boodle, T.	Christ Church (P.G.), Virginia Water, Egham, Surrey		Three trustees.		Power, H. B.	Bromley (P.O.), Surrey	970		
Brice, E. C.	Newnham (P. C.), Glouc.	1105	Mayor & corp. of Glouc.	140	Pratt, H.	Shepton Mallett (R.), Somerset	3203	{ Crown and rev. P. Wickham alt.	*533
Chapman, J.	Bothamsall (P. C.), Notts	325	Duke of Newcastle ..	53	Rees, E.	St. John (P.C.), Clydach, Glamorg.			
Couchman, J.	Thornby (R.), Northampton.	239	Rev. N. Cotton ..	*364	Roberts, E.	Seacombe (P.C.), Walsley, Chesh.			
Rames, W.	Rathgraff (U.), Westmeath		Bp. of Meath..		Ryan, V. W.	St. Mary (P.C.), Edge Hill, Liverpool....		Trustees	179
Evans, F.	Parham (V.), with Hackeston (V.), Suff.	514	F. Corrance ...	209	Salmon, T. F.	Blackford (P.C.), Somerset	735	{ Vic. of Wedmore	*86
Eyre, E.	Larling (R.), Norf.	305	Lord Colborne.	*174	Shepard, J. P.	Kemeys-Commander (P.C.), Monmouth	81	Rev. C. Gore..	53
Forbes, E.	St. George (P. C.), Douglas, Isle of Man		{ Bp. of Sodor & Man	245	Smith, C. A. J.	Macclesfield (P. O.), Chesh.		{ Simeon's trustees	314
Fosbery, T. V.	Sunningdale (P.C.), Berks		Bp. of Oxford.	80	Smith, C. E.	St. Andrew (R.), Canterbury	508	{ Abp. of Canterbury & D. & C. alt.	*203
Gibbes, H.	All Saints (P.C.), Sidmouth, Devon ...		{ Sir J. Kennaway and others Rec. of St. Philip		Stuart, G. W.	Upper Badoney (R.), Tyrone		Bp. of Derry..	
Greaves, J.	St. Peter (P.C.), Birmingham				Thacker, J.	Castlane (V.), Kilkenny		Bp. of Ossory.	
Gretton, F.	St. Mary (R.), Stamford, Linc.	337	Marq. of Exeter ..	37	Thomas, C. B.	Kenmare (R.), Kerry		{ Lt. Lieut. of Ireland	
Hanay, J.	Kildartan (P.C.), Armagh		{ Rev. Dr. Elrington		Triphook, J.	Skull (R.), Cork		Bp. of Cork...	
Hartley, J. B.	Staveley (R.), Yorksh.	347	{ Rev. R. Hartley	*354	Tucker, J.	Well-walk (chap.), Hampstead, Midd.			
Heath, G.	Canewdon (V.), Essex	723	Bp. of London ..	*496	Vansittart, C.	Wetherall (P.C.), Cumberland	2806	{ D. & C. of Carlisle	*150
Hobson, L.	Woodsetts (P. C.), Notts				Williamson, W. J.	Dromcliffe (U.)	323	Bp. of Killaloe	
Hughes, H.	Haddenham (P. C.), Camb.	3103	Archd. of Ely.	235	Willis, H. M.	Little Dean (P. C.), Glouc.	323	{ Mayor & corp. of Glouc. ..	90
Janes, F. G.	Stockton-upon-Tees (R.), Durham	10071	Bp. of Durham ..	*347	Woodhouse, W. W.	St. Helen (R.), with St. Clement (R.), Ipswich	1353	{ Nottidge & mally	323
Janes, R. W.	Southleigh (R.), Devon	357	C. Gordon	*181	Wyat, A. M.	Penrose (V.), Monmouth	353	{ D. & C. of Llandaff ...	
Jenkinson, J. S.	Battersea (V.), Surrey	6867	Crown, this turn	*983					
Leahy, J.	Westport (V.), Mayo ..		Bp. of Tuam.						
Locke, C., & Co.	Newcastle and Money-gay (U.), Limerick		Earl of Devon.						
Baber, H., chap. Nat. Soc. Training Inst., Chelsea.			Dolby, J. S., chap. Lexden and Winstree union, Stanway, Essex.		Newmarch, C. F., dom. chap. east of Yarrowburgh.				
Badnell, H., chap. bp. Cape of Good Hope.			Evans, J., dom. chap. viac. Combermere.		Price, R., hd. mast. coll. sch., Brecon.				
Biggs, M., lect. St. Andrew-by-the-Wardrobe and St. Anne, Blackfriars, London.			Gould, G. M., hd. mast. gram. sch., Martock, Somerset.		Scobell, E., aft. preach. Foundling hosp., London.				
Brown, J. H., hd. mast. gram. sch., East Retford, Notts.			Gregory, E. T., D.D., chap. Id.-lieut. of Ireland.		Smith, P. P., chap. H.M.S. Howe.				
Brown, R. L., dom. chap. marq. of Downshire.			Grenside, C., Brit. chap. Moscow.		Smith, W. B., sec. class. mast. city of London sch.				
Cockerton, M., hd. mast. gram. sch., Dronfield.			Hannah, J., res. Edinburgh acad.		Sparks, G. D., hd. mast. dioc. sch. Newport, Monmouth.				
Colson, J. H., hd. mast. gram. sch., Tavistock.			Hasluck, E., chap. Sudbury union, Glouc.		Thackery, T., hd. mast. gram. sch. Bishop Auckland, Durham.				
Dear, R., Sunday even. lect. St. Mary Woolnoth, London.			Hope, W., dom. chap. earl Ferrers.		Ward, J. H., chap. H.R.H. duke of Cambridge.				
			Kinsford, S., hd. mast. gram. sch., Fever-sham, Kent.						
			Lowen, G. R., chap. H.M.S. Victory.						

Clergymen Deceased.

Hon. and very rev. W. H. Herbert, dean of Manchester, 69.
 Ven. J. Langrishe, archdeacon of Glandalagh.

Clergymen Deceased—CONTINUED.

Beague, R. B., vic. Brompton Regis, Somerset (pat. Emm. coll., Camb.).
 Beresford, H. S., chap. to British residents, Hague.
 Birt, J., D.D., vic. Faversham, Kent (pat. D. and C. of Canterbury), 58.
 Browne, C., vic. Rathgraff, Westmeath (pat. bp. of Meath); vic. Killaloe, Kilkenny, Templeton, and Kilgrat, Tipperary (pat. the crown).
 Borton, J. D., rec. Blofield, Norfolk (pat. Caius coll., Camb.), 79.
 Brown, S., vic. Westbury, Wilts (pat. bp. of Sarum).
 Butler, R., vic. St. John's, Kilkenny (pat. the queen).
 Capper, G., vic. Wharstead, Suff. (pat. ld. chanc.), 80.
 Coddington, W., rec. of unions of Kilpatrick and Kilmoon, Meath (pats. the queen and abp. of Armagh).

Conan, J., rec. Badony Upper, Tyrone (pat. bp. of Derry).
 Cross, S., vic. Hunstanton, Norfolk (pat. bp. of Ely), 85.
 Despard, S., rec. Newtown, Tertullagh, Westmeath (pat. bp. of Meath).
 Drake, F., D.D., rec. Langton-on-Swale, Yorksh. (pat. duke of Leeds).
 Edwards, J., rec. Gileston, Glamorg. (pat. family), 82.
 Evans, J. D., vic. Glascomb, Radnorsh. (pat. bp. of St. David's), 56.
 Hutchinson, J., inc. St. Peter's ch., Ashton-under-Line, Lanc. (pat. earl of Stamford and Warrington).
 Kelland, P., rec. Landcross, Devon (pat. ld. Rolle).
 Lane, J. D.
 Mansergh, J., chap. Kilmore; and cur. Lismalis, Tipperary.

Marks, R., 69.
 Matthews, R., dioc. mast. Connor and Armagh, Antrim (pat. ld. lieut.).
 Morrell, H. C., vic. Swilland, Suff. (pat. ld. chanc.).
 Nixon, E., rec. Castletown, Meath (pat. the queen).
 Potter, R., p. c. Louisburgh, Mayo (pat. inc. of Westport).
 Rankin, T. J. H., gar. chap. Gambia, West Africa, 41.
 Scott, M., rec. Slawston, Leicestsh. (pat. earl of Cardigan), 77.
 Vaux, E., cur. Aspenden, Herts (pat. countess of Mexborough), 44.
 Watts, W., p. c. Christ church, St. Giles, London (pat. rec. of St. Giles).
 Wilson, J., Kenilworth, Warwicksh.
 Young, W., preb. Inniscathrin, and vic. Killrush, Clare (pat. bp. of Killaloe).

Tributes of respect have recently been presented to the following:—

Fairlie, S., late chap. at Bonn.
 Gillmor, W., p. c. Illingworth, Yorksh.

Lazonby, H. P., late cur. Market Overton, Rutland.
 Middleton, J. E., theol. lect. St. Bees'.
 Ribbens, F. T., late sec. mast. gram. sch., Carmarthen.
 Strickland, E., cur. Brixton Deverill, Wilts.
 Williams, F., p. c. Ettingshall, Staff.

University Intelligence.

CAMBRIDGE.

May 21.—J. B. Phear, B.A., Pemb. H., elected fellow of Clare Hall.

NOTICES.

The Norrisian professor of divinity has given notice, that his lectures in Michaelmas Term next will commence on Tuesday, Oct. 19, 1847.

THE FACULTY OF THE CIVIL LAW.

The regius professor of civil law wishes to direct attention to the following, as the regulations which govern his faculty:

Candidates for the degree of B.C.L. must attend a full course of law lectures, pass a series of examinations to the satisfaction of the professor, and keep a law act.

Each course of lectures extends over three terms. Attendance may be commenced at any time after the first term of residence; but all candidates, and especially such as are desirous of obtaining a first-class degree, are recommended to join the law class at the beginning of their fourth term of residence, provided this coincide with the first term of their second year.

The act may be kept in or after the ninth term of residence. The questions to be discussed must be submitted to the professor as soon as possible after division of the preceding term.

Those members of the law class who contemplate proceeding to the law degree will be examined at least once in the course of each term between the times of passing the previous examination and keeping the act.

The class list is published at commencement. The position of the

names in the classes is determined by the aggregate result of the various examinations, and the merit displayed in keeping the act.

TYRWHITT'S HEBREW SCHOLARSHIPS.

June 5.—The following is the order of merit of candidates for Tyrwhitt's Hebrew Scholarship, who passed the examination with credit.

Huxtable, Joh.	} Eq. First class scholars.
Morgan, Joh.	
Pierle, Calus.	Second class scholar.
Boudier, King's.	
Thring, King's.	
Hillier, Trinity.	
Richards, Trinity.	

CHANCELLOR'S ENGLISH MEDALLIST.

The gold medal was awarded to H. Day, Trin. H.; subject, "Sir Thomas More."

CAMDEN MEDALLIST.

The Camden medal—subject, "Ecclesie Cathedralis nuper apud Indos exstructa"—was awarded to J. C. Wright, King's, Brown's Medallist, 1845 and 1846; Camden Medallist, 1846.

BROWNE'S MEDALS.

Greek Ode.—B. T. Westcott, Trin.
 Latin Ode. } D. J. Vaughan, Trin.
 Epigram. }

FORBSON PRIZE.

G. J. Gill, Esq.

OXFORD.

MERTON COLLEGE.
 May 19.—The following were elected fellows of this society:—W. C. Stapylton, B.A., B. Compton, B.A., postmasters of Mert.; M. F. F. Osborn, B.A., Ball.; J. R. T. Eaton, B.A., Linc.; W. P. Dickens, B.A., Oriel.

MATHEMATICAL CLASS LIST.—June 4.

Compton, B. D.	Mert.	CLASS I.	Cree, A. J.	Univ.
Davey, W. H.	Linc.	CLASS II.	Smart, G. N.	Univ.
Sanders, A.	Ball.			
Roberts, J. L.	Queen's.	CLASS III.	Southey, T. C.	Queen's.
		CLASS IV.		
Bowles, T.	Queen's.	Kittermaster, F. W.	Pemb.	
Chalker, F.	Corpus.	Knight, R. H.	Brasen.	
Hinde, H. F.	Univ.	Thorold, A. W.	Queen's.	
Hull, J. W.	Brasen.	Tonks, E.	Queen's.	
Inceledon, C. P.	Worc.	Woolley, F.	St. Mary H.	
		Robert Walker,		
		Bartholomew Price,		
		George Buckle,		Examiners.

The Chancellor's Prizes have been adjudged as follow, viz:—
 Latin Verse.—"Turris Londinensis," John Comington, B.A., fell. Univ. coll.

English Essay.—"The Political and Social Benefits of the Reformation in England," Goldwin Smith, B.A., Stowell fell. Univ. coll.

Latin Essay.—"Quatenus Reipublice intersit, ut Jurisprudentia Romanorum inter litteras fere humaniores colenda proponatur," Edwin Palmer, B.A., fell. Ball. coll.

SIR ROGER NEWDIGATE'S PRIZE.

English Verse.—"Prince Charles Edward, after the Battle of Culloden," John Adams, Magd. H.

DR. ELLERTON'S THEOLOGICAL ESSAY.

"The importance of Translation of the Holy Scriptures," was awarded to John William Burgon, B.A., fell. Oriel coll.

MRS. DENTON'S THEOLOGICAL ESSAY.

"On Christian Courtesy," was awarded to the rev. William Jackson, M.A., of Queen's coll.

June 17.—E. Fox, admitted fell. of New coll.

Proceedings of Societies.

ADDITIONAL CURATES' FUND.

It is with some reluctance, on account of the numerous other important claims which, at a period of no common depression, demand the sympathies of churchmen, that

an appeal is again made on behalf of this society. It is felt, however, that as the objects contemplated by this society are in themselves of paramount importance, and its circumstances present, at this time, features of unusual

urgency, the publication of this statement ought not to be delayed. The difficulties in which the society is at present placed arise from three sources: first, from its inability to meet the numerous and pressing cases of application for aid towards the maintenance of additional curates from 49 poor and populous districts, the society's annual income being entirely pledged up to Easter, 1848; secondly, from the importance of placing many of the terminable grants, now nearly expired, upon the permanent list. These grants, 65 in number, were made in the year 1844 for periods not exceeding three years, from a sum of money at the disposal of the board; and it is obvious that, unless a considerable addition is made to the income in the course of the current year, the utmost the society can hope to do will be to continue its assistance in these cases, for a very short time, from the small capital now remaining in their hands, and ultimately to withdraw the grants. Many incumbents would thus be deprived of their curates, and a population of 260,000 souls left destitute of the pastoral care, additional services and visitation, which, during the last three years, have, under the divine blessing, been productive of the most beneficial results. It is, however, a matter of some satisfaction, to be able to state, that, in consequence of the contributions received in reply to the special appeal made on behalf of these cases at Easter last, a portion of them, but only a small portion, have been placed upon the permanent list. The third and principal difficulty under which the society at present labours, arises from the entire exhaustion of the endowment fund; and it is with the anxious hope that the sympathies of churchmen will be enlisted, and their liberality manifested, in favour of this branch of the society's operations, that the present appeal is made; and for this reason the large sum of 18,496*l.* has been offered by the incumbents of 31 parishes, for which aid is sought, to meet grants on the part of the society, which will amount in the aggregate to 10,096*l.* A large part of this sum is only promised, in the hope and on the condition of its being met by the society; and in many cases will undoubtedly be withdrawn and lost to the service of the church, unless the board shall find themselves in a position to avail themselves of the offered benefactions. It would, therefore, appear that, should contributions be made to the society for the purpose of endowment, amounting to 10,096*l.* a sum of nearly 30,000*l.* would be for ever secured to the service of the church, in increasing the stipends of ill-paid ministers, and in providing houses of residence, where none at present exist; while, in each case, additional duties and permanent residence will be required as a condition of the grant. The following particulars, extracted from the replies of six of the applicants for aid towards endowment, are fair specimens of the 31 unaided cases; and show that the circumstances which have led to the present appeal exceed in urgency the pressing wants of past years.

A. Parish partly mining and partly agricultural. Population, 2,426. District legally assigned, and new church recently built. No income at present; but the incumbent awaits the assistance of the ecclesiastical commissioners. Application is made for, and towards, the erection of a house of residence, towards which a site, valued at 205*l.*, is given, and 755*l.* subscribed. Both building materials and labour exorbitantly dear in this neighbourhood.

B. Parish agricultural. Population, 3,000. Income, 100*l.* 800*l.* offered towards increasing the endowment of the church, if the society will meet it with a grant of 400*l.*

C. Manufacturing district. Population nearly 2,000, and rapidly increasing. Present income, 30*l.* per annum. The incumbent offers 450*l.* from local contributions for erection of a parsonage-house, in the hope of obtaining the society's grant of 225*l.*

D. A district parish recently constituted. Population, 4,500, consisting principally of miners, and rapidly in-

creasing. Income, 100*l.* Incumbent offers 450*l.*, to meet a grant from the society for the erection of a house of residence.

E. The incumbent of a metropolitan district, the population of which is 4,500, with the certainty of a great increase, states that a freehold house and ground adjoining the church have been purchased at the cost of 950*l.*, and with a sum of 700*l.*, are ready to be assigned for the purpose of endowment, if met with a grant from the society. Present income, 100*l.* per annum.

F. The incumbent of a sea-port district parish, containing a population of 5,000 souls, with an income never exceeding 120*l.* per annum, dependent upon pew-rents and very uncertain, applies for aid towards the endowment of his church. He thinks that, if the society could hold out hopes of a grant, a large sum could be raised in the neighbourhood for that purpose. He has no curate.

It is earnestly hoped that the urgency of these and similar cases, which are strongly recommended by the respective dioceses, will induce churchmen to contribute liberally to the society's funds, especially for the purposes of endowment. Donations and subscriptions may be paid to the account of the joint treasurers, Joshua Watson, esq., and Benjamin Harrison, esq., at Messrs. Drummond, Charing-cross: Messrs. Hoare, Fleet-street; and Messrs. Williams, Deacon, and Co., Birchin-lane; to Mr. Henry Stretton, the collector, 67, Lincoln's Inn Fields; or at the office, 4, St. Martin's-place, Trafalgar-square.—J. M. RODWELL, Secretary.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn-fields, June, 1847.

A general meeting of the society was held on Tuesday, the 1st of June, 1847; the rev. Allen Cooper in the chair. The bishops designats of Adelaide, of Cape Town, Cape of Good Hope, and of Newcastle, were present at this meeting.

The following letter to the secretary, from the bishop of Toronto, dated Toronto, April 25, 1847, was read:

"I have always great pleasure in receiving a letter from you; and your last, of the 3rd of February, was particularly acceptable, for it is full of gifts. I trust that you and the society will not spoil my clergy by your generous kindness. Mr. Flood will return to his mission in triumph. The translation of the liturgy into the Muncey language will be of the greatest benefit to his Indians; and the hope of a respectable church will add much to his influence among them. Both he and Dr. O'Meara feel, I am persuaded, truly grateful to the society; and I confess that I do not know in what way its bounty could have been better bestowed; for our aborigines have excited but very little attention for some years. They are poor, and few in number; and to labour among them is to labour in obscurity, when compared to the heathen of the east. Moreover, it is a severe and perilous labour, especially Dr. O'Meara's mission, and requires, in order to succeed, entire devotion to the work, and humble trust in him who seeth in secret. I am much afraid that I have taxed you far beyond reason by introducing to your notice so many of my clergy of late. The value of our indebtedness to your noble institution is not to be measured by any thing in this world. Mr. Mayerhoffer, as he may well be, is much gratified at the success of his second application; for it will enable him to complete his church. The hundred pounds' worth of books will be of essential benefit; and I will take care that the emigrants, of whom we expect an immense number this season, shall have the preference. This munificent donation will arrive in the quickest manner, if addressed to the Church Society, Toronto. A large proportion to be prayer-books and church catechisms, with such books as are commonly selected for parochial libraries."

It was agreed to grant, for the use of the rev. R. Flood's mission at Muncey Town, Delaware, 450 copies of the newly-printed version of the liturgy in the Muncey language.

The bishop of Montreal, in a letter dated Quebec, April 23, 1847, wrote as follows :

"I recommend very strongly to the society the application herewith enclosed from the rev. Thomas Johnson. I have had occasion to make favourable mention, to the Society for the Propagation of the Gospel, of the exertions made by the congregation at Rougemont in the erection of their church, which I had the opportunity of inspecting last summer. Mr. Johnson himself has earned a title to consideration, not only by many a long year of faithful labour, but by great acts of liberality, according to his means, in promoting the operations of the church in his neighbourhood. The undertaking has reached a stage which justifies the immediate extension of whatever aid the society may see good to afford. The congregation at the Coteau du Lac, at this moment unsupplied with a clergyman, have requested me, through Mr. W. Simpson, a very sincere Christian and zealous churchman, who, from his position in society, as well as from his character, takes the lead among them, to lay before the society their need of books for the purposes of divine service. I enclose a couple of notes, of different dates, which I received from Mr. Simpson, and which may serve to give some little interest in the case. The people are putting things in train to build a church, the present building, which hardly deserves the name, being in bad condition."

The rev. T. Johnson, in the letter forwarded by the bishop, dated Abbotsford, Canada East, March 20, 1847, stated that efforts had lately been made by the protestant settlers in Rougemont, in the county of St. Hyacinthe, Montreal, to raise a small church; they themselves personally affording much labour towards the building. He said :

"The foundation, walls, timber, and framing of the roof, shingles, and shingling, were performed by joint-labour; and a refreshing sight it was to see all at work as busy as bees. To see work commenced at six in the morning, and continued, with but one hour's intermission, till sunset, in the month of June, is praiseworthy in any laudable undertaking; but especially so when directed to the best of objects, the building of a house of God, in the hope that therein prayer will be offered up, the word of God preached, and the sacraments duly administered, according to the rites and usages of our church. I have no doubt but some of the people, whilst busily employed, remembered these blessings long and freely enjoyed in the land of their fathers, which they had left behind."

The board granted £25 towards the new church at Rougemont. Books were granted for the performance of divine service in the church of Coteau du Lac.

The following portion of a letter was read from the rev. J. Jones, missionary at Bedford, near Montreal, in behalf of the church at Bedford, towards which the society recently made a grant :

"Our church, which is built of good brick, is a parallelogram of fifty-six feet by forty-four. The wall at the eastern end is falling in at the top, and must sometime be taken down. I mentioned to the bishop, before I went to England, my desire to take the wall partially down, and to build a chancel of eighteen or twenty feet square; and this addition his lordship mentioned in my letters credential when I visited my native land; but the proceeds of my mission will barely meet the wants of Farnham and Pyke river, so that I had been obliged to relinquish my purpose of enlarging my own church at Bedford. If, however, the society could afford me some assistance in the undertaking, I might yet have the happiness of seeing my purpose carried into effect."

It was agreed to grant £15 towards this object.

A letter was laid before the board from the rev. J. R. Wollaston, missionary of the Society for the Propagation of the Gospel, dated Bunbury, Port Leschenault, Western Australia, Nov. 9, 1846. The following are extracts :

"The acknowledgment of the receipt of a box of books

by the ship 'Dispatch,' from the society, gives me the opportunity of offering you some particulars respecting the state of the church in a portion of this colony. I beg of you, in the first place, to return my grateful thanks to the society for their continued liberality in the supply of books. The selection I have just received could not have been better suited to meet my present wants. My stock had some time been reduced to a few tracts not suitable for distribution here. My appointment by the local government is to the district of Wellington only, but I have extended my ministrations to the Vasse, which of the two is the more hopeful district. I have felt my position exceedingly difficult, and often very painful. Although there are five other clergymen in the colony, no one is within one hundred miles of me; and, as to communicating with my bishop at Sydney, I find it impracticable for any useful purpose. I wish our geographical position were better understood than it appears to be at home. A glance at the map would rectify many strange mistakes. Except by chance coasting-vessels, we have no communication whatever with the other Australian colonies and Van Diemen's Land. We really hear more of the Mauritius, Singapore, Ceylon, and even India and China, than of New South Wales. Lately, indeed, the discovery of rich copper mines in South Australia has caused several small vessels to visit Adelaide. From the day of my landing and pitching my tent under the hills of Point Casuarina, alone as I was, officially speaking, I have humbly endeavoured to do the best that I could for our church. At Busselton church, Vasse (towards which the society voted £20, our grateful thanks for which I here beg to repeat), I officiate about six or eight times in the year, according to circumstances. Service is once only in the day, on account of the distances the settlers have to travel to church, four, five, six, or ten miles. The congregations are always good, consisting of from sixty to eighty; and at my last visit I had sixteen communicants, mostly young people. You have probably seen the description of this church: it is the only one in the colony which has a chancel. Appropriate seats of uniform pattern, open after the ancient mode, are now making of our very handsome and durable jarrah wood (miscalled mahogany), which, when oiled, requires no paint. A stone font also has just been finished, and will shortly be fixed at the west end, near the door. The society's £20 I have requested my friends at home to expend in windows, ready glazed to fix into the frames, of which accurate dimensions have been sent. This plan answered admirably and cheaply at Pictou church; and glass duty is now taken off. At present we have calico in place of glass. The attendance of communicants at Pictou and Bunbury averages about twelve at each church. I have four communions at three places severally in the year—Pictou, Bunbury, and Busselton. On the subject of schools, I grieve to say I can communicate little that is satisfactory. The impracticability of boarding the children, from the expense, and the inconvenient distances at which settlers are placed from each other, render the regular assemblage of scholars for a daily school almost impossible. And, notwithstanding the excessive fatigue, I have repeatedly, but almost fruitlessly, endeavoured to keep together Sunday-schools. As to proper masters and mistresses, they are not to be found; and if they were, I have no means of getting them paid at all adequately to the time they must give up. At Bunbury I have tried four masters. One very good one, a corporal in the barracks, was soon removed. The soldiers are always changing quarters. At the Vasse I am trying to do something; but at present the best, and, indeed, only way I find, is to furnish the parents with elementary books at their own houses. I began at Bunbury with twenty-three children, and catechized them myself every Friday, when at home; but without funds, and properly-qualified teachers, I fear I can make but little progress in the right direction. The population increases rapidly. There are no actual poor

here, really requiring free seats, although space is left for them. The labourers and farmers can pay better than the gentry, generally speaking. All, however, are labourers here: all must be such in a new country, if they are to derive subsistence from the soil. I myself have worked as hard as any day-labourer in England, and really (in times now gone by) have worked to secure a loaf of bread, as well as for example's sake to five sons, and others around me. Although for many years, from my earlier clerical days, I have been connected with our church societies, as an humble village advocate of their claims; since I have become a colonist, although still a subscriber here, all official connexion with them has been suspended. It was, indeed, at my nephew's suggestion that I have ventured thus to occupy so much of your time; and with every good wish to yourself, and fervent prayers for the salvation of souls through the instrumentality of the church of Christ, in every corner of the world, I remain, &c. P.S. From the experience I have had in this country, I would most earnestly say to every one, high and low, rich and poor, 'If you wish to assist in propagating the gospel in the most efficient manner, subscribe to the colonial bishops' fund.'

The secretary stated that he had communicated to Mr. Wollaston the society's late grant of £50, towards the church at Bunbury.

The bishops designate of Adelaide and Newcastle returned thanks for the grants made to them. A variety of fresh grants were also made.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The following is an extract from the report read at the annual general court, May the 19th, 1847, being the nineteenth after its incorporation, and the twenty-ninth from its formation. His grace the archbishop of Canterbury in the chair:—"In fulfilment of one of the laws and regulations of the society, the committee have to lay before the annual general court their report of the society's proceedings during the year ending on the 31st of March, 1847, together with a statement of its receipts and payments. The number of applications received in the course of the year is 145. The number of grants is 123, being twelve more than those made in the preceding year, and about the average number of grants made in each of the last seven years. Of these grants, fifty have been made towards building additional churches and chapels; twenty-one towards rebuilding, with enlargement, existing churches and chapels; and fifty-two towards enlarging existing churches and chapels. These grants amount in all to 20,320l. The additional church-room to be obtained by the undertakings towards which these grants have been made is to the extent of 40,846 sittings, of which 33,060 are to be free and unappropriated. The society has now, since its first institution in the year 1818, assisted in the erection of 725 new churches and chapels; of which number 350 are cases which have been brought under the consideration of the society during the last seven years; the number which has been entertained in the years 1845, 1846, and thus far in 1847, being 160. Of the cases aided during the last year, thirty-three are of districts, for which it is expected the ecclesiastical commissioners will, in due time, have the means of providing endowments. These districts contain a population of 108,187 souls, with no provision whatever of church-room. Of the sums granted this year 9,790l. has been expended on the building of churches in these places; by which means accommodation will be provided for 21,568 persons, including 16,074 free seats. The total number of places which, it is hoped, the commissioners will eventually be able to constitute into district parishes, and which have received aid from this society since November, 1843, is now 102, containing together 277,391 souls: and the amount of money devoted to the erection of churches or chapels for these

districts is 30,060l. In many of them churches are now finished; and the total provision of church-room obtained by the society's aid for these most destitute places, will be 60,932 seats, 46,336 to be free; but twenty-nine of these places are not yet admitted into the list of constituted districts. The list of these districts, published by the ecclesiastical commissioners, comprises 200 places; and there is good reason to believe that in 100 of them churches are still to be erected. Towards the building of these there can be no doubt the society's aid will be sought; and, in fact, from many of them notices have been already received, that applications will shortly be made to the society. To meet these applications, even on the reduced scale of grants, will require a sum not less than 25,000l. It may be well to give a few specimens of the applications made in the course of the past year. One was from a district of 7,600, of which 'the population is chiefly composed of dockyard labourers, warehousemen, railway servants, petty chapmen, beggars, &c.,' where 'the great bulk of the people never enter a place of worship; vast numbers are lost to every sense of religion and decency, and the grossest ignorance prevails among them.' In regard to another, where the 'trade in the neighbourhood is exceedingly depressed, and the poor people literally starving,' it is stated that, 'from never having had the benefit of the ministrations of a clergyman, they appear to be removed from heathenism only in name.' In another case, in a district which has 'not a single wealthy individual resident in, or connected with it,' and in which there is much 'disaffection, infidelity, and immorality,' the majority of the people, who are artisans, have nevertheless contributed 500l. among them towards the proposed church, 'being an average of 2l. for each male adult;' and the local church-building committee is chiefly composed of working men.' Of another district the account given is, that it is 'wretchedly poor;' and that 'the population, which is rapidly increasing, consists wholly of miners and workers in iron, very ignorant and very depraved.' Of another, where, 'with two or three exceptions, the inhabitants are all working people, and entirely destitute of church accommodation, ignorance and vice in every form, together with a spirit of insubordination, prevail to an alarming extent, it is stated that the inhabitants are very desirous to have a church, and that the working people are giving liberally by weekly subscriptions.' In another, a coal-mining district, where a Romish chapel has lately been built, and the number of Romanists thereby greatly increased, 'the pitmen have contributed 15l. for the proposed new church, in shilling subscriptions.' These instances show both the urgency of the spiritual wants to be supplied, and the disposition of the people even under circumstances the most disadvantageous to do what in them lies to aid the charitable efforts of others in their behalf. The number of applications for aid to rebuild, or restore parish churches in a state of dilapidation, is nearly the same as in the preceding year. The greater number of the applications which have been under the consideration of the committee during the last year are from places in which the churches are so dilapidated as to be unfit to receive any repairs whatever. It is very gratifying to the committee to remark, that, though in most cases the present state of the churches is owing to the neglect of former generations, the inhabitants have cheerfully agreed to the levying of rates for rebuilding their churches; although, in many instances, the rate-payers are represented far from being in a prosperous condition. The applications for aid to enlarge, or to increase the accommodation in churches by a better arrangement of seats, are not diminished in number, although, from the increased demand for the erection of new churches, the former cases are no longer the chief object of the society's attention. There is a continual improvement observable in the manner in which re-arrangements are made in the interior of churches, so as to harmonize with the archi-

ectural character of the edifices themselves; while the size and form now so frequently adopted for the new seats are such as to provide for greater decency in public worship, and increased convenience to the worshippers. During the past year the committee have ordered the payment of grants, amounting, in the whole, to 20,195*l.*, which had been voted in aid of the erection of 48 new churches, and the rebuilding or enlargement of 61 existing churches. It was reported to the last annual general court, that the amount then received on account of the collections under the royal letter was 13,336*l.* During the present year further collections have come in, and the total amount received is 30,909*l.* 6*s.* 8*d.* The disposable balance in the hands of the treasurer on the 31st March last was only 1,818*l.* 0*s.* 3*d.*; the amount of grants remaining unpaid being 59,887*l.*, while the means in the society's possession were 61,485*l.* 0*s.* 3*d.* Notwithstanding the reduction which the society has been compelled to adopt in its scale of grants, there will be much difficulty in meeting, in any degree, the cases expected, before the time when the society may look for another royal letter. Under these circumstances it has become necessary for the committee to dispense with increased regard to economy the means still left to them, in course of receipt from ordinary contributions. These latter contributions, however, it is satisfactory to be able to state, are still increasing in amount. The receipts from donations, subscriptions, and remittances from diocesan and district societies, which last year amounted to 1,500*l.*, have this year reached 7,300*l.*; and the committee are glad to be able to report a further increase in the amount of annual subscriptions. These benefactions are exclusive of those which have been received in answer to the 'Appeal' lately put forth. That appeal has, up to the present time, produced 6,549*l.* 11*s.* 9*d.*"

CHURCH PASTORAL-AID SOCIETY.

The report has just appeared, from which the following extracts are taken:—

"Funds.—Upon this head your committee have much satisfaction in stating that there is every ground for thankfulness and encouragement. Not to have gone back during a year, when the appeals for the temporal wants of our perishing brethren have been so unusually urgent, would be virtually to have made an advance. But your committee have something better to report than this. They are happy to say that the total receipts of the year have been 29,941*l.* 6*s.* 10*d.*, exhibiting an increase of 7,435*l.* 9*s.* 3*d.* over that of the year preceding. Of this large increase, however, 7,321*l.* arose from the munificent legacy of the late John Scott, Esq.; and, as the committee have thought it prudent to appropriate this year only 2,000*l.* of this sum, and to invest the remainder in Long Annuities, terminating in 1860, and producing 18*l.* per annum, the available income may be reckoned at 24,640*l.* 6*s.* 10*d.*, while the expenditure was 24,800*l.*

"Operations.—Your committee are happy to be able to report, that never since the society's formation have there been so large a number of grants upon its books, or so many of them in operation as during the past year. Encouraged by the increasing liberality of their friends, your committee have been emboldened to make during the year no fewer than 119 new grants; and only a fear of going beyond the bounds of prudence has kept them from extending aid to many other cases of a truly distressing character, still waiting for assistance. Of these new grants two are for chaplains to take the spiritual oversight of the navigators and labourers on the Wrexham and North Staffordshire railways, and two for lay-assistants for the benefit of the men employed in the construction of the lines near Reading and Stamford. Eight grants, amounting to 660*l.*, have been made to clergymen appointed to new districts, which are ultimately to be endowed by the ecclesiastical commissioners; and eleven, amounting to 1,020*l.*, are for curates to have special charge of districts intended to be formed into district parishes, as soon as endowments from private and

other sources can be obtained. Seven grants, amounting to 157*l.*, have been made towards the fitting up of school-rooms, to be licensed for the celebration of divine service in populous and poor districts. The remaining grants have been for 53 curates and 37 lay-assistants, to help the incumbents of populous and widely-extended parishes. The incumbents thus aided by the society, in number 114, have under their care an aggregate population of 627,207, or each, on the average, has the charge of 5,500; while the average amount of the incomes of these incumbents is only 174*l.* per annum, and no fewer than 79 of them are without parsonage-houses. The society now aids in all 314 incumbents, having under their care a population of 2,193,550, or each the average charge of 6,977 souls; the average amount of their incomes is 201*l.*, and 173 of these incumbents are without parsonage-houses. The existing grants provide stipends, in whole or in part, for 301 clergymen and 73 lay-assistants, calling for an expenditure estimated at about 33,000*l.* per annum when all the grants shall be in operation; so that the number of labourers amongst these 2,108,865 souls has been more than doubled by the society's aid. The grants are classed as follows:—

Additional curates for populous parishes	264
Chaplains on railways	3
Chaplains for boatmen and mariners	4
Incumbents, or ministers whose incomes are furnished, either in whole or in part by the society ..	31
Lay-assistants for parishes	71
Lay-assistants for railway labourers	2

374

Total clergymen 301
Total lay-assistants 73

374

As has always been the case, several of these grants remain unoccupied on account of the difficulty the incumbents experience in finding suitable fellow-labourers. But it is with great satisfaction your committee are able to report that never were there more grants in actual operation than at the present moment, these grants being for 261 clergymen and 71 lay-assistants, at a rate of expenditure of above 29,000*l.* per annum. The society has now 77 more grants on its books, and 88 more grants occupied, than it had on the 1st of April last year. Instead of one-fifth or one-sixth of the grants being vacant from want of clergy to take the posts as in former years, only between one-ninth and one-tenth are at present vacant. The society's operations have led to the erection, opening, or keeping open of 119 churches or chapels; and 150 rooms, licensed for public worship, are used, in connection with the present grants, for additional public services. 506 additional full services on the Lord's-day, and 222 on week-days, 317 school-room or cottage lectures, and 161 bible classes, are the immediate benefits arising from the society's grants; besides which, more than double the amount of pastoral visitation and regular superintendence of the Sunday and parochial schools is secured; while the incumbents are better able to attend also to the management of the various benevolent and religious institutions in their respective parishes. In the eleven years since its institution the society has collected, for the great objects it has in view, the sum of 192,629*l.* It has made grants to 539 incumbents for stipends for 563 additional clergymen and 146 lay-assistants to carry the gospel of salvation to a population amounting to 3,064,133; and, in the same period, it has made 50 grants towards securing the purchase, erecting, or fitting up of rooms to be licensed for the celebration of divine service in districts destitute of church accommodation. The spiritual wants, however, of the country are far from being as yet supplied. The committee have now before them a list of 52 applications, which have been reserved for a further consideration, when sufficient funds are placed at their disposal. The average population under the charge of the applicants

is 6,300 each; the average amount of their incomes is 192*l.*, and 35 of them are without parsonage-houses. They require stipends for 25 additional curates and 27 lay-assistants, amounting to 3,470*l.* per annum. The circumstances of these cases prove, that, notwithstanding the recent subdivision and endowment of districts in large parishes, and the assistance derived from other sources, the calls on this institution for its aid have very considerably increased during the past year, while the average number of people under the care of the incumbents has not materially diminished, the applicants having under their care in most cases twice, and in some even five times the amount of population which, it is commonly judged, one active and faithful minister of Christ can properly visit and superintend."

Church Education Society for Ireland.—The ordinary annual meeting of the society having been postponed, in consequence of the presence of the clergy in their respective parishes being so necessary in the existing state of sickness and distress, the committee have put forth a statement of the present condition of the society, and its schools. It appears from this statement that the average number of pupils throughout the year has been 96,815, including 12,832 protestant dissenters, and 29,691 Roman catholics. That the number of schools in connexion also furnishes satisfactory evidence of the acceptance with which the society is favoured. In the year 1845 their number was 1811: in the year just ended they amounted to 1899. That the state of the society's finances, as contrasted with its

income in former years, is even more encouraging than its school statistics; there being an increase of the funds both of the general society and the diocesan associations. The funds of the latter, in the year 1846, amounted to £36,995 5*s.* 0*d.*; those of the former to £4,643 18*s.* 5*d.*, exclusive of a sum repaid to the general fund by the depository sub-committee, to which it had been advanced as a loan, and of certain receipts, on account of books sold prior to July, 1845. The entire income of the society, therefore, including the particular subscriptions to schools in direct connexion, was £41,630 3*s.* 5*d.*, exceeding the income in the previous year by £2,140 0*s.* 8*d.* In addition to this, the committee thankfully acknowledge the receipt of £2,425 10*s.*, specially contributed by their friends in England, through the hands of the "London Hibernian Society, in aid of the Church Education Society for Ireland," for the relief of the most destitute of the teachers during the present season of almost unequalled distress; and this contribution is in addition to the sum of £2,586 2*s.*, remitted through the same channel in aid of their ordinary resources. When it is considered that there are 504 schools in connexion with the society, in which the salary of the master is under £10 per annum, some estimate may be formed of the value of the smallest pittance in the way of gratuity to men necessarily so pinched by the high price of provisions; and of the relief which it must be to the minds of the clergy who superintend these schools, to see the distress of such valuable helpers as their schoolmasters in some degree mitigated.

Diocesan Intelligence.—England and Ireland.

CHESTER.

Parish of Manchester.—A meeting of the committee of the Association for Promoting a Reform in the Ecclesiastical Provision for the Parish of Manchester has been held at the Town-hall, for the purpose of receiving a communication respecting the provision proposed to be made by the chapter of the collegiate church, for the more efficient ecclesiastical administration of the parish. Mr. Hoells verbally reported that he had received from one of the churchwardens the copy of an extract from the minutes of the proceedings of the chapter of the collegiate church, on the 12th inst., which is as follows:—"1. That it is desirable that any surplus which may hereafter accrue from the property of the collegiate chapter, under the provisions of the 3rd and 4th Victoria, cap. 113, should be exclusively devoted to the spiritual exigencies of the parish of Manchester. That the chapter is of opinion that the sixty-seventh section of the said act virtually secures an application of such surplus to this purpose. The chapter is, nevertheless, willing to use its influence, in conjunction with the churchwardens, to put this question beyond a doubt. 2. That the chapter will consent to an arrangement, by which it shall be imperative on all canons hereafter to be elected, to hold, together with their stalls, one of the livings in the gift of the chapter, within the parish of Manchester; and this object, the chapter conceives, may be accomplished by an addition to the statutes, with the consent of their visitor. 3. That the chapter is willing to devote one of their estates which is best suited for building purposes (reserving only a small interest in it for themselves) to the following objects: first, to secure the ultimate exemption of other churches within the parish of Manchester from the payment of dues to the mother church; second, of endowing the poorer livings in the gift of the chapter." Considerable discussion ensued; and ultimately it was resolved, "That the proposition of the chapter to the churchwardens is worthy of deliberate and serious attention; and that this meeting hereby resolves to adjourn till this day fortnight, that the same may be further considered; and that in the meantime a deputation from this association communicate with lord Stanley, in re-

ference to the churchwarden's petition, and the proposition of the chapter."

EXETER.

Romanist Ornaments in Churches.—On the 16th of May an inquiry took place at the chapter-house of Exeter cathedral, before commissioners appointed by the bishop of Exeter, to inquire into and report under the Church Discipline Act, respecting certain offences against the law ecclesiastical, alleged to have been committed by the rev. W. G. P. Smith, incumbent of St. John's chapel, Torquay, in his having placed vases filled with flowers and a wooden cross decorated with evergreens on the communion-table, and also having his pulpit so ornamented; and that he also allowed them to remain so placed, although the bishop pronounced them illegal, and ordered them to be removed. For the promoters it was contended that the placing of these ornaments on the communion-table was illegal, and against the rubric, and that there was ground for proceeding against the defendant in another place. For the defendant it was urged that the setting up of a cross in a church was not illegal, nor was there any act in existence since the Reformation to prohibit it. Several cases were cited, in which the churchwardens were directed to provide crosses for the use of the church; and a decision of Dr. Buck, chancellor of the bishop of London, in 1639, in the case of the parish of Allhallows, Barking, where a cross and some images and pictures had been set up in the church. The pictures and images were ordered to be removed, but the cross was allowed to remain. As to the decoration of churches with flowers, it was usual, from time immemorial, so to decorate churches at Christmas and Easter, and also on different festivals, and that several churches in London were so decorated in the present year; that it was an innocent and ancient custom; and that there was not sufficient cause for ulterior proceedings. The commissioners deliberated for half an hour, and pronounced that a *prima facie* case was made out. In consequence of this decision, the rev. Mr. Smith consented that the bishop should pronounce sentence without further proceedings.—The bishop has since pronounced sentence, reprimanding Mr. Smith.

REGISTER

OF

Ecclesiastical Intelligence.

AUGUST, 1847.

Ordinations.

ORDINATIONS APPOINTED.
of Chichester, in Chichester catho-
Sept. 19.
of Ely, at Ely, Sept. 19.
of Lichfield, Sept. 19, and Dec. 19.
of Norwich, at Norwich, Aug. 15.
of Salisbury, Sept. 19.
ORDAINED.
of MEATH, in Ardbraccan Church,
May 30.
PRIEST.
Dublin.—R. N. Standish, B.A.
DEACON.
Dublin.—J. Forsythe, B.A.; E. W.
A.
of LIMERICK, in Limerick Catho-
dral, May 30.
PRIEST.
Dublin.—J. Barnier; J. Cotter, B.A.;

J. Gibson, B.A.; A. P. Hanlon, B.A.; F.
Hunt, B.A.; H. Johnson, B.A.; J. King,
B.A.; J. J. Mac Sorley, B.A.; S. Martin,
B.A.; W. Shepherd, B.A.; T. Taylor, B.A.;
D. L. Whitty, B.A.
DEACONS.
Of Dublin.—J. Armstrong, B.A.; J.
D. Fleury, B.A.; H. A. Glenomera, B.A.;
T. B. Harpin, B.A.; J. A. Mathias, B.A.;
C. E. Mills, B.A.; W. J. Stack, B.A.
By BP. of KILLALOE, for BP. of CORK, in
Middleton church, May 30.
PRIEST.
Of Dublin.—E. Cowan, B.A.; T. Gar-
diner, B.A.; T. Olden, B.A.
DEACONS.
Of Dublin.—J. Martin, B.A.; T. Wake-
ham, M.A.

By BP. OF LLANDAFF, in St. Gregory's
church, London, June 6.
PRIESTS.
Of Cambridge.—H. Thomas, B.A., St.
John's.
Of Oxford.—J. T. Plummer, B.A.,
Brasen.
Of Lampeter.—S. Evans.
DEACON.
Of Oxford.—W. Feetham, B.A., St.
John's.
By BP. of CASHEL, in Waterford Ca-
thedral, June 20.
PRIESTS.
Of Dublin.—T. Kerns, M.D.; A. Mac-
laughlin, B.A.; S. H. Meyrick, B.A.
DEACONS.
Of Dublin.—D. A. Doudney, B.A.; A.
C. Rainey, B.A.

Preferments.

Bowers, G. H., to be dean of Manchester.

no.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
1.	Kenn (P. C.), Som.	329	Vic. of Yatton.	£.	Hall, J.	Norton-in-Hales (R.), Salop	312	F. B. Pearson .	*305
2.	Gray's Inn (dist.), St. Pancras, London				Hancock, J. ...	Irlington (V.), Cumb.....	1049	J. Dacre.....	*282
G. L. ...	Ilkeshall, St. Mar- garet (V.), Suff. ...	915	— Patterson ..	*131	Handley, A. ...	Christ's Church (P. C.), West Fording- ton, Dorset			
J. B. ...	St. Simon Zelotes (P. C.), Bethnal Green, London				Harrison, J. K.	All Saints (P. C.), Liverpool		{ Crown and Bp. of Chester alt. }	130
J.	Christ Church (dist.), Forest of Dean, Glouc.				Havergal, H. E.	Cople (V.), Bedfordsh	551	Ch. Ch. OxL...	*215
ore, R. ...	Donhead St. Mary (R.), with Charlton (C.), Wilts.....	1596	New Coll., Ox.	928	Jackson, W. ...	Bedford chapel, Exe- ter		Trustees	136
h. G. ...	River (V.), Kent....	516	Abp. of Canter- bury	136	Jones, E. R. ...	St. John (P. C.), Derby		{ Vic. of St. Wer- burgh	136
W. F. ...	Newmarket (R.), Suff.	3143	Duke of Rut- land		Joyce, R. L. ...	Commerton (P. C.), Cumb.	941	{ D. and C. of Carlisle	100
n. J. ...	Klinsgud (P. C.), Westmeath		Rec. of Killu- can		Kendall, J. ...	Church Hulme, (P. C.), Chesh.....			
h. A. W. ...	Pangbourne (R.), Berks.....	804	J. S. Breedon .	*430	Laing, D.	Trinity (dist.), St. Pancras, London..			
W. M. ...	West Worlington (R.), Devon	318	L. Buck	155	Lee-Warner, S. H.	St. Mary Bredin (V.), Canterbury ..	754	{ Rev. H. L. Warner	*149
. S. ...	St. Thomas (R.), Bir- mingham		Trustees	560	Luxford, G. C.	Middleton (R.), Suss.	100	Ld. Chanc. ...	130
W.	Christ Church (P.C.), Bradford, Wilts ..	3500	{ Vic. of Brad- ford	*150	Machen, E. ...	Mitcheldean (R.), Glouc.	605	M. Colchester.	141
r. T. ...	Blakesley (V.), Northampt.	830	J. W. Wright.	176	Mackey, W. ...	Drakestown (U.), Meath		The Queen....	
h. P. J. ...	Loulsburgh (P. C.), Mayo		{ Inc. of West- port		Martine, J. M.	Shipley (P. C.), Suss.	1187	{ Rev. L. V. Har- court	96
.....	Dunton Bassett (V.), Leic.	553	Rev. J. Long- hurst	*77	Maskell, W. ...	Mary Church (V.), with Coffinswell, Devon	1658 315	{ D. and C. of Exeter	*270
C.	Faversham (V.), Kent	4631	D. & C. of Can- terbury	*342	Masle, W. H.	St. Mary-on-the-Hill (R.), Chester.....	3506	{ Marq. of West- minster	*223
h. G. ...	Witherstone (R.), Dorset		Earl of Dor- chester	94	Meyrick, J. ...	Westbury (V.), Wilts.	7588	Bp. of Sarum .	*235
D.	Claverton (R.), Som.	177	G. Vivian	*215	Morgan, W. ...	Christ Church (P.C.), Burton-on-Trent, Staff.	2650	Vic. of Burton.	200
H.	Killochonnigan (P. C.), Meath		{ Earl of Darn- ley		Ormsby, H. N.	Carrigleamleary (V.), Cork		{ Bp. of Cork & Cloyne	
stone, ...	St. John, Holloway (P. C.), Middlesex				Phillips, H. W.	St. Paul (P. C.), Chacewater, Cornw.		Vic. of Kenwyn	150
W. C. ...	Hunstanton (V.), Norf.	627	Bp. of Ely ...	184	Sanders, J. ...	Ripponden (P. C.), Yorkshire		Vic. of Halifax.	*166
W. G. S.	Netherton (P. C.), Worc.		Vic. of Dudley.	220	Shand, G.	Guestwick (V.), Norf.	300	{ W. E. L. Bul- wer	*75
, E. ...	St. Peter, (dist.), Plymouth				Smith, H.	Kimberworth (P. C.), Yorksh.	2006	{ Vic. of Rother- ham	*150

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Stack, T. L.	Upper Badoney (R.), Tyronne		Bp. of Derry..		Willan, R.	{ St. Mary (P. C.), Barnsley, Yorksh.. }		Abp. of York..	*295
Stallard, G.	{ St. Mary, Marlbo- rough (V.), Wilts.. }	1871	{ Bp. of Salis- bury }	*100	Williams, D.	{ St. Paul (P. C.), Llanelly, Carmarthen }		{ Crown & Bp. of St. Da- vid's alt.... }	130
Stuart, G.	Lower Badoney (R.), Tyronne		Bp. of Derry..		Williams, W.	{ Gwenddwr (P. C.), Brecknocksh. }	522	J. Pontywall..	123
Sykes, J. H.	Foxholes (R.), Yorksh.	349	B. Sykes	*531	William, W. M.	{ Llysven (R.), Brecknocksh. }	172	{ Mrs. Macna- mara }	136
Todd, A.	Clonmeen (V.), Cork.		{ Bp. of Cork & Cloyne }		Wollaston, C.	{ Felpham (V.), Suss.. }	555	{ Dean of Chi- chester }	106
Tripp, J., D.D.	Spofforth (R.), Yorksh.	3398	Col. Wyndham	*1538					
Wawa, W. H.	{ Coley (P. C.), Halli- fax, Yorksh. }		Vic. of Halifax	150					
Wigan, W. L.	{ East Malling (V.), Kent }	1578	J. A. Wigan ..	*757					
Alport, J., chap. barracks at Ashted, Birm.			Evans, W. S., chap. Blind inst., Exeter.		Morton, R., chap. Kettering un., Northamp.				
Beddingfield, J., dom. chap. lord Henniker.			Gallwey, T. G., chap. H.M.S. Terrible.		Pelham, hon. J. T., chap. in ord. to the				
Boyle, hon. R., chap. in ord. to the queen.			Hare, J. D., chap. Middlesex hosp.		queen.				
Bredrick, W., chap. in ord. to the queen.			Harvey, R., chap. in ord. to the queen.		Phipps, hon. A. F., chap. in ord. to the				
Bunce, J. B., chap. H.M.S. Vengeance.			Jackson, J., chap. in ord. to the queen.		queen.				
ureton, W., chap. in ord. to the queen.			Martin, G., Bodley's lect. St. Paul's, Exeter.		Tyrell, G. W., rur. dean of Belfast.				
Riser, G., dom. chap. marq. of Cholmondeley.			Maskell, W., dom. chap. bp. of Exeter.						

ERRATUM.—In last number of Register, among those ordained priests by the bishop of Ely, for "D. Urnham" read D. Winham.

Clergymen Deceased.

Van. Geo. Barnes, D.D., archdeacon of Barnstable, 64.	Disney, H., rec. Marshalstown, Cork (pat. bp. of Cork).	Hutchins, A. B., cur. Ludgershall, Wilt. 66.
Bagnell, W. H., present. Emly, and rec. Ballybrood, Limerick (pat. bp. of Cashel, etc.).	Furness, J. R., vic. Dinnington, Northumb. (pat. Mert. coll., Oxf).	Johnson, B. B., preb. Lackeen, and re. Clonmeen and Roskeen, Cork (pat. bp. of Cork).
Brown, R., vic. North Aston, Oxf. (pat. J. Willis), 55.	Godmond, G. F., vic. East Malling, Kent (pat. J. A. Wigan), 45.	Lawford, J. G.
Cogswell, W., at Halifax, Nova Scotia, 37.	Goodwin, E., ass. min. Sheffield, 75.	Mackie, J. W., student of Christ Church Oxf.
Coleridge, G. M., vic. Mary church, Devon (pat. D. and C. Exeter).	Hallstone, J., vic. Trumpington, Cam- bridgesh. (pat. Trin. coll., Camb.), 88.	Matthews, R., dioc. schoolmast., Armagh.
Collinson, R., rec. South Weston, Oxf. (pat. Queen's coll. Oxf.), 54.	Harries, W., vic. Amroath (pat. C. P. Callen) and Llanstinan, Pemb. (pat. col. Owen), 49.	Pearson, T. C., rec. Roddington, Salop (pat. ld. chanc.), 42.
Dawdney, E., inc. St. John's chap., Portsea, at Florence.	Harriott, W., vic. Odham, Hants (pat. chanc. of Sarum), 37.	Porter, C., cur. Hollymount, Mayo.
		Wakham, W., cur. Kinsalebeg, West- ford.

University Intelligence.

CAMBRIDGE.

June 12.—The following were elected

BARNABY LECTURERS.
Mathematics.—F. W. Harper, St. John's.
Philosophy.—J. Rickards, Sid.
Rhetoric.—E. R. Theed, King's.
Logic.—W. H. Parr, Cath. H.

MEMBERS' PRIZES.
June 26.—The Members' prizes for Dissertations in Latin prose have been adjudged as follows:
Bachelors of Arts.—Subject: "Difficile est in philosophia pauca esse et nota cui non sint aut pleraque aut omnia"—
1. J. J. B. Perowne, C.C.C.
2. C. J. Monk, Trin.

Undergraduates.—Subject: "Omnis fere error veritatis alieuus similis est"—
1. B. F. Westcott, Trin.
2. D. J. Vaughan, Trin.

July 5, 6.—The installation of his royal highness the prince-chancellor was celebrated with the greatest magnificence; her majesty, many foreign princes, and the most distinguished of the English nobility being present. We have not space for a detailed account of this splendid festival; but we insert the university address, which was read by his royal highness the chancellor:
"To the queen's most excellent majesty. The humble address of the chancellor, masters, and scholars of the university of Cambridge."
"May it please your majesty.
"We, your majesty's most loyal and devoted subjects, the chancellor, masters, and scholars of the university of Cambridge, avail ourselves of your majesty's gracious permission at this time to renew our assurance of our firm attachment to your majesty's person and government.
"The recollection of your majesty's former visit is preserved by us with feelings of pride and satisfaction; and we now hail with fervent joy your majesty's presence amongst us for the second time, and desire to express, in the fullest manner in which words can convey it, our heartfelt gratitude for this gracious mark of royal favour.
"We trust that we may be allowed to consider the honour which we enjoy as a proof of your majesty's undiminished favour, which will be cherished as an incentive to renewed exertions, and will encourage the members of our body in their several stations to deserve your majesty's approbation by a zealous and diligent discharge of their important duties. The time which has elapsed since the

period of your majesty's former visit has been marked by an important change in the highest office of our body. We have had to deplore the loss of our late excellent chancellor, who, to his great regret, was on that occasion prevented by the infirm state of his health from assuming his place amongst us, and expressing to person his acknowledgment of your majesty's gracious favour.
"We are encouraged by your majesty's presence in the university at this time to entertain a confident hope that the act of the university in filling the vacant office has been regarded by your majesty with approbation; and we trust that the same royal protection and favour will be continued to us, which we have been wont to enjoy from the sovereign of this kingdom.
"The occasion seems to require that we should take this opportunity of assuring your majesty that we are not unmindful of the high principles which the institutions of the university were intended to accomplish. We trust that there have not been wanting hitherto a zeal for the studies of literature and science, and efforts to promote the still more elevated and holy cause which our founders had in view—the establishment of religion and virtue.
"We would continue to appeal to recent discoveries in astronomical and other kindred discoveries; to the many persons eminent in literature and science, and in the public offices of life; to the statesmen; the judges, the philosophers of our country, who have received their early education, and been taught to discipline their minds in this seat of learning.
"We trust that we may call attention also to the clergy in general, who have gone forth from us, and contributed so much to the elevation of character of our countrymen, who are labouring in piety and patience, with truth of doctrine and innocence of life, and have made our church to be the blessing and the glory of our land.
"While we thus reflect with satisfaction upon the good fruit which has resulted from the past labours of the university, our attention is awakened to the task which lies before ourselves. We see how important is the place which the university occupies in respect to social happiness and order, how distinguished the duties, how great the responsibility of those who have to direct its studies and administer its affairs. We desire to assure your majesty that topics of reflection are ever before our minds, and that it is our care to address ourselves to our duty in a firm and earnest spirit, not daunted by difficulty, but evinced by the consideration of its to that patience of temper, which, by God's blessing, we hope will bring success.

"It is our earnest prayer that your majesty may live long to see the fruit of your efforts for our country's welfare. May Almighty God protect and strengthen you, and, preparing you with all happiness, pour down upon you the continual dew of his blessing."

The following gracious reply was then read by her majesty, and was afterwards delivered to the prince:

"I have received with the highest satisfaction your loyal and affectionate address.

"It affords me great pleasure to visit you on this occasion, and to assure you of my entire approbation of the act of the university in their selection of a chancellor.

"I have always felt it to be one of the first duties of a British sovereign to extend favour and protection to institutions intended for the advancement of religion and learning.

"I am peculiarly impressed with a sense of that duty in a place which has produced so many persons eminently distinguished in science, literature, and religion, and in which I am surrounded with noble monuments of the munificence of princes who have preceded me on the throne of this kingdom.

"None of those princes can have more earnestly desired to promote the welfare of your university than myself; and I shall ever feel the warmest interest in its continued and increasing prosperity."

OXFORD.

WORCESTER COLLEGE.

June 6.—Rev. H. Binney, M.A., elected fellow.

June 19.—The examiners appointed by the trustees of the Pusey and Ellerton Hebrew Scholarships have elected R. Hake, B.A., of St. Edmund hall, to the vacant scholarship; and R. S. Oldham, B.A., of Wadham college, has been elected to the vacant scholarship on the Kennicott Hebrew foundation.

NEW COLLEGE.

On Thursday, Mr. Edward Fox, scholar of this college, was admitted actual fellow.

THE COMMEMORATION.—June 22.

Tuesday.—The annual sermon at St. Mary's church, in aid of the funds of that invaluable institution, the Radcliffe Infirmary, was read, according to custom, for this day. Full cathedral service was performed. The bishop of Winchester preached, taking for his text Matt. xxv. 48. The sum collected at the doors amounted to £209 9s. 11d.

Wednesday.—The Encenia or Commemoration of Founders and Benefactors, took place in the Sheldonian theatre. The customary proceedings commenced by the conferring of honorary degrees. The individuals who were selected for these distinctions were—The right rev. G. J. T. Spencer, of University college, bishop of Madras; the rev. Augustus Short, of Christ Church, bishop designate of Adelaide; the rev. Robert Gray, of University college, bishop designate of Cape Town; upon all of whom was conferred the honorary degree of doctor of divinity. The rev. Dr. Perry, bishop designate of Melbourne, Australia, was admitted *ad eundem*. The regius professor of divinity, rev. Dr. Hampden, presented these distinguished men, and in his introductory address in each case dwelt with much force and eloquence on the zeal and spirit of disinterestedness which characterized them.

Dr. Bliss presented, with a suitable address on each occasion, sir Peregrine Maitland and Dr. Southey, upon whom the honorary degree of doctor of civil law was conferred.

The public orator, the rev. W. Jacobson, then delivered the usual Orweian oration, enumerating the principal events of the past academical year.

The oration was succeeded by the recitation of the following prize compositions by the successful competitors:

Latin verse.—"Turris Londinensis," by J. Conington, scholar of University college.

English Essay.—"The political and social benefits of the Reformation in England," by Golding Smith, B.A., fellow of University college.

Latin Essay.—"Quatenus Reipublice intersit ut jurisprudentia Romanorum inter literas fere humaniores colenda proponatur," by E. Palmer, B.A., fellow of Balliol college.

English Verse.—"Prince Charles Edward after the battle of Culloden," by J. Adams, commoner of Magdalen hall.

The recital of the last-mentioned composition terminated the business, and the vice-chancellor then dissolved the convocation.

WADHAM COLLEGE.

June 30.—The rev. G. E. Saunders, B.A., of the founder's kin, and S. J. Hulme, B.A., scholars, were elected probationers.

BISTON ELECTION.

The election for fellows terminated in the choice of F. T. Palgrave, Ball.; Wm. Ince, B.A., Linc.; and G. H. Curtiss, B.A., Univ.

LETTER TO THE KING OF PRUSSIA.

His majesty the king of Prussia having been graciously pleased to present to the university the three first volumes of a splendid edition of the works of his ancestor Frederic the Great, edited under his majesty's special patronage, and from the original or authenticated copies, by the Royal Academy of Sciences, it was agreed in convocation to affix the university seal to a letter of thanks to his majesty for this special instance of his royal favour.

The following is a copy of the letter to his majesty the king of Prussia.

"Cancellarius, Magistri, et Scholares Universitatis Oxoniensis Frederico Wilhelmio Augustissimo Potentissimo Borussiae Regi, S.P.D.

"Magnas tibi gratias agimus et habemus, rex augustissime, quod insigni opere literario, tua pietate, tua munificentia incepto, bibliothecam nostram publicam ornare dignatus sis.

"Gratum sane nobis et acceptum est hoc donum vere regium—regis scilicet scripta, e manu regia, academice data—non solum propter artem summam ac nitorem quibus chartarum, typothecarum, gloriatores Berolinenses in his voluminibus splendidis adornanda, elaboraverunt, sed quod opera Frederici Magni nunc demum habemus non ab editore Franco-Gallico corrupta, sed auspiciis tuis emendata et suppleta.

"Ante omnia vero acceptissimum nobis est, rex potentissime, quod novum sit tunc erga academiam nostram benevolentiam indicium. Nunquam enim obliviscimur illius favoris qui nos per multos jam annos regis tui demul conciliavit, ex quo tempore patrem tuum, regem fortissimum, teque ipsum, fratrem tuum serenissimum, deinceps ordinibus nostris adscriptos fuisse roste gloriamur.

"Quae omnia animis gratissimis recolentes, tibi tuisque, rex augustissime, cuncta laeta atque prospera precamur; impenseque Deum Optimum Maximum oramus ut universa consilia tua ad suam gloriam, populi tui salutem dirigat et moderetur.

"Datum in domo nostra convocationis, die primo mensis Julii anno Domini 1847."

MRS. DEXTER'S THEOLOGICAL PRIZES.

July 10.—The subjects for the year 1848 are—"The doctrine of our Lord's incarnation, as distinguished from the principal heresies on that subject;" "In what sense it is a new commandment to Christians that they should love one another." Persons entitled to write for the above-mentioned prizes must be in deacon's orders at least, and on the last day appointed for the delivery of the compositions to the registrar have entered on the eighth and not exceeded the tenth year from their matriculation. The compositions are to be sent under a sealed cover to the registrar of the university, on or before Wednesday, the 1st day of March, 1848.

THEOLOGICAL PRIZE.

"The prophetic office under the Mosaic dispensation."—The subject above stated, as appointed by the judges, for an English essay, is proposed to members of the university on the following conditions: 1. The candidate must have passed his examination for the degree of B.A. or B.C.L.—3. He must not on this day (July 8) have exceeded his 28th term.—3. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the registrar of the university. In every case the terms are to be computed from the matriculation inclusively. The essays are to be sent under a sealed cover to the registrar of the university, on or before the Wednesday in Easter week next ensuing. None will be received after that day.

Sidney, E., late cur. Acle, Norf.
Slade, Dr., late cur. coll. church, Wolverhampton.
Spencer, E. fell. Sid. coll., Cambridge.

CHURCHES CONSECRATED.

Derry.—Carrick, May 25; Edenderry, June 28.

CHURCH OPENED BY LICENCE.

Lismore.—Clogheen.

Tributes of respect have recently been presented to the following:—

Cape, W., hd. mast. Peterborough gram. sch.
Echiazar, T., vic. Lullington and Coton.
Jebb, J. B., inc. St. Thomas, Brampton.
Morgan, N., jun., inc. Marston, Yardley, Worc.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At a general meeting of the society, held on Tuesday, July 6, 1847, the ven. archdeacon Harrison in the chair, a letter was read from the bishop of Madras, dated Shanklin, Isle of Wight, June 5, 1847, expressing his pleasure at hearing of the grant of 800*l.* recently made

by the board, for the objects of the society in Southern India. Letters from the bishop of Montreal were laid before the meeting. In these communications his lordship stated the condition and wants of Bishop's college at Lennoxville, in his diocese, as follows:—"The struggles and difficulties of the church in Lower Canada are well

known to be manifold and severe; and we cannot with too fervent gratitude acknowledge the good hand of our God upon us, in enabling us, by a combination of unlooked-for circumstances, to put in operation with such happy promise an institution for training and qualifying, within the bosom of the country, a body of men to carry over its prodigious extent of surface, among our scattered and severed people, the ministrations of our apostolic church. That we have obtained a charter; that we have built the college; that we have a principal and professors in different branches, comprehending the study of Hebrew, all thoroughly efficient; that we are enabled to assist the poorer students in carrying them through their course, and that we have a flourishing and increasing school in connexion with the institution—these are circumstances of encouragement for which, under the providence of God, we are indebted to the zealous efforts of persons upon the spot, the bounty of the two great church societies in England, and the munificence of an individual in the same country. The students in the mean time have, thus far, made the most satisfactory return for the advantages which they enjoy. So far is, indeed, well. But this auspicious beginning and these encouraging appearances only constitute the more imperative call upon us to put the institution upon a better footing, and to secure for it advantages which it has not yet attained. With no other resources than those which now lie at our command, it is utterly impossible that the undertaking can long be carried on with any sort of success or comfortable hope."

A letter was read from the bishop of Jamaica, dated Bishop's lodge, Jamaica, May 20, 1847. The following are extracts:—"Having recently returned from a visitation of the north-eastern parishes of this island, in the course of which I have held thirteen confirmations, and consecrated four new churches and as many burial-grounds, I have again to appeal to your society for assistance. Of the churches to which I allude, three are without proper books for the performance of divine service; and other churches in several districts are in the same want, making in all nine churches, for which I must solicit this aid at the hands of the society. The opulence of Jamaica has entirely passed away; and, though the prospects of the island have been somewhat brightened by the late measures adopted by her majesty's government in favour of the West Indian interests, it will, under the immediate pressure of the times, be exceedingly difficult to sustain, and impossible to increase, the local provision for the church establishment in this colony." The bishop adds that the cathedral requires much repair, and that, as the means granted by the legislature and supplied from other sources are insufficient, he hopes for aid from the society. It was agreed that 300*l.* be granted towards the restoration of the cathedral, and that twelve 4*to* sets of books, for the performance of divine service in the new churches, be placed at the bishop's disposal.

The lord bishop of Colombo, in a letter dated Colombo, May 1, 1847, wrote as follows:—"I thank you heartily for the service-books for each of the three churches in the mission of the rev. S. Nicholas, at Putlam, Calpenty, and Chilaw; for the church in the interior at Kotmalie also; for the service of which, jointly with two other churches, I am every day expecting the rev. Mr. Simons, appointed by earl Grey, on the recommendation of the Society for the Propagation of the Gospel. The station was relinquished for a short time; but I have taken gladly the opportunity, in the interval, of going through the whole of that magnificent district, of surpassing beauty in richness of scenery, and great importance in the richness of its invested capital in coffee cultivation and expected produce. I was welcomed and escorted in the true spirit of mountain hospitality by the hon. D. Fortescue, a member of your own aristocracy, and had the gratification of opening the humble little church, in building which on his estate, by the contributions of the residents, he has been chiefly instrumental. The site is

one of great beauty; the whole country being one continued park of majestic feature, exuberant richness, and varied outline; the mountain range rising 5,500 feet, and forest-clad to their very summits. I visited almost every household, and was not less surprised than pleased to find the coffee estates clustered in the different valleys so thickly and so accessibly together. I selected another spot, while in another part of the district, for a second church, for which subscriptions are now coming in. The site has been given by Mr. F. Templer, a member of the civil service of this colony, who, like his father, our veteran treasurer, seems willing to do all he can to serve the church and its holy cause in this still benighted land. For the Military Lending Libraries at Kandy and Galle, I renew my thanks, and most gladly request one of the same kind for the sanitary station of the colony at Newera Ellia. The soldiers there petitioned the chaplain to open a school, which was promptly done. It is attended by above thirty adult soldiers every day for two hours; and they subscribe each sixpence a month towards it. An evening service in the week has been also established at their request. You may be assured that a library here would be well bestowed. Your help is cheering to us all. We need it much, we welcome it gladly, we look to it hopefully: may neither your means nor our faith fail. You are 'a city on a hill: let your light shine'—a light to lighten the Gentiles, and to be our glory as God's people." The board agreed to grant a library to the value of 10*l.* from the fund of "Clerics," for the troops at Newera Ellia.

The lord bishop of Antigua, in a letter dated Antigua, April 30, 1847, stated that the third series of confirmations within his diocese, since his consecration, had just been concluded, with the exception of Tortola and small Virgin Islands, and the English congregations in the Danish Islands of St. Croix and St. Thomas. His lordship added, that he had confirmed in those places in 1846, and that he intended, by God's blessing, to resume his confirmations there on his return to his diocese in 1848. He said: "It is gratifying to know and to feel that the frequent administration of the apostolic rite of confirmation is gradually producing favourable influence on the cause of religion and the church. The cathedral is fast proceeding towards its completion." The letter contained the copy of an address of the clergy of Antigua to the bishop, on his leaving them for a visit to England, together with an abstract of his reply. The secretaries informed the meeting that his lordship is now in England. Several letters of acknowledgment were laid before the meeting.

The following extracts from a letter from the rev. R. Flood, dated Delaware, Canada West, May 29, 1847, were read to the meeting:—"I wish to lose no time in acquainting you with my safe arrival in these parts, through a kind and merciful Providence, and of the hearty greetings with which I was welcomed by our Indians at Muncey-town. On last Sunday there could not be less than 250 Indians assembled at the school-house, our temporary place of worship, the greater portion of whom had to remain outside the door for want of room. The attendance at evening service was also very full. I can assure you that my spirit was refreshed in beholding again their fervent devotion, and hearing their voices raised to heaven in praising the great Spirit; a scene which, could it be witnessed by the members of your excellent society, would, I have no doubt, lead them to declare, with one voice, that their liberal grant towards providing this interesting people with a place of worship was well bestowed. On the following day their chiefs assembled in council to learn what success I had had in my late mission to England; and, when I informed them of the hearty reception and cordial support I experienced at the hands of the society, as well as from other excellent friends of our church, notwithstanding the Irish distress which occupied so much of the public mind in England, their joy was unbounded. After I had concluded

my address, the head chief of the Bear-creek Ogybways, Miskokomon (red knife) arose, and spoke for his tribe in a most animating strain, expressive of their gratitude and thankfulness to your society and all other Christian friends who are taking an interest in their spiritual prosperity. Then followed the head chief of the Munceys—no ordinary man, of whom I have already acquainted the members of the board—the substance of whose speech I shall here insert. I held a council at the Oneida village, four miles distant from the above place, on Tuesday last, after divine service, which was numerously attended; and I rejoice to say that the same fine Christian spirit was manifested on the occasion as among the tribes on the former day. Captain Snake addressed me to the following effect on behalf of the Munceys: “Dear father, we feel very glad to see you once more among us on your return from England, where you have been to procure the means of increasing our spiritual improvement. We prayed to the great Spirit, who sees us at all times and knows our hearts, that he would watch over you, and preserve you when far away from us. We are truly grateful that our prayers have been accepted at the throne of mercy, and that we behold you again in health and safety. We salute (shake hands in our hearts with) our great mother the queen, and all in authority under her, and pray that the good Spirit may ever be with them to bless and preserve them. We also salute the great fathers, the bishops and ministers of our church, the great church societies, together with all others our Christian friends in England, whose hearts the Lord hath been pleased to open to the wants of their red brethren in this place; and pray that the great Spirit may continue to bless them, and enable them to complete the good work they have so kindly begun. We feel happy in having the gospel preached by the minister whom the queen has been pleased to send to us. We believe, if we walk according to the truths of that gospel, we shall be happy in this world, and happy for ever with Jesus Christ in heaven, who has done all for us poor worms. We wish, by God’s help, to repent us truly for all our sins, to forsake the foolish and wicked ways of our fathers, to put away from us the fire-water (ardent spirits) which had destroyed so many of our people before you crossed the great lake (Atlantic) to preach Christ the Saviour to us; and we all now, thanks be to God, desire to walk in the way that leads to eternal life. All our brothers and sisters salute you with a hearty welcome, and receive with gratitude the good news that so many friends have offered to assist us in building a church for the worship of Almighty God. We are very grateful for the many blessings, temporal and spiritual, which under your ministry we enjoy, and particularly for the zeal and love you have so lately shown for the future happiness of ourselves and children. We desire once more to stretch out our hands and salute our kind friends across the great water for all their goodness to us by you, and for the handsome present of clothes promised by our white sisters for our dear children; and we will tell our little ones, who can now read the good words, never to forget as long as they live, and to tell their children how good our white friends in England were to print, in our language, the praying book (Muncey prayer-book), and to send it by you to us, with other good books, to make us happy in this world and in the world to come.’ I could not, my dear sir, resist the pleasure of presenting you with an outline of the proceedings of our native congregations upon my return to them, for the information of your venerable society, convinced that it cannot fail of proving interesting to them. Besides, I consider myself in duty bound to discharge this among my first epistolary debts, having received through you their generous support to the measure for which I left for a season this distant portion of the Lord’s vineyard.”

NATIONAL SOCIETY.

The following are extracts from the annual report just published :

“General Fund.”—The general fund, or annual income of the society, will next require notice. This fund is now mainly expended on the society’s metropolitan Training Institutions. Your committee, therefore, proceed to relate those circumstances connected with these establishments which are of most interest, or seem worthy of comment.

St. Mark’s College.—The Training Institution for masters at Chelsea, St. Mark’s College, continues to be conducted on the principles announced by Mr. Coleridge in his two letters published in the society’s reports for 1842 and 1844. Since the foundation of the college, fifty-seven young men have completed their term of residence, and are devoting themselves, without exception, to the objects for which they have been educated. Notwithstanding their youth, they have been found equal to the duties of their appointments, which, in many cases, are of the most arduous and responsible description. It is not to be expected that all should attain the same standard of merit; but, as a proof of the estimation in which they are generally held, where they are known, it may be mentioned that the most numerous and pressing applications for masters from this institution are received from those parts of the country in which their character has been tried by actual service. In Brighton, alone, four of these youths are placed, with a charge of five hundred children, and a fifth will be sent to the same town in a few days. There is also a great and increasing desire manifested to obtain admittance into the college for youths of the required age. Unfortunately, very many of the candidates are not found suitably qualified; and here lies the principal difficulty which remains to be overcome. On the whole, therefore, the experiment, so far as it has been carried out, cannot but be regarded as successful. But the number of masters which can be trained in the college bears no proportion to the actual demands. During the last three months, upwards of forty applications have been received, while scarcely more than twenty can be sent out in any one year. It is believed that the institution might be conducted with equal or increased efficiency on a greatly extended scale, if the requisite buildings were erected; and that a considerable proportionate saving of expense might thus be secured.

Westminster Training Institutions.—The Westminster Training Institutions for adult male and female teachers have continued in full and active operation throughout the year. During the past year, from Lady-day 1846 to Lady-day 1847, the total number of applications for admission into training at Westminster was 247; and 164 men and women were received, after examination, into the establishments at Manchester-buildings and in Smith’s-square. During the same time, 58 men and 58 females completed the ‘six months’ term of training required, and were placed in charge of schools by the society; and 12 masters and 23 mistresses, already nominated to schools, were instructed for a period of three months, and went back to their appointments. The whole number of persons thus trained and sent to situations is 147. The registered applications for the services of teachers which were received at Westminster amounted, in the course of the year, to the unprecedented number of 573; so that the society found itself unable to supply teachers from these institutions in no less than 461 cases. In some cases, indeed, teachers could not be supplied, on account of the small amount of remuneration offered. In most instances, however, the remuneration offered was sufficient, varying in value from £120 to £50 a year for schoolmasters, and from £75 to £35 a year for national and infant schoolmistresses.

Respecting the men who were admitted into training, the rev. P. Moore, the superintendent of the boarding-houses, writes as follows:

“Of those who were admitted, 32 had been previously engaged as teachers in national and private schools, or as assistants; and 8 as efficient and attentive Sunday-school teachers, under the superintendence of the parochial clergy. The class of candidates has in no respect

differed from that of last year: the great majority of those admitted appear to possess every qualification necessary for the faithful discharge of the duties of an elementary teacher. Whatever the disadvantages of so short a period of training as six months may be, this is certain, that the constitution of this institution, in respect of time, has served to connect with the national education of the country many excellent and useful persons, whose means would not allow them to be trained at a more expensive institution." * * *

Summary of Grants during the past Year.—The following table exhibits in a brief compass what the society has done out of the special and queen's letter funds, collectively, for the extension and improvement of education, between Lady-day 1846 and Lady-day 1847, in the shape of grants to elementary schools throughout England and Wales:—

Statistics of Applications made to the Society, and of Grants voted to Schools, in England and Wales, from Lady-day 1846 to Lady-day 1847.

Nature of Application.	Number of Applications.	New Accommodation.	National Society's Grants.		Total Amount of Society's Grants.	Total Estimated Cost of Work.
			Special Fund.	Queen's Letter Fund.		
School-rooms	86	14618	£ 1869	£ 2881	£ 4750	£ 37609
Schools with teachers' houses	156	32878	7405	6803	14208	114775
Teachers' houses	25	—	460	295	755	4777
Enlargement of schools ..	10	1874	710	100	810	4399
Adaptation of premises to schools, fittings, &c. ..	23	1749	210	174	384	892
Repairs and improvements	14	—	202	53	255	728
Sundry grants, to defray expenses of conveyance, &c. &c. &c.	3	—	15	—	15	15
Additional grants to old cases	91	—	1430	925	2355	6058
	408	51319	12301	11231	23532	169538
		Existing accommodation.				Total yearly expenditure.
Temporary support of schools	78	21838	1200	—	1200	5214
Totals	486	—	13800	11231	24831	—

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, July 10th, 1847.

Consecration of the four new Colonial Bishops.—On Tuesday, June 29, being the feast of St. Peter, the four newly-appointed bishops of Cape Town, Adelaide, Melbourne, and Newcastle, were consecrated in the abbey church of St. Peter's, Westminster. The consecration was solemnized by the archbishop of Canterbury, assisted by the bishops of London, Winchester, Gloucester and Bristol, Chichester, and Lichfield. The bishops of Oxford, St. Asaph, Madras, and Tasmania, were also present, with between two and three hundred clergy, and a large congregation of lay members of the church. The bishop of London preached the sermon from St. John xxi. 17. The alms of the whole congregation were collected at the offertory, and amounted to £550, which were devoted to the colonial bishoprics fund; to which a donation of £1,000 has been subsequently added by the right hon. the earl of Eldon. The number of communicants exceeded 700.

Diocese of Madras.—Mission of Sawyerpooam.—The following extracts are taken from the third annual report of his mission, forwarded by the rev. G. U. Pope:

"Diminution in Numbers.—The number of people within a few miles of this place, who have for a time placed themselves under Christian instruction, and tem-

porarily withdrawn, is very large indeed. This, under present circumstances, I neither wonder at nor particularly regret. The reasons they assign are—1, Our insisting upon their sending their children to school, and especially the girls; 2, Our preventing them from intermarrying with the heathen; and, 3, Our requiring the young men to attend the adult Sunday-school. These are reasons of which they will, I trust, soon see the absurdity."

"Need of European and Native Labourers.—Since the division of the district, I have had abundantly more opportunities for the pastoral work of the congregations. With the candidates for communion, and especially with the young persons of the congregations, I have had frequent and close conversations, and the result has been beneficial in many cases. Comparatively small as is the number of people now in connexion with this mission, I can scarcely express a wish for its increase until I have a larger number of suitable native assistants. Without these a great deal must be left undone. A good native assistant is invaluable. European agency can never entirely, I feel persuaded, supersede native agency in the Indian church. As the directing and impelling power, the European clergyman is most essential; but a good body of native agents—if in holy orders, so much the better; but if not, as laymen—is always necessary. In reference, indeed, to the want of both English and Tamil labourers in the mission field, we must all feel the force of our Saviour's words, which are the motto of the institution: "Pray ye the Lord of the harvest, that he would send forth more labourers into his harvest."

"Observance of Christian Ordinances.—Among other circumstances from which I have derived very great encouragement during the year I may mention the exemplary regularity of the attendance of the people at public worship. At the sabbath mid-day service all (except the people of one distant village, at which Mr. Adolphus very frequently conducts service) attend at Sawyerpooam. Once a month, on the communion Sunday, all are present. Many of these people come from two or three miles' distance; and in the hottest season, when the fierce land-wind blows, and in the rainy seasons too, most men, women, and children are present. Very few cases occur of an individual being in his village, and not coming to church. Thus my sabbath congregations include nearly the whole district, and, with the youths of the institution, are large and important. This affords great facilities for the regular and systematic instruction of the people. They have the full service of the church and all its ordinances as regularly as any Christian congregation whatever. Among the Christians there is growing up a feeling that it is a disgrace not to be able to read. The few young women who have been educated in our mission-schools are so vastly superior to the uneducated, that the people are forced to come to the conclusion that even a little knowledge is a good thing. I trust the time is coming when the general standard of education will be raised in all our schools."

"Death of a Native Catechist.—One of the most promising young men in the district, an assistant catechist and senior Monckton scholar, Deiriyannatham by name, was taken away by cholera a few weeks ago, after only ten hours' illness. Three months previously I had married him to an amiable and intelligent girl from the boarding-school. When I visited the village, it was very pleasing to see her with her prayer-book, testament, and hymn-book, quite a leader and pattern to the women, as her husband was to the men of the congregation. I spent some hours with the poor fellow when the terrible disease had completely prostrated him, and all remedies had been tried in vain. His mind was calm, and stayed on God; and he continued fervent in prayer till reason failed, and he sank without a struggle into the arms of death. Meanwhile his poor young wife, overwhelmed with affliction, but resigned and calm, stood by, the model of a true Christian woman. He was buried with

many tears. To us his appears an untimely end ; and we seem to think he could ill be spared. But ' he cannot be said to have died too soon, whose work was done ; nor is that death untimely, the time of which God hath appointed.' "

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of this society, being the last but one for the present season, was held at 4, St. Martin's-place, on Monday, the 21st June. There were present the bishops of London, Winchester (in the chair), Lincoln, Gloucester and Bristol. The committee, having ordered the payment of various grants made to places at which churches have been built or enlarged with the aid of the society, and transacted other business, received the report of the sub-committee upon the applications for assistance made since the last meeting. New grants of money were then voted towards the erection of five new churches, rebuilding three, and enlarging or re-arranging the seats in six existing churches, making fourteen grants in all, which amount to the sum of £2,084., at the reduced scale of assistance which the present state of the society's funds has compelled the committee most unwillingly to adopt. The five cases in which aid is sought towards building additional churches are, as usual, of great importance, either from large populations being destitute of any church accommodation, or from distance of the districts from the nearest churches. Three are to be endowed by the ecclesiastical commissioners, the others from private sources. The districts to be benefited by the erection of these new churches are, Sighill, in the parish of Earsdon, with 4,500 inhabitants, chiefly employed in the coal mines, two miles and a half from the nearest church, and three and a-half from their parish church (it is reported that the destitution of the parish of Earsdon, as to schools and churches, is most deplorable); Baldhu, near Truro, with 2,500 souls, situated from three to four miles from the nearest church, and principally occupied in the mines of the district; St. Jude's new district in Bristol, with a population of 5,000, chiefly persons of the poorest and most wretched description, the great majority being without any visible means of subsistence; a district in Pimlico, containing a large and poor population; and Lyne, a hamlet in the parish of Chertsey, situated two miles from the nearest church. The three churches to be rebuilt are in Wales; viz., St. Dogmael's, near Cardigan; Llanfihangel-y-Pennant, near Tremadoc; and Llanegwad, near Carmarthen. They are in a most dilapidated state, and far too small for the population of the parishes. In each case a very considerable sum of money will be raised by rates upon the inhabitants towards defraying the cost of building the new churches. It is stated that the inhabitants of St. Dogmael's are chiefly mariners and poor fishermen, and the village is the largest and poorest in that part of the principality. The parishes for which increased accommodation is to be obtained by an extension of three churches, or a re-arrangement of the seats therein, are, Chudleigh, in Devonshire; the church of which place furnishes accommodation for little more than one-fourth of the inhabitants; and it is to be enlarged by the addition of a new aisle (the principal landowner being a Roman catholic, and many of the ratepayers of his communion, there is much difficulty in raising funds; but a large sum will, nevertheless, be raised by rate to repair the church, which is in bad condition); Thorpe, near Chertsey; Northallerton, Yorkshire; Fishbourne, near Chichester; Chigwell Smealey, near Chelmsford; and Stokenchurch, near Tetworth. The deficiency in the funds of the society, which now so greatly cramps its energies and diminishes its usefulness, is to be seen particularly in its inability to afford additional aid to places which have received assistance, and where means are wanting to complete the good work which has been undertaken. These are much burdened with a large and poor population; and the clergy have before them a pain-

ful prospect of disappointment in their expectations, and demands upon their own resources which they are unable to meet.

CHURCH PASTORAL-AID SOCIETY.

(Extracts from the report just published).

Those who are acquainted with the real state of many parts of the manufacturing districts have but a faint conception of the difficulties that beset devoted clergymen, and of their amount of labour to bring the people to a sense of their duty. The following is one such case. An incumbent, who has a grant of £100 for a curate, gives an account of their united exertions for the spiritual benefit of their people, in these terms: "No place, perhaps, in the diocese of Chester, has more real difficulties to contend with than this. The inhabitants, up to 1839, were without any pastoral superintendence, and, indeed, without any instruction excepting such as was given by the Wesleyan body. The people seem to be almost asleep as to spiritual things; and no exertions appear sufficient to arouse them to attend public worship. The district is composed almost wholly of poor, with the exception of a firm of extensive silk manufacturers; but, alas! they are Socinians, and of course, as such, give little or no countenance to the church. The gentlemen themselves make no direct hindrance to their work-people coming to us (for which we have reason to bless God), but there is a strong under-current of opposition; and this is doubtless one reason that our congregations are so small. The committee will perceive that the difficulties my parish has to contend with are neither light nor few; but I can assure them that, by God's grace, it is my purpose (as I trust I can say it has been) 'to give myself wholly to the work of the Lord,' and by no means to spare myself, because their liberality has afforded an additional labourer. Our time is fully occupied." After giving a statement of their labours on the Lord's day, he adds: "In the afternoon and evening of Monday a number of us, who are connected with the work of the ministry, meet for reading the scriptures, intercessions for ourselves, parishes, country, and the world at large. A great blessing has resulted from these meetings. On Tuesday evening I give a lecture at the upper school-room; and my fellow-labourer instructs a class in connexion with the Young Men's Association. On Wednesday evening my fellow-helper gives a lecture at the lower school, whilst I am visited at my house by any who may be anxious about their souls. On Thursday afternoon, from five o'clock until eight, we are engaged in writing letters to solicit subscriptions towards liquidating the debts on the lower schools: the Lord has sent us about £80. On Monday and Thursday evenings we hold, from time to time, our Sunday-school teachers' and tract distributors' meetings, and sacramental prayer-meetings. On Friday evening I instruct a bible-class in connexion with our Young Men's Association. On Saturday evening my fellow-labourer and myself meet to make arrangements for the forthcoming week, and to pray for a blessing upon our labours. Besides this, we have very much visiting. I suppose I pay, on an average, from thirty-five to forty-five visits a week, and my assistant from twenty-five to thirty-five. I would, indeed, desire to offer to your committee my humble and heartfelt thanks for the valuable assistance they afford me in the person of my dear brother and fellow-worker in the ministry. God has greatly blessed his labours; and between fifty and sixty persons regularly attend his lecture. I know of five young persons who, through his instrumentality, have been aroused to seek after their souls' salvation; and many have been built up in their most holy faith by his exhortations. The greatest discouragement we have to contend with is the smallness of our congregations. I am sorry to state they do not improve; but we are working in faith, feeling assured that our 'work is not in vain in the Lord.' God has greatly blessed our visiting from house to house. We have been privileged to see many depart out of this world, triumphing over death and the

grave. Some have been brought to know Christ through our instrumentality: others have been helped forward, and instructed by us 'in the way of the Lord more perfectly.' I will mention one most encouraging case. We were called upon to visit an old man aged eighty-five, and his wife aged seventy-five. After repeated visits they became most anxious about their souls; and at length both found Christ. The old woman died a few months ago, rejoicing in the Lord: the old man is still alive, and evidences, by his life and conversation, that he is 'looking for a city which hath foundations, whose builder and maker is God.' Our sabbath-schools present a most gratifying and cheering aspect. The work of the Lord is going on gradually but surely amongst the young people; yea, 'the fields seem white already to harvest.' There has been, in the decided part of our congregation, a visible and marked growing in grace since the establishment of our prayer-meetings. During the twelve-months I have been here, the communicants have increased about ten. I would say, in conclusion, that I fervently trust the society will be able to continue to me their present grant. I do consider this case a most satisfactory one to the society. The Lord is evidently showering down his blessing upon our labours. It is true the congregations are very slender; but active preaching of the gospel from house to house must tell upon the people in time. 'The word of the Lord cannot return void,' and we do look forward to the time when numbers shall be seen flocking to the house of God 'as doves to their windows,' and many earnestly 'asking their way to Zion, with their faces thitherward.'

There are, however, peculiar difficulties connected with agricultural as well as with mining and manufacturing districts. An incumbent, who has charge of one such parish, and who receives a grant towards the support of a curate, gives the following painful particulars as to the discouragements he meets with in his work: "In my intercourse with the labouring poor I see the bad results of a very low scale of wages. The average for an able-bodied man here is not more than 8s. a week. This obliges every member of the family, who can work, to go out into the fields. The effect on the female character is degrading and demoralizing. I see a decided change for the worse in many of the poor women. Extreme poverty is a prevailing evil in many parts of the country. As the females are out from morning till night, the house is neglected, the children run about the streets, and habits

of slovenly indifference are contracted: in short, a recklessness and desperation render them proof against all hopeful feelings. I now speak only of those who have to struggle with large families and inadequate means of support. My observation goes to prove that field-work is not favourable to the female character. I mention this, because it is 'telling' upon many of my poor parishioners. I beg to express my thankfulness to the committee for their past important assistance, and shall be grateful for a renewal of it for the ensuing year."

The next letter also is from the vicar of an agricultural parish, nine miles long and four in breadth, containing a population of 4,800, and consisting of six townships. He has been aided by a grant for a curate ever since the year 1837; and the results of their labours he thus details: "Nine years I have had your grant; and since that time we have had a village, four miles from the town, perfectly formed, a church built, schools got together, and a handsome school-building raised, with 60 children on week-days and 120 on Sundays. We have been able to give them a full service every Sunday afternoon, and a lecture on Thursdays, in turn with the other villages. We have established a Tuesday evening lecture in another, and examine the children before the service, and have a flourishing missionary association. There is some talk of a chapel being built. This village is three miles from the town. Afternoon service, from fortnightly, has become weekly: the sick are regularly visited; and the sacrament occasionally administered, which it never was before. Two other townships have cottage-lectures, and have been visited. In the town a lecture established on Tuesday evenings, which is attended by the wool-combers and sorters; one on the same evening, held by the curate, in a part where the poor especially live. We have increased the Sunday-school from 150 to 300, raised a handsome building for them, and are now building national schools and master's house at a cost of £1,000. I put these down as the actual results of your aid. We have, during these nine years, been enabled to double our missionary amount, keeping in advance the Bible Society and the Tract Society, adding, as in duty bound, the Church Pastoral Aid Society. I cannot belie your long-experienced kindness as to dread a suspension of aid: rather let me most cordially tender my deep gratitude, and the hearty assurance of my co-operation and prayers."

Diocesan Intelligence.—England and Ireland.

GLOUCESTER AND BRISTOL.

The bishop of Gloucester and Bristol intends to hold his triennial visitation, and to confirm, on the several days and times, and at the places following:—Thursday, Aug. 12, in the cathedral, Bristol, visitation of the city and deanery of Bristol, at twelve. Friday, Aug. 13, at Chipping Sodbury, visitation of the deanery of Hawkesbury, at twelve. Monday, Aug. 16, at Corsham, confirmation at half-past ten; at Chippenham, confirmation at half-past two. Tuesday, Aug. 17, at Chippenham, visitation of the deanery of Malmesbury, at twelve. Wednesday, Aug. 18, at Grittleton, confirmation at half-past ten; at Malmesbury, confirmation at three. Thursday, Aug. 19, at Swindon, visitation of the deanery of Cricklade, at twelve. Friday, Aug. 20, at Cricklade, confirmation at eleven; at Lechlade, confirmation at three. Monday, Aug. 23, at Cirencester, visitation of the deaneries of Cirencester and Fairford, at twelve. Tuesday, Aug. 24, at Bibury, confirmation at half-past ten; at Northleach, confirmation at three. Wednesday, Aug. 25, at Stow, visitation of the deanery of Stow, at twelve. Thursday, Aug. 26, at Stow, confirmation at eleven; at Moreton in Marsh, confirmation at three. Friday, Aug. 27, at Chipping-Campden, visitation of the deanery of

Campden, at twelve. Saturday, Aug. 28, at Chipping-Campden, confirmation at half-past ten; at Winchcomb, confirmation at three. Monday, Aug. 30, at Cheltenham, visitation of the deanery of Winchcomb, at twelve. Tuesday, Aug. 31, at Gloucester, consecration of St. Mark's church. Wednesday, Sept. 1, in cathedral, Gloucester, visitation of the deanery of Gloucester, at twelve. Thursday, Sept. 2, at Newnham, visitation of the deanery of the Forest, at twelve. Friday, Sept. 3, at Stroud, visitation of the deanery of Stonehouse, at twelve. Saturday, Sept. 4, at Dursley, visitation of the deanery of Dursley, at twelve.

LONDON.

Rectory of St Catherine, Coleman-street, and the new districts, Bethnal-green.—An order in council has been issued, sanctioning a scheme of the ecclesiastical commissioners, which directs that for the future the sum of 400l. a year shall be paid out of the revenue of St. Catherine, Coleman-street, to the governors of queen Anne's bounty, in trust for the ministers for the time being of the new districts of St. Bartholomew, St. Jude, St. Thomas, St. Peter, St. John, and St. Matthias, Bethnal-green.

NOTICE.

The little book, "Migratory Birds," from which we have once or twice extracted, is, it should have been stated, by Miss Roberts.

REGISTER

OF

Ecclesiastical Intelligence.

SEPTEMBER, 1847.

Ordinations.

ORDINATIONS APPOINTED.
By Bp. of Peterborough, Sept. 19.
By Bp. of Worcester, Dec. 19, in Worcester Cathedral.

ORDAINED.
By Bp. of NORWICH, in Norwich Cath., Aug. 15.
PRIESTS.

Of Cambridge.—W. C. Davie, St. John's; H. Hales, Magd.; C. Hillman, Clare H.; P. Kent, H. F. Rose, C.C.C.; H. Sewell, St. Peter's; J. Smith, St. John's; T. Woodman, Emm.

Of Oxford.—H. T. Glyn, New Inn H.; J. G. Hawkins, W. L. Pope, Pemb.

Of St. Bess'.—C. F. Champneys, S. E. Fitch, H. Tuson.

DEACONS.

Of Cambridge.—C. G. Archer, Jesus; S. Clark, St. John's; W. J. Deaman, Cath. H.; E. W. Dowell, Jesus; C. W. Giles, R. G. Gorton, I. Hill, St. John's; T. E. B. W. B. Leigh, Trin.; J. M. Lukin, J. C. Poole, St. Pet.; W. E. Pooley, C.C.C.; W. H. Shore, Trin.; H. Steward, C.C.C.; E. Stocks, St. John's; P. O. Thompson, Trin.

Of Oxford.—M. J. Blacker, Mert.; G. B. Rousfield, St. Edm H.; W. B. Draw, St. Mary H.; J. C. Smith, Queen's.

Of Dublin.—T. E. Buckworth, J. De Bensy, R. S. Morewood.

Of St. Bess'.—J. Carver.

By Bp. of TUAM, in Tuam Cath., July 4.

PRIEST.

Of Dublin.—W. A. Battersby, B.A.; W. O. Jackson, B.A.; J. Savage, B.A.

DEACONS.

Of Cambridge.—C. Badham, M.A., St. Peter's.

Of Dublin.—R. Ballie, B.A.; T. Biggs, B.A.; J. T. Coffey, B.A.; T. Dorman, B.A.; G. Garrett, B.A.; R. Higginbotham, B.A.; S. Hornbrook, B.A.; J. Little, B.A.; J. Meccredy, B.A.; H. Morton, B.A.; J. P. Myles, B.A.; J. B. Sayers, B.A.; M. Seymour, B.A.; J. B. Whitley, B.A.; J. T. Wright, B.A.

Preferments.

Bartholomew, J., archdeacon of Barnstable.
Jennings, Phil., archdeacon of Norfolk.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Allen, R. J. . .	Swiland (V.), Suff.	270	Ld. chanc. . .	227	Hudson, J. . . .	Dodworth (dist.),	1474	{ Vic. of Silk-	
Attwood, W. . .	Gosbeck St. Mary	316	Attwood family	316	Inge, J. R. . . .	Silkstone, Yorksh.	1121	{ stone	
H.	(R.), Suff.				Jackson, R. . . .	Seamer (V.), Yorksh.	590	{ W. J. Denison	243
Baker, F. W. . .	Beaulieu (D.), Hants	1830	Ld. Montagu . .	145	Jones, W. . . .	Great Dunham (R.),		{ Rev. J. Nelson	
Bateson, R. K. .	Newton Green (P.	2415	{ Crown and bp.	180		Norff.			
	C.), Chesh.		{ of Chester			Langathen (V.), Carmar-	1108	{ Bp. of Chester	98
Berthon, T. . . .	Trinity (P. C.), Fare-		{ alt.			marth.			
	ham, Hants		{ Sir H. Thomp-		Mc Clintock, L. .	Kilmolara (R.), Mayo		{ Bp. of Tuam . .	
Bewaher, C. W. .	Milton (R.), Kent . .	10	{ son	70	Mc Farlane, J. .	Stavely (R.), Der-	8315	{ Duke of De-	*706
Bird, J. W. . . .	Briston (V.), Norf.	963	{ M. Bell	317	D.	bysh.		{ Devonshire . .	
Blunt, H.	Kirby Overblows (R.),	1623	{ Rev. R. Bond .	*944	Marlen, H. . . .	All Saints' (P. C.),		{ Crown and bp.	180
	Yorksh.		{ Col. Wyndham		Matthews, H. . .	Liverpool	609	{ of Chester sit.	
Boyce, E. J. . . .	Godalming (V.), Sur-	4328	{ Bp. of Winton	*461	S.	Bentworth (R.),		{ Rev. T. Mat-	*760
	rey					Hants		{ thews	
Braaher, S. B. .	St. Stephen (P. C.),		{ D. and C. of	200	Meeres, N. . . .	Little Stamburgh	126	{ Ld. chanc. . . .	177
	South Shields, Dur-		{ Durham . . .			(R.), Essex			
Burton, R. P. . .	Leighland (P. C.),		{ Vic. of Old	40	Moore, B. . . .	Sutton (R.), Norf.	365	{ Earl of Aber-	298
	Somerset		{ Cleeve		Oakes, H. A. A. .	Hawkesdon (R.), Suff.	339	{ Earl of Aber-	*275
Butler, W. . . .	Christ Church (P.	2500	{ Vic. of Brad-	*150	Oliver, W. H. . .	Normacot (P. C.),		{ H. J. Oakes . .	
	C.), Bradford, Wilts		{ ford			Trentham, Staff.			
Chatfield, A. . .	Much Marcle (V.),	1227	{ Rev. W. M. . .	*841	Parkinson, R. . .	Northaw (D.), Herts	609	{ Rev. A. Tren-	*150
W.	Hereford		{ Kyrie		Pedder, W. . . .	(Compton Dando (V.),	359	{ chard	
Clay, E.	Skerton (P. C.), Lanc.	1605	{ Trustees . . .	100	Pierpoint, R. . .	Somerset		{ Bp. of Bath and	*180
Corvan, J. . . .	St. Mary (V.), New				W.	Trinity (P. C.), East-		{ Wells	
	Ross, Wexford . . .		{ Bp. of Ferns .			bourne, Sussex . .			
Dallson, J. B. .	Nutley (P. C.),		{ Bp. of Mares-		Pullen, J. . . .	St. Benedict (P. C.),	1022	{ Corp. Chr. Coll.	151
	Maresfield, Sussex.		{ field		Raymond, J. . . .	Cambridge		{ Mert. Coll., Oxf.	*250
			{ Earl of Iches-		Robbins, J. F. . .	Dinnington, North-	711	{ Bp. of Killaloe	
Ensor, F.	Lustleigh (R.), Devon	311	{ ter and Hon.	*154	M. St. C. . . .	umb.			
			{ P. C. Wynd-			Kilrush (V.), Clare.			
Fenwick, J. . . .	Blandford St. Mary	407	{ ham		Rogers, A. . . .	Leominster (V.),	4916	{ Ld. chanc. . . .	*230
B.	(R.), Dorset		{ Heirs of sir J.	*213	Sanders, H. . . .	Herefordsh.			
Fraser, J.	Cholderton (R.), Wilts	170	{ Burrough . .		Smith, H. . . .	Sowton (V.), Devon	383	{ Bp. of Exeter .	216
Furrington, E. .	Landcross (R.), De-	190	{ Oriell Coll., Oxf.	*225		Easton Maudit (V.),	914	{ Ch. Ch., Oxf. .	*144
H.	von		{ Ld. Rolle . . .	*81	Tennant, W. . . .	Northampton . . .			
Gilson, S. . . .	St. Chad (P. C.), Staf-		{ Preb. in Lich-	85		St. Stephen (P. C.),			
	ford		{ field cath. . .			Westminster			
Godfrey, N. S. .	Swansea (P. C.),	19115	{ Ch. Patr. Soc.	*291	Turnbull, T. S. .	Blofield (R.), Norf.	1113	{ Caius Coll.,	*896
	Glamorg.		{ Rev. C. Good-	*228		St. Anne (P. C.),		{ Cambridge . .	
Goodwin, R. . .	Hildersham (R.),	328	{ win		Wall, R.	Birkenhead, Chesh.		{ W. Potter . . .	
	Camb.				Watts, G.	Brockworth (V.),	409	{ J. Watts	150
Gribble, C. B. .	St. Paul, or Ma-				Whitaker, S. . .	Gloucester			
	riners' ch. (P. C.),					Penrhos (chap.),	965	{ W. O. Gore . .	181
	Whitechapel					Montgom.			
Grote, J.	Trumpington (V.),	759	{ Trin. coll.,	*241	Willan, R. . . .	St. Mary (P. C.),		{ Abp. of York . .	*225
	Cambr.		{ Cambridge . .		Willis, R. C. . .	Barnsley, Yorksh.	8684	{ T. P. Michell .	*169
Hoare, E.	Christ Church (P.				Woolley, J. . . .	Minster (P. C.), Kent	147	{ Bp. of Norwich	66
	C.), Ramsgate, Kent				Wright, C. . . .	Croxtwick (R.), Norf.			
Howard, J. . . .	Kirk Onchan (V.),	2514	{ The crown . . .	*150		Daresbury (P. C.),	184	{ Ch. Ch., Oxf. .	*175
	Ile of Man					Chesh.			
					Zincke, F. B. . .	Wherstead (V.), Suff.	236	{ Ld. chanc. . . .	*153

Preferments—CONTINUED.

Boulton, A., D.D., chap. Tiverton gaol, Devon.
Croft, P. J., dom. chap. duke of Northumberland.
Dickenson, W. H., chap. duke of Cambridge.

Barnshaw, S., chap. par. ch., Sheffield.
Gurney, W., hd. mast. Stockport gram. sch.
Harrington, E. C., chanc. Exeter cath.
Harris, G. P., sec. mast. colleg. sch., Leicester.

Hodgkinson, G. C., jun. sec. National Soc.
Nepson, E., chap. in ord. to the queen.
Rigaud, S. I., chap. duke of Cambridge.
Thornton, J., hd. mast. Kimbolton gram. sch.
Wealey, C., D.D., chap. in ord. to the queen.

Clergymen Deceased.

Brockman, W., Beachborough, Kent, 58.
Bull, J. G., vic. Godalming, Surrey (pat. bp. of Winchester), 65.
Cooper, F., cur. Dromtariffe, Kerry.
Dand, M., rec. Clifton, Westmoreland (pat. bp. of Carlisle), 59.
Davidson, J., p. c. Bernard Castle, Durham (pat. vic. of Gainford), and mast. hosp. St. John, Durham, 68.
Eade, P., rec. Cotton, Suff., and vic. Stow-Bedon, Norf. (pat. family), 78.
Fallow, T. M., p. c. St. Andrew, St. Mary.

le-bone (pat. crown and bp. of London alt.).
Fearon, D., rec. Ore, Sussex (pat. trustees).
Gossett, T. S., fell. Trin. coll., Cambridge, 57.
Gridale, L., cur. Walsley, Lanc., 57.
Hamilton, J., cur. Trim, Meath.
Meadows, J. C.
Molesworth, H., cur. Kilrogan, Cork.
Paul, S. W., vic. Finesdon, Northampt. (pat. family), 66.

Pearson, A. H., rec. Norton-in-Hales, Salop (pat. F. B. Pearson).
Rogers, G. H., vic. Southrop, Gloucest. (pat. Wad. coll., Oxf.), 77.
Russell, W., inspect. of prisons, and vic. Chiddingley, Sussex (pat. earl Amherst).
Thomas, C., rec. Kenmare, Kerry (pat. crown).
Tuckey, T. B., cur. Panllobus, Cork.
Tyndall, W., rec. Kilmacteige, Sligo (pat. bp. of Tuam).

Tributes of respect have recently been presented to the following:—

Hallward, N. W., late chap. at Caen.
Jones, E. R., late min. St. Anne, Birkenhead, Cheshire.

Jones, J., inc. Blaenavon, Monmouth.
Ramsey, S. F., p. c. St. Michael, Bursleigh-street, Strand—vase and purse.
Smith, W., late of Riby and Great Coates, Linc.

University Intelligence.

CAMBRIDGE.

JULY 24.
COMBINATION PAPER, 1847.
PRIOR COMB.

Aug. 1. Coll. Joh.
8. Mr. Ilderton, Pet.
15. Mr. Nibblingale, Oath.
22. Mr. Mould, Corp.
29. Mr. Clarkston, Jes.
Sept. 6. Coll. Regal.
12. Coll. Trin.
19. Coll. Joh.
26. Mr. Lynn, Chr.
Oct. 3. Mr. Procter, Cath.
10. Mr. Granville, Corp.

POSTER. COMB.

Aug. 1. Mr. H. H. Jones, Trin.
8. Mr. Pennington, Trin.
15. Mr. Peck, Trin.
22. Mr. Scholesfield, Trin.
29. F. EST. S. BART. Mr. Wood, Trin.
30. Mr. F. V. Thornton, Trin.
Sept. 6. Mr. Blackall, Joh.
12. Mr. Curry, Joh.
19. Mr. Pouley, Joh.
26. F. EST. S. MATT. Mr. W. A. Smith, Joh.
30. Mr. Thornhill, Joh.
Oct. 3. Mr. Brierley, Joh.
10. Mr. Brackenbury, Joh.
17. Mr. Darling, Joh.
24. F. EST. S. LUC. Mr. S. A. Ellis, Joh.
31. Mr. Mould, Joh.
Nov. 7. F. EST. S. SIM. & JUD. Mr. Webb, Clar.
14. Mr. O'Brien, Cal.
21. Mr. Walker, Cal.
28. Mr. Mould, Corp.
30. F. EST. S. AND. Mr. Granville, Corp.
Dec. 5. Mr. W. C. Johnson, Corp.
12. Mr. Townson, Regin.
19. Mr. F. Simpson, Regin.
26. F. EST. S. THOM. Mr. W. Simpson, Regin.
30. F. EST. NATIV. Mr. Haven, Regin.
23. F. EST. S. STEPH. Mr. Drake, Jes.
27. F. EST. S. JOH. Mr. Crauford, Jes.
28. F. EST. INNOC. Mr. Brown, Jes.

Resp. in Theolog.

Oct. 21. Mr. O. Hargreave, Trin.
Nov. 18. Mr. Roberts, Joh.
Dec. 2. Mr. Fortescue, Trin.

Oppon.
Coll. Joh.
Mr. Yardley, Mag.
Mr. Groome, Pemb.
Mr. Barlow, Sid.
Mr. Brown, Emm.
Coll. Regal.
Coll. Trin.
Coll. Joh.
Mr. Young, Mag.

Resp. in Jur. Civ.
Mr. Claydon, Trin.

Resp. in Medic.
Mr. Abercrombie, Cal.

SELECT PREACHERS FOR 1847-8.

October.... The Hulsean Lecturer.
November... The rev. W. N. Griffin, St. John's.
December... The rev. E. T. Vaughan, Christ's.
January... The rev. W. G. Humphry, Trin.
February... The rev. F. W. Harper, St. John's.
March.... The rev. E. Sidney, St. John's.
April.... The Hulsean Lecturer.
May.... The rev. H. J. Hastings, Trin.

Aug. 3.—At two o'clock, P.M. the polling-boxes were closed, when the numbers polled were announced to be—

Law 1486
Goulburn 1120
Fickling 1147
Lefevre 820

Dr. Law and Mr. Goulburn, the late members, were accordingly re-elected. The number of voters polled upon this occasion exceeds any upon record, and is greater than the number polled at the struggle for the chancellorship by 700; it being remembered, besides, that in the last-named contest about thirty peers voted, who were excluded on this occasion.

KING'S COLLEGE.

Aug. 14.—Mr. B. W. H. Drake and Mr. Thomas Brocklebank have been elected fellows of this society.

THE CIVIL LAW CLASSES.

The regius professor of the civil law has given notice that the following is the order of the classes for the academical year 1846-7:

FIRST CLASS.			
Ainsworth	Trin.	Cayley	Trin.
Holloway	Corpus	Johnson	Trin.
Sawyer	Trin. H.	Shore	Trin.
Sperling	Trin.	Young	Trin.
		Swan	Christ's
SECOND CLASS.			
Pridham	Clare H.	Godfrey	Cath. H.
THIRD CLASS.			
Alleyne	Magd.	Maul	Christ's
Clarke	Magd.	Preston	Trin. H.
Cook	Magd.	Watson	Trin. H.
English	Christ's		

The professor also gives notice that the course of lectures on the civil law will commence on Monday the 1st of November, and will be continued every Monday, Wednesday, and Friday during term. Those gentlemen who attend the course are requested to be present on these days in the law school at eleven o'clock.

The following days are appointed for examination:

Thursday, the 11th November.
Thursday, the 25th November.
Thursday, the 6th December.

The examination will be conducted on each day from 9 to 12, and from 1 to half-past 3 o'clock.

OXFORD.

At a meeting of the graduates in divinity, holden July 10, for the purpose of electing a professor in divinity, on the foundation of the lady Margaret countess of Richmond, the rev. Godfrey Faussett, D.D., was unanimously re-elected.

The following subjects are proposed for the chancellor's prizes for the ensuing year, viz.:

For Latin Verse.—"Tubus Astronomicus."
For an English Essay.—"Respective effects of the fine arts and mechanical skill on national character."

For a Latin Essay.—"Quamnam precipue fuerint in causa, cur gentes mercatura florentissime nusquam diturnum existerint."
The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the registrar of the university, shall not have exceeded four years; and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

SIR ROGER SEWDIGATE'S PRIZE.

For the best composition in English verse, not limited to fifty lines, by any undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation—"Columbus in chains."

In every case the time is to be computed by calendar, not academical years, and strictly from the day of matriculation to the day on which the exercises are to be delivered to the registrar of the university, without reference to any intervening circumstances whatever.

No person who has already obtained a prize will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the registrar of the university on or before the 31st of March next. None

will be received after that time. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated in the theatre, upon the commemoration-day, immediately after the Orewian oration.

THEOLOGICAL PRIZE.

"The prophetic office under the Mosaic dispensation."

MRS. DRYDEN'S THEOLOGICAL PRIZES.

"The doctrine of our Lord's incarnation, as distinguished from the principal heresies on that subject." "In what sense it is a new commandment to Christians that they should love one another."

MAGDALEN COLLEGE.

July 26.—The rev. E. H. Hansell, M.A., and J. M. Rice, B.A., demies, were admitted probationary fellows; and the rev. T. H. Newman, B.D., the rev. W. G. Henderson, M.A., the rev. T. F. Smith, M.A., and T. Kebble, B.A., probationary fellows of Magdalen college, were admitted actual fellows of this society.

THE UNIVERSITY REMOTION.

Aug. 3.—At five o'clock, P.M., the vice-chancellor declared the poll closed, and announced that the choice of the university had fallen upon sir Robert Harry Inglis, bart., and the right honourable W. Gladstone.

At the final close of the poll the numbers were as follows:

Inglis	1700
Gladstone	907
Round	894

DUBLIN.

On Saturday, March 27, Dr. J. Smith was appointed professor of music to the university.

On Saturday, June 26, the rev. W. Fitzgerald, ex-scholar, was elected professor of moral philosophy for the next five years.

DOWN'S DIVINITY PRIZES.

Prepared Composition.—Dr. Labarte, W. W., first premium; Dr. Jacob, J. A., second premium; Dr. Ryder, A. G., sch., and Dr. Davis, S. W., sch., extra premium.

Extempore Speaking.—Dr. Jacob, J. A., first premium; Dr. McClean, F. B., second premium; Dr. Taylor, J., extra premium.

Reading the Liturgy.—Dr. Labarte, W. W., first premium; Dr. Higginbotham, E., second premium; Dr. Moore, T., sch., and Dr. Ryder, A. G., sch., extra premiums.

THE PRIMATE'S HEBREW PRIZES.

In the Middle Class.—Dr. Moore, T., sch.; Dr. Collison, T. G.; Dr. Hamilton, J. A.; and Dr. Synnott, S.

In the Junior Class.—Dr. Sinclair, R., sch.; Dr. Vowell, W. R., sch.; Dr. Nugent, G., sch.; and Wilson, J.

BISHOP LAW'S MATHEMATICAL PRIZES.

Dr. Walsh, R. H., first premium; Dr. Barlow, J. W., second premium.

IRISH PRIZES.

In the Senior Class.—Goodman, J., and Cousins, J. F.

In the Junior Class.—Dr. Hornbrook, S.; Barry, E. M.; and Dr. Dorman, T.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, August 7, 1847.

The following extracts from a letter of the rev. G. U. Ffe, in answer to the question whether he would recommend the society to send out any promising lads for education and training in the new seminary of Sawyerpooram, Tinnevely, contain many valuable suggestions.

"Sawyerpooram, Tinnevely, May 12, 1847.

"With regard to the young man or men whom you propose to send out, I cannot for a moment hesitate in recommending his or their being sent out immediately, provided you are quite satisfied of their qualifications in other respects. You may rely upon my treating them with kindness, and watching over them with anxious care. The great thing required in any such candidates, next to piety, is a manly, straightforward determination to do their best, and submit to be guided. My brother, to whom you kindly allude, was so perfectly under my control, and so implicitly followed my directions, and has naturally so much enthusiasm and energy, that his success as at once placed beyond all doubt. This reminds me, too, that the young man or men should be most entirely ready to submit to order and discipline. In such a place as this, the slightest appearance even of insubordination would greatly injure the native institution. In this respect Mr. Adolphus and my brother are excellent patterns. I may just mention that I think of presenting Mr. Adolphus for deacon's orders immediately; and I trust the archdeacon, acting as the representative of the bishop, will give him a title, and recommend him to the bishop of Colombo. My brother is at present reading regularly through the Hebrew bible, and reading Bate's ecclesiastical lectures, under my superintendence. Mr. Adolphus has just finished Palmer's Origines, and Pearson. If you cannot procure men in orders for these missions, I really think to plan you now propose the very best. If the

young men you send out have one spark of enthusiasm, it must be kindled here. The sight of 120 native boys and young men, all converts and baptized, all studying diligently in a regular course, will tend to excite an interest in the mind of any ingenuous young man, which will not be effaced. For the acquisition of the language, too, and a gradual introduction to missionary work, an institution like this is the most fitting place. I am quite willing to undertake the direction of the studies of a few young men in connexion with the institution, and can find ample employment as assistant for any number of them. Of course any such young men should be, as lay-agents and students, as much as possible under my personal control; and their financial arrangements should depend in a great degree, as in the case of my brother, upon their progress in the language and general conduct. I will receive them into my house, and treat them as younger brethren.

"Any one destined for this province should be very moderate in his views; a good churchman, but not disposed to quarrel with those who differ from himself. No work demands so much that a man should walk in the middle way, avoiding all extremes, and yet in his own mind without a shadow of wavering. * * * If a man be not naturally very patient, if he have the least predisposition to irritability, he should not come out to India, at least not as a missionary. Calmness, patience, and self-command are most essential here. You can hardly imagine the trials of our patience which we daily undergo; and I am sure you will not fail to impress it on those sent out, that no life can be so miserable as that of a missionary, not himself truly devout. Such a man here must be absolutely without resources. Without communion with God, I do not know how any man can hold out for even one month. With it, no work can be more truly pleasant."

Perhaps some of those who interest themselves in the India missions of the society may be disposed to aid

the new and very promising seminary of Sawyerpoream, by a gift of some of the books mentioned in the following extract:

"In connexion with this subject, I must ask a favour of the society. We want a few class-books, which the Society for Promoting Christian Knowledge cannot furnish, and which we have not funds to purchase. We require a few Greek delectuses, or other elementary books; a few of Liddell and Scott's abridged Greek lexicon; and, in general, any good editions of the classics, Greek or Latin. We require mathematical class-books, a few copies of the principal ones used in Cambridge, Colenso's and Wood's Algebra, Hind's or Snowball's Trigonometry, Conic Sections, Bland's Problems, the Calculus (Hind's), the three first Sections of Newton published by Whewell, and any other books on science. We are now going through Euclid and Bland's problems. Mathematics I intend pushing here, as I believe they are needed much by the natives to fix their volatile minds. In general, our institution library stands in need of many additions. I have a large and tolerably select private library; but this will not do for all. Two or three copies of "Wordsworth's Institutes," "Justin Martyr's first Apology," "Jacobson's Fathers," "Routh's Reliquiæ," the Society for the Diffusion of Useful Knowledge standard library, and any other standard works, would be most especially useful as books of reference. The first native class has just commenced Greek exercises. You ask for accounts of Indian life. I will try to find time for something of the kind; but I am now just bringing out a little Tamil book, on the person of Christ; and this occupies me fully. Besides, I have three lectures daily to prepare, and sermons," &c., &c.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

At a special meeting held Aug. 10, his grace the archbishop of Canterbury in the chair, the secretary was directed to communicate the following fresh grants to the diocesans and incumbents of the respective parishes and districts in behalf of which they were intended to be applied, namely: £500 to meet £950, with a house and ground, and a sum of £750 consequent on the society's grant for the endowment of the new church of St. Barnabas, at Homerton; £400 to meet £800 for the endowment of the church at Ketley-in-Wellington; £200 to meet £960 for the erection of a parsonage-house in the district of Seacroft, in Whitkirk; £100 to meet £800 for the erection of a parsonage-house at Malvern Link, in the parish of Leigh; £200 to meet £500 to purchase a parsonage-house for the district of the Holy Trinity, Clifton, in the parish of Ashbourne; £225 to meet £450 towards the erection of a parsonage-house in the district of Whiteshill, parish of Stroud; £300 to meet £627 for the purchase or erection of a parsonage-house at St. Paul's, Leeds; £225 to meet £450 towards the erection of a parsonage-house in the district of St. John's, Kensall-green; £250 to meet £500 for the purchase or erection of a parsonage-house in the district of St. Mary's, Quarry Hill, Leeds; also £70 to meet £30 for the stipend of an additional curate at Pemberton, in the parish of Wigan; £80 for the stipend of a second additional curate at Holbeck, in Leeds; £70 for the stipend of a third additional curate at St. Philip's, Stepney; £80 for the stipend of an additional curate at Alton; £65 to meet £35 for the stipend of a second additional curate at Penrith; £50 to meet £50 for the stipend of an additional curate at Darlington; £80 to meet £20 for the stipend of an additional curate at St. Mark's, Shoreditch; £35 to meet £75 for the stipend of an additional curate at St. Martin's, Liverpool; £80 for the stipend of an additional curate at Aberdare, in the diocese of Llandaff; £20 to meet £50 for the stipend of an additional curate at Beverley; £40 to meet £60 for the stipend of an additional curate at Llangollen; £80 for the stipend of an additional curate at Whitfield, in the parish of

Glossop; £80 for the stipend of an additional curate at St. John's, Bowling, Bradford; £80 to meet £20 for the employment of an additional curate in Holy Trinity district, Maidstone; £60 to meet £30 for the stipend of an additional curate at Over Darwen, in the parish of Blackburne; £60 to meet £30 for the stipend of an additional curate at Whitstable and Seasalter. The population of the above cited cases ranges between three and thirteen thousand souls each, and are but a small number comprehending the most urgent of the many outstanding applications now before the committee, whose consideration of the remainder must be unavoidably postponed until a sufficient augmentation of the society's annual income shall justify a further extension of its liabilities, which at the present time exceed £16,000 per annum.

INCORPORATED NATIONAL SOCIETY.

The meetings of this society have been attended during the last month by his grace the archbishop of Canterbury; the bishops of London, Bangor, Chester, Lichfield, Salisbury, St. Asaph, and Worcester. The returns which are being made under the queen's letter are perhaps as large in amount as could fairly be expected, considering the recent claims on the public for the distressed Irish, &c. The returns amount to £18,809, and are 6,000 in number. It will be perceived that there are many places from which returns have still to be made; and it is hoped that the clergy of those places will endeavour to secure a favourable opportunity for advocating the claims of the society. The subjoined table exhibits the principal statistical facts connected with the several grants which have been awarded during the month of July, for building, enlarging, and fitting up school-rooms and residences for teachers.

PLACE.	Population to be benefited.	School-rooms to be built.	Residences to be built.	Children to be accommodated.	Cost of the Undertaking.	Grants voted by the society.
Acton, Stone.....	700	1	—	108	235	1
Turvey, Beds.....	1000	1	1	300	1500	10
Filmwell, St. Augustine	800	1	1	96	457	10
Leatherhead, Surrey	1750	1	1	80	340	50
Emore, Bridgewater	350	1	1	66	277	50
Apsley Guise, Woburn	1800	2	1	200	742	70
Cheltenham, St. Paul.....	6000	1	—	199	850	40
Hanworth, Hounslow.....	751	2	—	130	433	40
Bodram, Sussex	360	1	1	64	251	30
Hurst, Ashton-under-Lyne	4500	1	1	300	765	100
Hinckley, Trinity	6500	2	1	210	750	80
Aveley, Salop.....	1064	1	—	56	230	30
Weston, St. Mary	1000	1	1	100	510	40
Ardingley, Cuckfield	650	1	1	106	600	40
Minster (Thanet)	1060	2	—	250	835	60
Chideock	900	1	1	116	370	40
	29188	20	11	2354	9183	760

The following grants have also been made for various purposes connected with the improvement of schools in the undermentioned places, viz.:

Bristol, Hannah More's school.....	£10 0
Kirk Bramwith	3 3
Alton	55 0
Wick.....	5 0
Camberwell, Camden chapel	75 0
Denbigh	25 0
Medsted	5 0
Poole Keyner	5 0
Cadoxton.....	5 0

Certificates of the completion of schools have been received from St. George's (Southwark), Langford, Harfield English, Blackheath Hill (Greenwich), Audensaw, St. Margaret's (Dover), Steeple-cum-Stanton, Weenn, Salisbury, Ticehurst, Kilndown, Llangenny, Chatterfield, and Wilshampstead; and authority has been given to the treasurer to pay the several grants, amounting to £1,063.

The total amount of grants voted by the society during the past month is £948 3s. The following schools have been supplied with teachers from the Westminster institution, viz., with masters: Havant, Llantrissant, Bruton, Brandesburton, and Hackney. With schoolmistresses: St. Philip's, Stepney; Beaulieu, near Southampton; Bruton; and Nether Compton. Masters have also been sent to take temporary charge of the schools at Stockton, near Warwick; Knightsbridge; and Nantyglo, near Monmouth. A master, trained specially for the school at Crickhowell, has been sent down to that place. The committee continue to receive the most satisfactory accounts of the labours of all the society's organizing masters. Mr. Ingram has nearly completed the work assigned to him by the Salisbury local board, having organized the schools at Salisbury, Wilton, Fisherton Anger, Farley, and Winterslow. Mr. Tearle has organized the school at Barnet. He is now placed under the Derby board, and has commenced his labours at Bakewell, by conducting a meeting of teachers for mutual improvement during the harvest holidays. The secretary of the National Society has received the following letter on the subject of the meeting, from the rev. H. K. Cornish, vicar of Bakewell:

"July 26th, 1847.—I am very happy to add my testimony in favour of the utility of harvest schools, having lately had the advantage of seeing one in operation in this town, and being convinced that a very great amount of good has been obtained by the town and neighbourhood. Mr. Tearle arrived at Bakewell on the 3rd instant, and commenced his lectures on the 5th, and left us on the 24th; so that he has been about three weeks engaged in tuition with the schoolmasters and mistresses of this district. I scarcely need mention what his subjects have been; but they have comprised every branch of instruction which could well be comprised within those which should be learnt at national schools, the liturgy and catechism of the church, reading, grammar, geography, arithmetic, music, &c. The great value of his lectures I do not think we can quite appreciate, or rather we cannot appreciate it too highly. In all respects the education among the lower classes in this part of the country is behind many parts of the kingdom; but I think Mr. Tearle has enabled us to see our deficiencies, and I have very good hope that the effects of his teaching will be seen in increased efforts and increasing interest on the subject of education in this part of the High Peak. I very much regret that the attendance of school teachers has been small; but the six or eight who were usually present were as many probably, under all circumstances, as we had reason to expect. There was but short notice given of the organizing master's coming; so that holidays had been already given, and could not be extended; the consequence was that even those who attended at Bakewell were at times subject to inconvenience. However, I am thankful that the experiment has been made in Bakewell, and I am convinced it has succeeded far beyond expectation. The interest felt in the harvest school has been very considerable, both among the inhabitants of Bakewell, and the clergy and laity in the neighbourhood. The masters and mistresses under Mr. Tearle's teaching have expressed themselves exceedingly pleased with the matter of his instructions, and the uniform kindness, patience, and thoughtfulness with which he conducted his lectures. I must add my testimony to all that they would say in favour of the utility of the lectures, and the excellence of the organizing master; and I would especially mention all the 'conversational lectures' as leading to most useful discussion between him and the clergy who happened to be present, or the other gentleman or lady attendants. I have no doubt that another year, when the nature of an organizing master and a harvest school shall have been better understood, there will be a much larger attendance, and that the High Peak will be rejoiced to avail itself of the advantages which are to be derived from the National

Society's efforts in the establishment of harvest schools. I sincerely hope that we may have a repetition of Mr. Tearle's experiment next year. I ought to add, that the masters and mistresses were so much pleased with him, that they unanimously made him a present of a small testimonial of gratitude, which he was kind enough to accept as a thank-offering."

Mr. Tearle has gone for a short time to Leicester, to open the proceedings of a similar meeting in that town, and will return to Derby as soon as Mr. Ingram can take his place at Leicester. The meeting at Leicester is expected to last during nine weeks. Mr. Harris has just completed the work assigned to him by the Salop board, having organized the following schools, viz.:

		No. on books.	No. in attendance.
Brown School, Shrewsbury	Boys	184	119
Brown School, Shrewsbury	Girls	81	62
Leaton Knolls, near Shrewsbury	Boys	30	28
Acton Burnell, near Shrewsbury	Mixed	40	36
Hordley, near Ellesmere	Ditto	48	29
Longner, near Shrewsbury	Ditto	29	26
Bomer Heath, near Shrewsbury	Ditto	38	23
Ruyton of the 11 Towns, near Shrewsbury	Ditto	91	66
Free School, Shifnal	Boys	82	66
Free School, Shifnal	Girls	66	56
Middle, near Shrewsbury	Mixed	78	68
Donington Wood, near Newport	Ditto	77	46
Preston-on-the-Wild-Moors, near Wellington	Ditto	50	31

Total number of Schools, 13, viz., for Boys, 3; for Girls, 2; Mixed, 8.

Total number on books, 868.
Total average attendance, 648.

Mr. Winter, recently appointed an organizing master, is now engaged in schools under the Derby board. The committee of the National Society consider it highly important at the present juncture that the church should make great efforts to supply the country more adequately with duly qualified teachers. Accordingly, they have recently sent letters of inquiry to the diocesan boards, in order to learn what force the church possesses, or is likely soon to possess, in the department of training institutions. The subjoined interesting digest of the answers hitherto received from the boards has been made by G. F. Mathison, esq.:

1. *London*.—It appears that the London board "do not contemplate establishing any training institution at present, not having any funds, nor any prospect of raising a separate fund for that purpose."

2. *Rochester*.—The Rochester board (which includes a portion of the Essex division, formerly belonging to London) propose to establish a female institution for sixty pupils, at a cost of £26,000, besides £1,500 for furniture and maintenance during three years. They expect to obtain £3,000 from the committee of council, and to raise £4,200 in the diocese. They also propose to unite with the Cambridge board in founding a new institution for training masters.

3. *Bristol*.—The Bristol board possess at present a large middle school, a choristers' school, and a training school united; but only five masters are now under tuition; and being unable, according to their present arrangements, to avail themselves of government grants, the bishop has undertaken to confer with the bishops of Oxford and Hereford, and also with the officers of the National Society, as to the best mode of establishing an institution which may come under the regulations laid down in the minutes of the committee of council.

4. *Oxford*.—The Oxford board report that they have twenty-seven pupils in their male training institution; but that the premises occupied are held on lease terminable in 1853, and of an inadequate description for the requirements of the committee of council. They refer to the negotiation, already alluded to, with the adjoining

dioceses, and ask for data on which to calculate the cost of buildings. It is not stated whether the female institution at Kidlington is likely to undergo any alteration with a view to aid from government.

5. *Worcester*.—The Worcester board answer, that they have six pupils only under training at their diocesan commercial school; but that they are very anxious to establish a larger institution, as originally projected in 1838, and only abandoned for want of funds. Their main difficulty consists in the want of assistance from the archdeaconry of Coventry, which has not hitherto co-operated with the Worcester archdeaconry; and it is not thought that "the old diocese of Worcester, left alone, is competent to form a large institution." "Great as are these obstacles, the attempt will be made to overcome them."

6. *Lichfield*.—The Lichfield training school for masters accommodates twenty-six pupils; and forty competent masters have been supplied by it in years past, chiefly after three, and not less than two years' training. This institution, considering its limited means, is reported to have been very prosperous and instrumental in effecting much good in the diocese. The board have expressed to the committee of council their earnest desire to carry into effect the measures recently adopted by government; but no positive alterations have yet been determined on. The National Society is requested to furnish information as to the mode by which grants may be obtained from the committee of privy council for the Lichfield institution.

7. *Derby*.—An institution for training school-mistresses is projected at Derby to accommodate thirty-six pupils; and the buildings are about to be commenced forthwith, under the management of the Derby archidiaconal board and the general diocesan board of Lichfield.

8. *Lincoln*.—The Lincoln board possess a commercial school for sixty pupils, legally secured for diocesan school purposes, and a few masters are trained there; but it does not appear to be a regular training institution, neither is there any announcement of the board's intention to adapt it to the objects contemplated in the recent minutes of the committee of council.

9. *Bath and Wells*.—The Bath and Wells board, whose institution was abandoned two years ago, do not regard their present plans as sufficiently matured to be reported on; but there is a project of uniting with another diocese to found a new and large institution for masters, and one for mistresses, at Wells, where the demand for mistresses is greater than for masters.

10. *Exeter*.—The Exeter training school has admitted, since its opening in Jan., 1840, forty-nine male and twelve female pupils: eighteen men and four young women are now in residence. The demand for teachers is far greater than the supply; but there is a diminution of old subscribers, and no corresponding addition of new ones. The project of founding a new and large institution on the old basis, but in union with the neighbouring diocese of Bath and Wells, has been warmly recommended by the bishop, and is under the anxious consideration of the board.

11. *Chichester*.—The Chichester training school, already established seven years, has now twelve pupils, but expects to increase that number to twenty-four, when its new house, for which funds are already obtained, shall have been built. The acceptance of government inspection has been determined on by the board, with the view, it is presumed, of seeking pecuniary assistance from the committee of council. The period of training is two years. No account has been received of the Brighton female training institution.

12. *Winchester*.—The Winchester training school, which hitherto has accommodated twenty pupils only, has recently taken possession of the palace of Wolvesey, by the permission of the bishop of Winchester, who also pays the rates and taxes. The tenure is contingent on the will of the bishop. There is a garden of an acre and a-

half, and the house will accommodate fifty boarders. An arrangement with the privy council is in progress, whereby a guarantee is to be taken in defect of a trustee. The number trained since Aug., 1840, has been fifty-four; and Mr. Allen's report of schools, conducted by a portion of that number, is very satisfactory. The average term of training is two years. The pupils assist in the parochial Sunday schools of Winchester, and form the choir of the chapel of St. John the Baptist. They attend daily service at the cathedral. The advantages of the institution are not confined to residents in the diocese, but are open to all.

13. *Salisbury*.—The Salisbury female training school, together with that of Winchester for masters, is under the united boards of Winchester and Salisbury. There is no letter from Salisbury on the subject.

14. *Durham*.—The Durham training school, partly built by aid from government before the recent minutes, is adapted to accommodate twenty pupils. The demand for masters has exceeded the supply in the ratio of three to one, but is now expected to be as two to one. The want of funds is the obstacle to any further enlargement.

15. *York and Ripon*.—The York and Ripon institution for masters will accommodate fifty-six pupils. There are now forty-six; and the principal expects that enlargement will be hereafter requisite. Thirty-two mistresses might be accommodated, but there are at present only twelve. The demand for school-mistresses is said to be greater than the supply in the ratio of ten to one.

16. *Carmarthen*.—The Carmarthen training school for South Wales is about to be built this summer, and will accommodate sixty pupils. The arrangements to be adopted for North Wales, by the bishops of Bangor and St. Asaph, have not yet been decided on; but negotiations are understood to have been opened by the bishop of St. Asaph for union with the Chester institution.

17. *Ely and Cambridge*.—There is no letter from the Ely or Cambridge board; but it is understood that a negotiation is in progress for uniting the dioceses of Ely, Norwich, and Rochester, whereby a training institution on a large scale may be established, suitable to the wants of those dioceses, and according to the usual diocesan arrangements which have been acted on and acquiesced in with general satisfaction by the church since 1838.

18. *Chester*.—At Chester there is accommodation for seventy pupils, and no immediate prospect or wish for enlargement; but the demand is double the supply. If the commercial school were removed, from 100 to 190 pupils could be accommodated.

At Warrington thirty-five female pupils can be accommodated, but there is not an extensive demand for them at present, nor any wish to enlarge the institution.

It appears, from this summary, that, whilst thirteen training institutions* continue to be efficiently conducted, according to the wishes and the means of their respective bishops and supporters, three of those institutions are about to be enlarged (Exeter, Winchester, and Oxford); and five new ones (at Derby, Bristol, Carmarthen, Cambridge, and in Hertfordshire), on a sufficient scale will, if the public afford adequate support, be ere long added to our national and diocesan system.

The committee of the National Society having considered the foregoing facts, and the importance of stimulating the establishment of church training institutions on an adequate scale, agreed to authorize endeavours to raise a fund for promoting the establishment and enlargement of diocesan training institutions throughout the country. They also resolved that grants should be offered out of the special fund towards the establishment of training institutions in those dioceses in which there are considerable mines and factories; that such grants should be at a rate varying from £10 to £25 for every student whom the institution can accommodate and train; and

* Two at York; and one at each of the following places, viz., Chester, Warrington, Durham, Winton, Sarum, Chichester, Brighton, Reading, Oxford, Exeter, and Lichfield.

that this offer should be in force for the next two years. In consequence of the great and increasing extension of the society's general business, and of the enlargement of the society's training institutions, the committee have appointed the rev. G. C. Hodgkinson, M.A., of Trin. coll., Camb., and lately principal of the Cirencester agricultural college, to be junior secretary to the society. The ceremony of laying the foundation-stone of the South Wales training institution for school-masters, at Carmarthen, took place on the 16th of July last. The bishop of St. David's performed the ceremony, and addressed the company assembled on the ground, which amounted in number to between 5,000 and 6,000 persons. There was a grand procession of the authorities and clergy of the diocese; and the whole proceeding excited the deepest interest. The works are now rapidly advancing. After the conclusion of the ceremony, a large and influential meeting was held in the Town-hall at Carmarthen; and an educational board for the county was formed in connexion with the National Society.

W. J. KENNEDY, M.A., Sec.

RIBBONIAN SOCIETY.

State of the Society's Funds.

Receipts (In Great Britain).

	£	s.	d.
Balance from last audit	94	7	10
Collection at annual meeting, and sermon	258	5	9
Annual subscriptions	436	10	0
Donations and life subscriptions	917	3	6
Auxiliary societies, including subscriptions transmitted through them and congregational collections	2690	10	2
Legacies	42	0	0
	£4447	17	3

Disbursements.

	£	s.	d.
Remitted Church Education Society	2568	2	0

Compensation to discharged officers :	£	s.	d.
Captain Banks	100	0	0
Michael Hanley	25	0	0
James Wilson	25	0	0
Printing and stationery	146	5	0
Salaries of officers :			
Rev. H. Hughes, sec.	180	0	0
Rev. D. Cooper, trav. sec., half-year ..	125	0	0
Rev. J. W. Charlton, occasional	50	0	0
James Brown, assist. sec. and acct. ..	140	0	0
Travelling expenses	335	12	4
Postage, including 10,000 stamps	57	15	8
Carriage	19	16	1
Rent of offices	41	16	3
Expenses of large room, Exeter Hall, for general meeting	40	0	0
Advertisements and newspapers to auxiliaries	25	8	0
Furniture new offices	12	2	0
Shorthand writer	5	0	0
Collector's poundage	12	18	7
Errand boy and assistance	18	11	6
Incidental expenses	25	4	6
Interest on loan	21	4	1
Part repayment of loan	50	0	0
	4016	17	3

Balance in favour of society

£4447 17 3

We, the auditors, have examined this account, and find that on the 1st January, 1847, there was a balance in favour of the society of four hundred and thirty-one pounds, subject to the loan of four hundred pounds, then due to the treasurer.

(Signed)

THOMAS LEWIN,
NATHANIEL WATHEN.
GEO. FRED. ABRAHAM.

Diocesan Intelligence.—England and Ireland.

ARDFERT AND AGHADOE.

The Clergy and the Poor Law Act.—The clergymen of the united dioceses of Ardfert and Aghadoe met at Tralee, the archdeacon of Aghadoe in the chair, when a petition to her majesty was adopted, praying relief from the oppressive burden imposed upon the clergy by the out-door relief act. This example we expect to see promptly followed by the clergy of the dioceses of Limerick and Killaloe, and of every other diocese in Ireland. We subjoin the address:—"We, the undersigned beneficed clergymen of the united dioceses of Ardfert and Aghadoe, in the county of Kerry, beg leave with all humility to approach your majesty as loyal and most devoted subjects. We feel that we are constrained to appear before your majesty as supplicants, earnestly craving relief from a burden which presses heavily upon us. We would still endure, as we have hitherto endured, in silence, and as Christian ministers should, with all submission; we would not venture to complain of any difficulty thrown in our way, however great, did we not feel convinced that the poor around us are, through our distress, made partakers of the same, and suffer through us; as the more heavily the clergy are taxed, and the more severely their incomes are diminished, the less they have it in their power to alleviate the wants and sufferings of their poorer brethren. This we have sadly experienced to be the case during the past season of calamity and distress; so much so, that, had not the untiring exertions of the clergy throughout the country been aided by the rich benevolence, and backed by the uncommon liberality of their English brethren, many thousands more must inevitably have perished through dire starvation. Your majesty may possibly not be aware that, with reference to the poor-rates, the law, as at present constituted, lays a

heavy and most unequal tax upon the beneficed clergy of this country. For, whilst the landed proprietor has, in most cases, only to share the rate with the tenant, each paying the one-half, the clergyman alone has to pay the entire. The whole rate, and every rate made and levied, is deducted by the landlord from the entire of the clergyman's rent-charge, leaving him in most cases literally not sufficient to support himself and his family, in many cases absolutely nothing, particularly in the case of the out-door relief, by which act the income of the clergyman will be reduced to almost a non-entity. We cannot but feel this to be oppressive and unjust: we are deprived of the power of helping our poor as we ought. Our means are cut short: our hands are so tied up that we cannot stretch them forth so freely or so liberally as our hearts desire. May it therefore please your gracious majesty to command that our case may be duly considered, our complaint fairly inquired into, and our burden lightened. We ask not to be wholly relieved from taxation: we are well content to bear our due and proper proportion; to be placed even on a level with the landed proprietors, who, in numberless instances, are non-resident; and we implore that henceforth the clergy may not be required to forfeit so great a portion of their income, already overburdened by our imposts, to the serious injury of the poor around them, and the certain poverty and distress both of themselves and of those immediately dependent upon them. And your petitioners will, as in duty bound, for ever pray." Signed by James W. Foster, archdeacon of Aghadoe, chairman; Arthur Irwin, dean of Ardfert; E. M. Denny, Browning Drew, E. F. Conyers, J. Fitzgerald Day, William de Moleyns, William Chute, William Caulfield, F. R. Maunsell, John Kerin, Thomas Herbert, Charles Gayer, Edward Norman, Barry Denny, Thomas

E. Hiffernan, James Weir, Henry Denny. The petition was forwarded by archdeacon Foster for presentation to her majesty.—*Limerick Chronicle*.

CHESTER.

Lancashire.—The foundation-stone of a new church at Walkden Moor, near Worsley, in the parish of Eccles, was laid on Tuesday, Aug. 3. The ceremony was undertaken by lady Brackley. A prayer was offered up by the rev. S. R. Waller, incumbent of Walkden Moor, and the company were addressed by him and the rev. William Marsden, vicar of Eccles. The whole of the expense of the new church will be borne by the earl of Ellesmere; and the present church, which is too small for the population, will be converted into a Sunday-school.

GLOUCESTER AND BRISTOL.

Church Rates.—At the triennial visitation of the bishop of Gloucester and Bristol, his lordship informed the churchwardens that it had been represented to him that the fabric of Bedminster church was in a very dilapidated state. The churchwardens replied that it was, and they had taken measures to have it repaired. They called a vestry meeting in May last, and proposed a rate for the purpose; but they were left in a very large minority. His lordship asked if the churchwardens were aware of the recent decisions of the supreme courts, which gave churchwardens the authority to make a rate, although the majority of the rate-payers might be against it. The churchwardens said that the vestry meeting called for the purpose of making a rate was adjourned till November next. His lordship (addressing the chancellor, Dr. Phillimore) said a decree of the court must be made in this case. He had heard the statement of the churchwardens; and it appeared to him that a decree must be made for immediate steps to be taken for calling a vestry meeting under the authority of that court. He should wish that step to be taken directly; and in the meanwhile the churchwardens would inform themselves of the existing state of the law; because nothing could be clearer, from the recent decision of the lord chief justice, than that the churchwardens had the power to make a rate, notwithstanding the majority of the rate-payers were against it. He understood that the church was in a very dilapidated state. The population of the parish was very large; and they would not surely, when more churches were required for the accommodation of the people, suffer the mother church to fall to the ground. They had also the advantage of a private subscription to assist the rate. His lordship then directed the registrar to make an order of the court for the church of Bedminster to be put in a state of repair without delay, and for a return to the order to be made in a month from that time.

LONDON.

An order in council has been issued, ratifying a scheme of the ecclesiastical commissioners, which directs that the sum of £150 shall be paid yearly out of the income of the rector of St. Catherine Coleman to the perpetual curate of St. Thomas, Charterhouse, London.

Miss Burdett Coutts's new Church.—The first stone of St. Stephen's church, in Rochester-row, Westminster, was laid by Miss Burdett Coutts, with the usual ceremonies on such occasions. There were present, besides the bishop of London, who assisted in the ceremony, the bishops of Oxford, Adelaide, and Tasmania; lords Brownlow, Sandon, and Ashley; the dean of Westminster, the rev. lord John Thynne, archdeacons Sinclair and Bentinck, and many of the clergy of the abbey and the adjacent districts; sir F. Trench, &c. The whole of the expense of the erection of the church about to be built is to be defrayed by Miss Burdett Coutts, together with the endowment and the building of schools for 230 boys and 170 girls. The site has been presented by the dean and canons of Westminster. The church will be in the decorated style of the fourteenth century. It will contain a nave eighty-two feet long by twenty-one feet wide; aisles eighty-two feet long by thirteen feet wide; and a chancel forty-seven feet long by twenty-one feet wide.

There will be a massive tower and spire at the east end of the north aisle; the base of which will be twenty-three feet square, and the entire height 200 feet. The materials used in the construction will be Sneyton ragstone for the walls, and Anston stone for the quoins and dressings; the roof will be English oak, covered with lead. For the seats, stalls, and screens, Riga wainscot will be used. There will be a peal of bells in the tower. The church will be capable of accommodating 1,000 persons. The silver trowel used by the munificent founder was presented to her by the inhabitants of the district. On it was engraved the following inscription: "To Miss Angela Georgina Burdett Coutts, the founder of the church of St. Stephen, Westminster, this trowel is presented as a token of respect and gratitude by the inhabitants of the district, July, 20, 1847. Mercy and truth to them that devise good (Prov. xiv. 22). Laus Deo!" The following is a copy of the inscription inclosed within the foundation-stone of the church: "Hujusce ædis sacrosanctæ, Deo, Creatori, Sospitatori, Sanctificatori, in honorem B. Stephani protomartyris, dicatæ, lapidem auspicalem posuit Angela Georgina Burdett Coutts, filia nata minima Francisci Burdett, baronetti, hujus civitatis Westmonasteriensis suffragilis olim in senatum per xxxi. annos cooptati, eadem illa, pietatis ergo in patrem, et gratiæ in Deum observantiæ, quam nunc, inchoavit ædem, proprio sumptu exstructura, ornatura, dotatura, singulare in hoc seculo tantæ munificentiæ exemplar. xlii. Prid. Kal. Aug. A.D. MDCCCLVII."

The Mariners' Church.—The bishop has consecrated this church, which has been in the course of erection for some time back, and which abuts the Sailors' Home in Wells-street, Wapping. His royal highness prince Albert was present, accompanied by the marquis of Abercorn, K.G., the hon. col. Phipps, col. Seymour, and a distinguished circle, including the right hon. the lord mayor, and other civic functionaries, the earl Waldegrave, lord Radstock, the hon. H. Cowper Cecil, lord of the Admiralty, &c.

RIPON.

The following gentlemen have been appointed by the bishop rural deans:

Archdeaconry of Craven.—Deanery of Craven: Northern division, rev. Wm. Boyd, vicar of Arncliffe; southern division, rev. Wm. Busfield, rector of Keighley; western division, rev. A. Dawson, B.D. Deanery of Pontefract: Western division, including the parish of Halifax, in abeyance, as the vicar of Halifax is archdeacon; northern division, rev. J. Burnett, vicar of Bradford; southern division, rev. Josiah Bateman, vicar of Huddersfield; central division, rev. T. Albatt, vicar of Dewsbury; eastern division, Rev. J. Bell, vicar of Rothwell. Deanery of the Ainsty: Southern division, rev. Dr. Hook, vicar of Leeds; northern division, rev. A. Fawkes, vicar of Leathley; eastern division, rev. A. Martineau, vicar of Whitkirk. Deanery of Doncaster: Rev. S. Sunderland, vicar of Peniston.

Archdeaconry of Richmond.—Deanery of Ripon: Rev. Robert Poole, vicar of Ripon cathedral. Deanery of Catterick: Eastern division, rev. H. P. Hamilton, rector of Wath; western division, rev. E. Wyville, rector of Fingall. Deanery of Richmond: Western division, rev. Scott F. Surtees, rector of Richmond; eastern division, rev. C. Dodgson, rector of Croft. Deanery of Boroughbridge: Northern division, rev. J. Charge, rector of Copgrove; southern division, rev. Thos. Collins, incumbent of Farnham. Deanery of Kirkby Lonsdale: Rev. J. Marriner, vicar of Clapham.

ST. ASAPH.

Clerical Charity.—The bishop and dean and chapter, the trustees of this charity, held their annual meeting at the chapter-house, on Wednesday, the 21th of July, the bishop in the chair. After ascertaining from their treasurer, C. W. Wyatt, esq., the funds of the charity at their disposal, they distributed upwards of £420 among the deserving widows and orphans of deceased clergymen who officiated in the diocese.

REGISTER

OF Ecclesiastical Intelligence.

OCTOBER, 1847.

Ordinations.

ORDINATION APPOINTED.
By Bp. of Bath and Wells, Dec. 19, in Wells Cathedral.

ORDAINED.
By Bp. of BANGOR, in Bangor Cath., July 23.

PRIESTS.
Of Cambridge.—G. L. Roberts, M.A., St. John's.
Of Oxford.—H. Owen, B.A., Jesus.
Of Lampeter.—J. Davis.

DRACONS.
Of Oxford.—B. O. Jones, B.A., J. Hughes, Brasen.
By ASP. of DUBLIN, in Christ Church Cath., Aug. 22.

PRIESTS.
Of Dublin.—J. G. Abelthausen, M.A.; J. B. Annealey, B.A.; G. Barton, B.A.; T. Craddock, M.A.; J. C. Devlyn, M.A.; C. J. Dickenson, B.A.; F. Dowling, B.A.; H. Finlayson, B.A.; W. Fitzgerald, B.A.; S. G.

Gordon, B.A.; C. McDonogh, B.A.; J. Mason, B.A.; J. D. Regan, B.A.; C. E. Tisdall, B.A.; J. Twamley, B.A.; W. A. Willock, M.A.

DRACONS.
Of Dublin.—J. Carroll, B.A.; S. G. Cotton, B.A.; W. Grayburn, B.A.; F. T. Hawkins, B.A.; J. W. Irwin, B.A.; L. A. Le Parr, B.A.; W. McJennett, B.A.; W. C. Peyton, B.A.; J. Popham, B.A.; H. J. Tombe, B.A.; C. F. Tomey, B.A.

Preferments.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Bache, W. C.	Longridge (P. C.), Lanc.		Hulme's Trustees	170	Hume, A.	Vauxhall (dist.), Liverpool			
Bartholomew, C. C.	St. David (P. C.), Exeter	3508	Vic. of Heavertree	130	Jackson, J.	Heddon-on-the-Wall (V.), Northumb.	753	Lord chanc.	*252
Bayley, E.	Donoughmore (R.), Queen's County		Bp. of Ossory		Jackson, J.	Little Blakenham (R.), Suff.	119	S. Jackson	*280
Bell, T.	Overchurch, Upton (P. C.), Chesh.	237	W. Webster	*60	James, J. B., M.D.	Gamlingay (V.), Camb.	1434	Bp. of Ely	*188
Bird, E.	Houghton (R.), with Wilton (C.), Hunts.	257	Lady O. Sparrow	*620	Jennings, Phil.	Coston (R.), Norf.	48	Bp. of Norwich	240
Bliss, J.	Ogbourne St. Andrew's (V.), Wilts.	511	D. and C. of Windsor	150	Jones, R. W. L.	Newcastle-on-Tyne, Northumb.	27048	Vic. of Newcastle	33
Brabazon, J. V.	Rahan (P. C.), King's County		Vic. of Fercall.		Lewis, E.	Glascombe (V.), Radnor		Bp. of St. David's	
Bridges, W. ..	Lyss (P. C.), Hants.	650	Chanc. of Sarum	90	Lewis, R.	Amroth (V.), Pemb.	770	C. P. Callen	112
Chester, W. B.	Killard (V.), Clare		Bp. of Killaloe		Long, H. B. ..	Monewden (R.), Suff.	320	A. Archdeacon	265
Cosserat, G. P.	Abbotskerswell (V.), Devon	433	Lord chanc.	278	Maddison, C. J.	Stottesdon (V.), Salop	1878	Duke of Cleveland	*676
Croome, T. B.	Siston (R.), Glouc.	1014	Mr. and Mrs. Dickenson	*323	Meeres, N.	Sutton (R.), Suff.			
Dalton, J.	Kelsall (new ch.), Chesh.				Mitchell, J. H.	Cullingworth (P. C.), Yorksh.	3178	Crown and Bp. of Ripon alt.	130
Davies, D.	Llanillo Grosenny (V.), with Penrose (P. C.), Monm.	600	D. and C. of Llandaff	270	Moore, G. H. ..	St. Nicholas (P. C.), Heyhouses, Whalley, Lanc.		Le Gendre Starkie	156
Davies, T.	Gwynnal (P. C.), Carmarth.	1109	Vic. of Llangadock-Vawr	107	Murphy, H.	Traddery (R.), Clare		Col. Wyndham	
Day, J. G.	Kenmare (U.), Kerry		The Crown		Murray, J.	Well-street London			
Dickenson, W. H.	St. Katherine, Coleman (R.), London		Bp. of London		Napier, A.	Egmere (R.), with Holkham (V.), Norf.	54	Earl of Leices-ter	180
Downall, J. ..	Oakhampton (V.), Devon	2194	A B. Savile	*450	Packer, J.	St. Mary-le-Port (R.), Bristol	277	I. Cooke	240
Dunster, H. P.	Tipton (P. C.), Staff.	18891	J. S. Hellier	419	Palin, C. W. ...	Dean (P. C.), Beds.	541	D. and C. of Worcester	100
Eaton, T.	Eastham (V.), Chesh.	2377	D. and C. of Chester	*240	Piercy, J. M. W.	Slawston (V.), Leic.	250	Earl of Cardigan	*174
Eity, M.	Langton (R.), Yorksh.	252	Duke of Leeds	*294	Plummer, J. T.	Hartley Maudyett (R.), Hants.	84	Rev. A. H. Douglas	*256
Evans, T. E. ...	Marshallstown (V.), Cork		Bp. of Cork		Power, T.	Clashmore (V.), Waterford		Bp. of Cashel, &c.	
Byre, E.	Larling (R.), Norf.	906	Lord Colborne	*174	Putsey, W. ...	Hilton (P. C.), Yorksh.	196	Earl of Burlington	50
Eyre, G. H. ...	St. Mary Magdalen (P. C.), Bawtry, Notts				Richardson, J.	Walmsley (P. C.), Bolton-le-Moors, Lanc.		Vic. of Bolton	60
Finch, M. I. ...	Hugil (P. C.), Kendal	332	Vic. of Kendal	*80	Rogers, F.	Sydenham old chap. (P. C.), Kent		French's Trustees	
Forward, O. ...	Wetherstone (sin. R.), Dorset		Earl of Dorchester	94	Scaife, G.	Elsecar (P. C.), Yorksh.		Earl Fitzwilliam	
Garrow, E. W.	Compton Abdale (P. C.), Glouc.	260	D. and C. of Bristol	81	Scott, W.	Hacketstown (U.), Carlow		Bp. of Leighlin	
Gibson, W. G.	Longwood (P. C.), Yorksh.	2418	Vic. of Huddersfield	150	Simpson, J. H.	St. Stephen (P. C.), Southwark			
Greenstreet, W. G.	Pattingham (V.), with Patchull (V.), Staff.	903	Sir R. Pigot	*343	Singleton, W. ..	Tunstead-in-Whalley (P. C.), Lanc.	2700	Trustees	
Hall, E.	Penkridge (P. C.), Staff.	3129	Lord Hatherton	*200	Stevenson, H. ..	St. Stephen (P. C.), Paddington, Middx.			
Hallett, A. V. H.	Stradsett (V.), Norf.	194	W. Bagge	*108	St. John, G. ...	St. Michael-in-Bedwardine (R.), Worc.	470	D. and C. of Worcester	90
Hardy, J.	Kildarton (P. C.), Armaagh		Rev. Dr. Elrington		Swayne, W. ...	Christ Ch. (P. C.), St. Giles-in-the-Fields, London		Rec. of St. Giles	
Hensley, A.	Kerry (V.), Montgom.	2104	Bp. of St. David's	*630	Thursby, M. W. F.	Alrington (R.), Northamp.	148	J. H. Thursby	200
Hewson, M. ..	Valentia (R.), Kerry		The Crown						
Hope, W.	St. Peter (V.), Derby	11664	Wright family	*					

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Walker, J.	Wood Ditton (V.), Camb.	1016	Duke of Rutland		Wilson, W. G. {	Fornsett St. Peter (R.), Norf.	669	Earl of Eppingham	
Waller, S. R. ...	St. Matthew (P. C.), Birmingham	20079	Trustees	0	Wodehouse, A.	Odiham (V.), Hants..	9817	Chanc. of Sarum	*537
Welsted, A. O. {	St. Philip (P. C.), Leeds, Yorksh.		Crown and Bp. of Ripon alt.	130	Woodmason, J. M.	Wythrop (P. C.), Cumb.	125	Proprietors	51
Whateley, H. T.	Roddington (R.), Salop	466	Lord chanc. ..	247	Wright, P. H. A.	Stithians-with-Perran-Arworthal (V.), Cornw.	2530 1755	Earl of Falmouth	*377
Whitworth, W. {	St. James (P. C.), Clithero, Lanc.								
Williams, C. ...	Llanvigan (R.), Brecon	663	C. K. K. Tynte. *	480					
Armfield, G., chap.	Armley gaol, Leeds, Yorksh.		Hawkins, C., sec. mast. gram. sch. Christ's hosp., Hertford.		Prichard, C. E., vice-princ. Wells theol. coll.				
Bampton, J. B., dom. chap. Id. Wynford.			Lee, J. O. P., hon. can. Worcester.		Taylor, W., mast. Wakefield gram. sch., Yorksh.				
Barry, H. B., dom. chap. earl of Scarbro'.			Leech, J., chap. Mitchelstown coll., Cork.		Wagstaffe, J. S., chap. Grantham union, Linc.				
Bennett, W. C., hon. can. Bristol.			Mackenzie, H., chap. Yarmouth mil. lun. asylum.		Waterfield, R., hon. can. Peterborough.				
Burnett, J., chap. Bradford union, Yorksh.			Mant, R. chap. Chard un.		Wells, E. C., chap. Bury St. Edmund's gaol, Suff.				
Crakanthorp, C. C., head mast. St. Saviour's gram. sch., Southwark.			McLean, A., mast. Kelghley gram. sch., Yorksh.		Wetherall, J., hon. can., Peterborough.				
Crawley, C., hon. can. Gloucester.			Peterson, G. J. M., dom. chap. Id. Gray.		Woodgate, H. A., hon. can. Worcester.				
Griffiths, T., col. chap. Gambia settlements.			Pix, H., ass. mast. Marlborough coll., Wilts.						
Hart, H. C., dem. chap. duke of Argyll.									

Clergymen Deceased.

Webber, J., D.D., dean of Ripon, can. of Westminster, 75.	Halstead, T., 68.	Pearson, W., rec. South Kilworth, Leics. (pat. id. chanc.), 81.
Barton, E., archd. of Ferns.	Hamilton, R., rec. Cloncha and Ouldaff, Donegal (pat. marg. of Donegal).	Peck, E. M., rec. Ooveney, Camb. (pat. id. Rokeby), 67.
Beath, P. B., p. c. Capel, Surrey (pat. trustees of duke of Norfolk), 80.	Hoops, A., rec. and vic. Glankee, Tipperary (pat. crown this turn).	Shore, W. T., at Hanover, 61.
Blackburne, T., rec. Prestwich, Lanc. (pat. earl of Wilton), 57.	Huggard, H., cur. St. John's, Newcastle.	Sisemore, H., late cur. Wymering, Hants, 54.
Boys, H., chap. East India Comp. at Simla, 37.	Hughes, T. S., vic. Edgware, Midd. (pat. Dr. Lee), can. Peterborough.	Sloccock, S., rec. Shaw, Berks (pat. rev. T. Penrose), 66.
Burton, W. G. P., rec. St. Thomas-in-the-Vale, Jamaica.	Kilderbee, S., D.D., rec. Easton, Suff. (pat. duke of Hamilton), 89.	Trousdell, H., vic. Monsea, Tipperary (pat. bp. of Killaloe).
Dikes, T., p. c. St. John, Hull (pat. vic. of Hull), vic. North Ferry (pat. W. W. Wilkinson), and mast. charter-house, Hull, 86.	Lugger, J. L., rec. Tregony, Cornw. (pat. J. Gurney), 61.	Willoughby, M., at Montreal, Canada.
Gresley, sir W. N., bart., rec. Seale (pat. family), 43.	Martin, J., vic. Kilmarry, Clare (pat. bp. of Killaloe).	Wilson, C., rec. Achill and preb. Faldown, Mayo (pat. bp. of Tuam).
Grove, W. F., rec. Melbury Abbas, Dorset (pat. sir R. O. Glynn), 79.	Orman, C. J., p. c. Shouldham, Norf. (pat. sir T. Hare), 52.	Wood, G., rec. Holy Trinity, Dorchester (pat. trustees of free school).
	Panting, W. S., cur. Beverstone and Kingscote, Glouces.	Woodhouse, E., Bognor, Sussex, 46.

University Intelligence.**OXFORD.**

Aug. 31.—D. E. Dewar, admitted actual fellow of New coll.

Sept. 3.—E. F. Trotman, actual fellow of New coll.

CHURCHES CONSECRATED.

Canterbury.—Christ church, Ramsgate.
Gloucester.—St. Mark, Gloucester.
Lismore.—Clogheen, Sept. 7.
Sarum.—Kingston Deverill.
Rochester.—High Cross, Standon, Herts.

FOUNDATIONS LAID.

Chester.—Walkden-moor, Eccles, by lady Brackley.
Oxford.—Hungerford union workhouse.
Sarum.—Marlborough college chapel, by bishop of Sarum.

Tributes of respect have recently been presented to the following:—

Bull, G. S., late min. St. Matthew, Birmingham.
 Griffith, T., St. James, Bradford, Yorksh.
 Hill, T. L., from parish of St. George, Stonehouse, Devon—pure of £50.
 Jones, E., late cur. Christ Church, Welshpool—plate.
 Meadows, J. C., late cur. Hendon, Middx.
 Mercier, L. P., St. Peter, Birmingham.
 More, B., rec. Staveley, Derby.
 Wood, B., rec. Broadwater, Sussex.

Proceedings of Societies.

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The number of returns under the queen's letter now amount to 7,000, and the sum collected is £21,557.

The total amount of grants voted by the society during the past month is £2,084 2s. 6d.

At St. Mark's college eleven applications for admission into training, and thirteen applications for masters, have been received during the last month. Two masters have been appointed to schools, and will enter upon their duties at Michaelmas.

The next examination of the students at St. Mark's college by her majesty's inspectors will commence on the 6th of December next. In accordance with the late minutes of council, grants will be awarded to the institution in consideration of each student who displays a cer-

tain amount of proficiency; and the student himself will be entitled to a grant in aid of his salary, whenever he is appointed to a school which is open to government inspection. In order to become entitled to this same privilege, those students who have already left the college and taken charge of schools will be received back, to undergo an examination with the others.

Masters have been sent from the Westminster Training Institution to take charge of schools at St. Philip's, Leeds; Ulverston union; Leekhamptead; Fleetwood; Barnet; Glenn in Leicestershire; St. Thomas, Stepney; and Glanywern in Wales. Mistresses have been sent to Enfield; St. John's, Pancras; Shaftesbury; and Redhill near Reigate. Out of forty female applicants for admission into training, at the Westminster Institution, twenty-one have been admitted. At present there are forty-six masters and fifty-nine mistresses in training.

The society's organizing masters are engaged as follows: Mr. Tearle has now left Derby, and is gone to

Chesterfield; Mr. Ingram and Mr. Winter are at Leicester; and Mr. Harris is at Lichfield.

Mr. Tearle's operations at Derby will be best described by the subjoined letters from himself and from the rev. J. Latham, the secretary of the Derby board.

"28, Osmaston-street, Derby, 21st Aug., 1847.

"REV. AND DEAR SIR,—I hasten to comply with the request of your letter of the 20th inst. respecting the meeting of teachers at this town, which commenced on Monday, the 9th of Aug. Twenty-seven masters and fifteen mistresses assembled from various towns and villages in the archdeaconry, some of whom at once took up their abode in Derby, purposing to remain for three weeks; while others, who lived four, six, or even seven miles off, performed the journey night and morning; and it is to their credit to be said that not of these on any occasion has been too late for prayers at 9 o'clock.

"Several other masters were anxious to attend the meeting; but, being prevented by some cause or other from coming at the opening, they were not allowed to join the class after a week had elapsed, in order that there might be no interruption.

"My first step was to throw the whole of them into one large class for the first day, in order to test their attainments, and for the better selecting and arranging of them into classes afterwards. I found it necessary to form them into three divisions for arithmetic and English history; while for religious instruction, geography, grammar, and etymology, two classes were found sufficient; and, of course, during the singing lesson, and the conversational lecture, they all sat together in one large square.

"The next thing was to draw up a time-table, a copy of which I herewith forward to you.

"As, during the lessons on arithmetic and history, they were divided into three groups, it was necessary to employ one party with questions to be answered on paper, while Mr. Winter and I took charge of the two remaining classes. Each division had paper questions in rotation, which were all collected at the end of the lesson, and examined in the evening by Mr. Winter and myself.

"Of course, there was a great difference in their attainments; and this caused a little difficulty sometimes in making the lessons interesting and instructive to all, without giving them the appearance of abstruseness on the one hand, or too much simplicity on the other. I, however, venture to hope, from the attention manifested on every occasion, and their general anxiety to be present at all the lessons, that our plans have succeeded beyond what might have been expected.

"My usual method of teaching geography, viz., by sketching the map on a black board, seemed to interest them much; and I would strongly recommend all schoolmasters to adopt it, as I am convinced, from experience, that it is by far the most engaging as well as efficient mode of imparting a knowledge of geography. The subjects which I have put before them in this way have been, the dispersion of mankind, the growth of the four empires of the book of Daniel, the spread of Christianity and Mahomedanism, the land of Canaan—illustrative of the Old and New Testaments; and, in secular geography, the world, as exhibiting the distribution of plants and animals; also the zones, meridians, latitude and longitude, &c.; and the map of England. I have also given them, at their own request, a lesson in drawing, which they very much wish to have incorporated in the time-table; but I fear the shortness of the time of meeting will not admit of it.

"Mr. Winter, without whose valuable assistance I know not how I should have accomplished the work assigned to me, has taken the masters in algebra and Euclid, and he tells me that their progress is very creditable.

"I remain, &c.,

"To the rev. W. J. Kennedy.

"F. TEARLE."

Time-table referred to in the above letter.

A.M.	9	Prayers and singing.
	From 9½ to 10	Scripture history and catechism alternately.
	10 to 10 min. to 11	English history; first division of masters, Euclid and higher branches of arithmetic alternately.
	11 to 12	Algebra (1st division); arithmetic (2nd and 3rd).
P.M.	2 to 3	Geography, sacred and secular alternately.
	3 to 4	Grammar and etymology.
	4 to 5	Singing, chants, &c., and conversational lecture alternately; prayers and a psalm.
Evening.		Occasionally a repetition of one or more of the above.

"Derby, 30th Aug., 1847.

"MY DEAR SIR,—I am afraid you will think me long in replying to your inquiries respecting our harvest-school in Derby. My apology must be such a pressure of engagements as oblige me to postpone any thing that will bear postponement. I have had every reason to be satisfied with Messrs. Tearle and Winter. We have had forty-two masters and mistresses—such a meeting, both as to quantity and quality, as was never known before. And the zeal and earnestness which they exhibited, as well as the manner in which they went through their lessons, afford much encouragement. The organizing masters have a peculiarly delicate task to perform. More than one of the masters who attended this year came with evident feelings of reluctance: 'I am come to look on, sir. I cannot stay, but I should like to see a little. I have been a schoolmaster many years, and I cannot commence learning again.' These very masters, in the course of a day or two, would be found sitting in the class, and answering questions as eagerly as the youngest. And every one staid the whole time, though they were admitted with the understanding that they should leave when they pleased. They seemed drawn together into a kind of Christian brotherhood, and were sorry to part; and I shall expect very few to be absent next year, if our plan is continued.

"The results, as far as we can judge, are most satisfactory; and we are bound to thank the National Society as well as their valuable agents. Mr. Tearle begins a similar school to-day at Chesterfield. I have omitted to say how very valuable we found Mr. Tearle's musical talents. Believe me, my dear sir, yours very faithfully, "To the rev. W. J. Kennedy. "J. LATHAM."

The following will show the mode in which the meetings of teachers for improvement at Leicester and Lichfield are being conducted:

"The Close, Lichfield, Aug. 27, 1847.

"REV. AND DEAR SIR,—In your letter dated Aug. 20th, you express a wish to know particulars of the meeting of masters here: I have now the ability to speak of one week's proceedings, but shall not, until the end of the three weeks, be able to give you full particulars.

"The accompanying table will show you the course, I propose pursuing; and during the week I have in each subject named advanced as follows, viz.:

1. I have completed a review of the liturgy.
2. Advanced as far as proportion in arithmetic, and have nearly succeeded in making all understand the true principles of that most important rule.
3. A few problems in mensuration have been worked by about one-third of the masters.
4. Each day a lesson has been given in English grammar, parsing, and etymology.
5. In geography the maps of the world, Europe, and Asia have been discussed.
6. The history of England as far as the Norman conquest.
7. Mechanics was a new subject to all, and is exceedingly

popular; so much so, that most have either purchased or ordered copies of Tate's Exercises, the work I have used.

8. The conversational lectures have been on subjects connected with the art of teaching and the management of the school-room.

9. The papers prepared in the evenings have related to the liturgy, the affixes of the English language, and to some of the principles of arithmetic.

"Most days one or more of the following clergymen have been present: archdeacon Hamilton, the rev. Messrs. Lonsdale, Grealey, and Dainty.

"The number of masters is 30; mistresses none.

8 of the masters have been at Westminster,

5 were trained at the school here,

22 are untrained,

—
30

"The total number of children in attendance at their schools amounts in the whole to 2,142.

The largest number is 270

The smallest 25

The average 71½

"Any other particulars I shall be glad to furnish; and am, rev. sir, your's very truly, "J. J. H. HARRIS.

"To the rev. W. J. Kennedy."

"Time-table for schoolmaster's course (for three weeks.)

A.M. 9 to 9½ Prayers and singing from liturgy.

9½ to 10 Holy scripture, liturgy, the catechism.

10 to 10½ Arithmetic, mensuration, algebra.

10½ to 11 Interim.

11 to 12 Etymology, syntax, prosody.

P.M. 2 to 2½ Geography, use of globes.

2½ to 3½ History of England and chronology.

3½ to 4 Mechanics, book-keeping.

4 to 4½ { Conversational lecture on school-subjects.

4½ to 5 Prayers and singing from liturgy.

1. On alternate afternoons masters practise in the school.

2. A paper on given subjects prepared in evening three times a week.

"The above course includes the subjects of the examinations (during the five years of pupil teachers), as per minutes of privy council for 1846."

A general summary has been prepared of the digests of the returns of church schools received from Wales and Monmouthshire. It appears from the summary that there are 13 counties containing 1,109 parishes or ecclesiastical districts, with a population of 1,045,958. There are 1,010 church schools, 586 of which are both Sunday and week-day schools, 231 week-day schools only, and 187 Sunday-schools only, and 6 evening schools. These schools have upon their lists 63,891 scholars, of whom two-thirds, or about 1 in 24 of the whole population, receive daily instruction. There are 972 school-rooms, out of which 285 are legally secured, and 290 are virtually secured for educational purposes. The number of teachers' residences is 320, out of which 113 are legally secured, and 115 are virtually secured. There are 2,281 gratuitous Sunday-school teachers; 1,175 males and 1,106 females. There are 512 masters and 360 mistresses, 17 assistant-masters and 22 assistant-mistresses, employed; and the aggregate amount of their remuneration as teachers is £22,001. The total annual expense of maintaining these schools is £28,895; and the National Society has voted grants at different periods towards building many of these schools, amounting to £13,776. It appears further that there are 316 parishes or ecclesiastical districts without a church school.

The following information, with respect to diocesan training-institutions, has been forwarded to the society:

Salisbury.—The Salisbury board wish to make their female training-institutions open to government inspection, and have invited the inspector, in order that he may report on the institution, under a hope that it will be found such as the committee of council will approve

The board will be ready to make any reasonable additions and improvements that the committee of council may recommend. There are at present 30 pupils in training. The institution has now been open six years and a half: 96 pupils have been admitted, and 52 recommended to schools.

York and Ripon.—The York and Ripon boards are desirous of providing additional accommodation for 44 pupils, so as to raise to 100 the number that can be received into their training-institution at York.

Canterbury.—The Canterbury training-institution has sent out, since its establishment in 1840, 39 male and 45 female teachers. There are now in training 10 male and 11 female teachers. Some of the females are accommodated at the national schools, the rest reside in lodgings. Very handsome and commodious model-schools are about to be erected, with residences for the teachers; the residences will contain dormitories for pupil teachers. These model-schools will afford an excellent opportunity for pupils in training to practise the art of teaching. Eventually, it is hoped that a training-institution may be founded which will be on such a scale as to meet the requirements of the late minutes of council.

Durham.—From the report of the Durham Diocesan Society, it appears that £195 has been voted during the past year in grants for building school-rooms, and £71 towards the general expenses of maintaining schools: "The committee confidently anticipate a considerable accession of benefit to the parochial schools" from the training-school at Durham. The report very properly calls the attention of the clergy to the importance of having every school conveyed to trustees, and states that great difficulties have arisen from this not having been attended to in former years; and adds that some few schools, to which the Durham Society had contributed, have been lost to the church through want of legal conveyance.

London.—It appears, from the report of the London board, that its funds at present are, with the exception of office expenses, wholly expended on the maintenance of pupil teachers at schools in the diocese. The board has recently set forth an address proposing to raise a fund for promoting the erection of "fifty new school-rooms, with residences where practicable; for maintaining and improving schools which already exist in necessitous districts, until they are in a condition to avail themselves of government assistance; and to assist in opening and fitting up hired rooms for national schools, as well as to contribute towards maintaining evening or day schools for destitute and neglected children (commonly called 'ragged schools')."

York.—The York board state in their report that the chief event of the year has been the completion of the new training-schools, at a cost of £12,000, and calculated to accommodate 56 pupils. It appears also that a building contiguous to the training-school is nearly completed for the education of the sons of yeomen and others. After giving an account of the operations of the local boards, the report concludes with the following passage, which accords with the sentiments expressed in the last report of the National Society:

"Your committee are persuaded that amidst the conflicting statements and theories on the subject of education in the present day, the system pursued by the National Society as the organ of the church is the safest, the soundest, the holiest. Your committee cannot admit the principle of separating secular and religious education: they believe that education, to be worth anything, must be in all its parts essentially religious; that as the mind expands for the acquisition of human knowledge, so also in the same proportion it should expand for the reception of divine truth; that, in fact, all learning should be the handmaid of religion; that history, if rightly studied, will be regarded as the account of God's dealings with his creatures, wherein we see the gain of godliness, the misery of sin; that geography is useful, not merely as describing the proportions of land and

water, the shape of countries, and the size of empires, nor yet again merely as serviceable to commercial enterprise and naval glory, but that it has still holier uses, as a witness to the accuracy of prophecy, and a help to the understanding of holy writ. Again, that science, arithmetic, and mathematics are to be pursued not merely as clearing the head for business, and making us worldly-wise, as worshippers of Mammon, but rather as quickening our apprehensions for the perception of religious truth, and for detecting the fallacies of error; that, in some such way as this, knowledge may and ought to be made subservient to the growth of religion in the heart: otherwise it only puffeth up and edifieth not. Besides, the work of Christian education is not achieved merely by the

inculcation of holy precepts at stated intervals, or by the delivery of a set of dogmatic lessons on points of doctrine; it is a work of training, as well as teaching. The conscientious teacher of youth must watch the risings of evil: and, as occasion serves, directly and indirectly, strive to regulate the habits, to correct the tastes, and to give a Christian tone to the dispositions of his pupils. We dare not, then, regard religion as a subject to be kept distinct from the other parts of the work of education; nay, rather with us it enters into every thing: it gives reality and effect to all we do or teach: it is, as it were, the covering of God's Spirit, which we would draw over the whole, adorning, hallowing, blessing all."

Diocesan Intelligence.—England and Ireland.

CHESTER.

Liverpool.—The new church of St. Simon has been opened for divine service. The church is fitted very neatly to accommodate 1,200 persons; and the whole of the ground-floor is to be free to the poor for ever. The architect has made a gift of a very beautiful chancel-window of stained glass; and the contractors, to be equal in their liberality, have made a present of the west window. These windows will not cost less, we believe, than 120*l.* each.

EXETER.

The following letter has been addressed by the bishop to the archdeacons within his diocese:

"Bishopstowe, Aug. 23, 1847.

"Dear Mr. archdeacon,—It having pleased Almighty God to bless this country with a harvest more than commonly abundant, at a time when an unprosperous season would have produced evils which it is painful to contemplate, I am confident that I shall have the warm concurrence of yourself and of all the clergy of my diocese, when I request you to address a letter to the several deans rural of your archdeaconry, informing them of my earnest wish that the thanksgiving 'for plenty' be used in all the churches in the diocese, henceforth to the end of the month of September.—I am, dear Mr. archdeacon, your faithful friend and brother,

(Signed) "H. EXETER."

GLOUCESTER AND BRISTOL.

The lord bishop of this diocese completed, on Saturday, the 28th August, a series of confirmations, in the eastern part of his diocese; during which he confirmed, at the following places, the number of persons as stated below:—

	Males.	Females.	Total.
Corsham	36	118	154
Chippenham		108	152
Grittleton	80	132	212
Malmesbury	113	214	327
Cricklade	32	95	127
Lechlade	43	70	113
Barnsley	6	8	14
Bibury	71	100	171

Males. Females. Total.

Northleach	108	121	229
Stow-on-the-Wold ...	166	253	419
Moreton-in-Marsh	50	108	158
Chipping Campden ...	152	217	369
Winchcombe	63	105	168
	964	1649	2613

LINCOLN.

Nottinghamshire.—Bingham Church.—This venerable edifice, since the induction of the present rector, the rev. Robert Miles, has undergone considerable repairs. In order to meet the increase of the population in the parish, the chancel and south transept have been fitted with open seats; and the north transept is about to be purified of its pews. The great window in that transept is being replaced with a new one, to be filled with painted glass, to match the opposite one, which is already stained. The plaster is to be taken off the outside of the chancel, which is to have a new lead roof; and the nave is also to be covered with new slates. The whole of these praiseworthy alterations are almost entirely at the expense of the rector.

SARUM.

The Abbey Church, Sherborne.—The repair and restoration of this noble and venerable building has long been an object of great solicitude with the inhabitants of Sherborne, and is about to take place. The historical associations connected with this church strongly confirm its other claims upon our veneration and regard. It was here that the seat was placed of the first of all those bishops who have presided over the church in the western counties. It was the parent see from which those of Sarum, Bristol, Wells, and Exeter derived their existence. It was founded in 704. Its first bishop was Adhelm, a man of extraordinary learning in those days; and among his successors was Asser, the celebrated tutor and friend and biographer of Alfred the Great. As a splendid specimen of ecclesiastical architecture the abbey church of Sherborne claims the highest admiration, and cannot fail to inspire an earnest wish to see it preserved in all its grandeur.

COLONIAL CHURCH.

Provision for additional Clergy for the new Diocese of Melbourne, Australia.—The special committee, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, beg to invite the kind co-operation of their Christian friends in England in the endeavour to raise a fund towards the outfit and maintenance, for a limited period, of additional clergymen in the new diocese of Melbourne; to the charge of which the right rev. Charles Perry, D.D., late fellow and tutor of Trinity college, Cambridge, has been appointed. This diocese comprehends the territory usually known by the name of Australia Felix, or the province of Port Phillip,

and extends about 500 miles from east to west, and 250 in its broadest part from north to south. Although the settlement was founded entirely by the enterprise of private individuals, and only eleven years ago, the European population already exceeds 35,000; and it is every year receiving large additions by immigration from England, Sidney, Van Diemen's Land, and other places. Melbourne, the principal town, contains at least 10,000 inhabitants. William's Town, the port of Melbourne, and six miles distant, contains about 600 settled inhabitants, and is, at particular seasons of the year, much frequented by those who are employed in bringing down wool, &c.,

forexportation, and by sailors belonging to the shipping in the harbour. Geelong, a town situate on the western shore of Port Phillip, contains about 2,000 inhabitants, and is rapidly rising in importance. There is also a town at Portland Bay, 250 miles to the westward, containing about 800 inhabitants; and another between this and Melbourne at Port Fairy, the population of which is not mentioned in any account of the province; but its importance may be inferred from the establishment of a regular weekly post to it from Melbourne. To the east of Melbourne, on the coast of Gipps' Land, is Albert Town; of recent origin, but already a place of considerable trade, and likely to become the chief port of that large and fertile district. There is a small village called St. Kilda, about three miles from Melbourne; and five miles beyond, upon the Bay of Port Phillip, another called Brighton, the favourite watering-place for the more wealthy inhabitants of Melbourne. This consists at present chiefly of villas; and its population does not exceed 150 persons; but it may be expected to increase. The rest of the European inhabitants live more or less dispersedly through the province. A considerable number, amounting probably with the farm-servants to nearly 3,000, are settled in the neighbourhood of Melbourne and Geelong. There are several considerable proprietors at a place called Heidelberg, about eight miles from the former; and a large number at Mount Macedon, about fifty miles from the same town. The importance of this last place is indicated by its having a regular weekly post. The above statement will explain in some degree the nature of the new diocese. Its spiritual destitution is shown by the circumstance that there appear to be at present only three clergymen and churches in the whole province; viz., one at Melbourne, another at Geelong, and a third at Portland Bay. There is another church, nearly, if not completely, finished at Melbourne; and there will be no difficulty, according to the terms of the Colonial Church Act, in obtaining a stipend for the clergymen who shall be appointed to it. This act provides, that where a sum of at least £300 has been raised by private contribution and applied towards the building of a church or dwelling, a sum may be issued from the colonial funds not exceeding £1,000. Likewise, where 100 adults subscribe a declaration of their desire to attend any proposed church or chapel, the governor may allow the minister £100 a year; if 200 shall subscribe, £150 a year. If 500 adults subscribe the declaration, then £200 a year may be allowed. There is also a power of issuing £100 a year, when less than 100 subscribe, given to the governor, subject to the consent of the executive council. When there is no church or chapel, the governor may issue any sum not exceeding £100 a year, to meet an equal amount of private contributions. The act draws no distinction whatever between any religious communities; but regulations were published, dated Oct. 4, 1836, setting forth the English, Scottish, and Romish churches, as the special objects of these provisions; adding, however, that applications from any other denominations of Christians would be taken into consideration according to the special circumstances of the case. It will be seen that this act provides a fund, upon which, and upon the liberality of the colonists themselves, we may depend for the maintenance of clergymen in every populous township, where the doctrines and discipline of the church of England have obtained a hold upon the affections of the people; but the assistance of its members in this country is needed, in the first instance, to plant the church; so that the ground may not, as is frequently the case, be pre-occupied by other parties; or, as yet more often the melancholy result, the people become utterly indifferent to every form of Christianity. At present the destitution of ministerial instruction and religious ordinances is most deeply felt; and very urgent appeals have been addressed to the archbishop of Canterbury and others upon the subject. It is therefore most desirable that the bishop should take

out with him a small number of persons, either ordained, or ready for ordination, to whom a certain income may be guaranteed for a period of five years; their maintenance afterwards to depend altogether upon colonial resources. There are actually wanted at once, besides a minister for the new church at Melbourne, for whom we are not called to provide a maintenance, at least eight clergymen, viz., one for William's Town; one for Port Fairy; one for Albert Town; one for Mount Macedon; one for Heidelberg; one for the population in the neighbourhood of Geelong; and two to itinerate among the scattered inhabitants of the Bush, who still remain, as a colonial document some years ago stated them to be, "without the observance of the Lord's day, without the celebration of public worship, without the ministrations of religion, and without even the occasional visits of a clergyman either to counsel or comfort, rebuke or exhort." In this estimate of the wants of the diocese no account is taken of the aboriginal inhabitants, amounting, according to the most probable calculations, to about 4,000. It is felt that we must first make provision for the necessities of our own brethren and fellow-Christians; and afterwards we may hope, with the blessing of God, to be enlarged abundantly, so as to preach the gospel of Christ to the heathen also. The allowance for outfit and passage-money to each unmarried clergyman ought not to be less than £150, and to each married one £200; and the income, which it is proposed to guarantee to them for five years, is £150 and £200 respectively. Towards this latter portion of the expense considerable help may be expected from the colonists themselves; who, in some places, as at Mount Macedon and Heidelberg, have already expressed their readiness to contribute to this object. It is therefore calculated that the scheme may be accomplished, if there can be raised in this country a present sum of £1,400, together with annual subscriptions for five years to the amount of £1,000, equivalent to about £4,500 present value. But, besides providing clergymen, it is very necessary that a fund should be raised towards building churches and schools. The sum of £1,500 or £2,000, placed at the disposal of the bishop for this purpose, would greatly encourage the people in the endeavour to procure for themselves suitable places of public worship, and thus materially promote the speedy and permanent establishment of the pure religion of our beloved church among them. Thus the whole amount which it is wished to raise is about £8,000; but much more, if it could be procured, might be most advantageously expended. It is now, while this colonial settlement is in its infancy, that we may hope, with the blessing of God, to lay the foundation of the church broadly and firmly; so that, as it rises in importance, the church also may rise proportionably. If we earnestly endeavour to accomplish this object, our enlarged wisdom and philanthropy will probably become the source of blessings to a mighty nation throughout future ages. If we neglect to do it, there will be added another example of that painful contrast which the history of our colonial empire so strongly exhibits between the active enterprise of the British merchant and the supine apathy of the British Christian. The committee trust, however, that the members of our church are at length awakened to a sense of their privileges and their responsibilities, and that we shall not lose the precious opportunity which is now afforded us of presenting to the colonists of Port Phillip that inestimable gift which God has in his infinite mercy bestowed upon us. O may we show our value for the treasure of a pure gospel, by our earnest self-denying exertions to communicate it to others, and especially to the children of our own soil, who have settled in a distant land! Several clergymen, and young men desirous to receive ordination, have expressed their wish to accompany the bishop; and there is, therefore, a good hope of obtaining a sufficient number of suitable labourers, if sufficient means can be obtained for their maintenance. It may be mentioned that any con-

tributions made to the Society for the Propagation of the Gospel, for the benefit of a particular diocese, are, by the rules of the society, placed at the disposal of the bishop of that diocese.—On behalf of the committee,

THOMAS TURNER, Hon. Sec.

Donations and subscriptions may be remitted to the honorary secretary, the treasurer, or any member of the special committee; or they may be paid to the account

of the new diocese of Melbourne, Australia, at Messrs. Drummond, 49, Charing Cross; Messrs. Barnard & Co., Lombard-street; the London and County Joint Stock Banking Company, Lombard-street; Messrs. Smith, Payne, and Smiths, Lombard-street; the Union Bank of Australia, Old Broad-street; Messrs. Williams and Co., Birchin Lane; or Messrs. Mortlock and Sons, Cambridge.

Miscellaneous.

THE BISHOPRIC OF MANCHESTER.

The following is the order in council founding the bishopric of Manchester:—

"At the court at Osborne House, Isle of Wight, the 10th day of August, 1847, present the queen's most excellent majesty in council:

"Whereas the ecclesiastical commissioners for England have, in pursuance of an act passed in the last session of parliament, intitled 'An act for establishing the bishopric of Manchester, and amending certain acts relating to the ecclesiastical commissioners for England, and of certain acts therein recited,' duly prepared and laid before her majesty in council a scheme, bearing date the 7th day of August, 1847, in the words and figures following, that is to say:—

"We, the ecclesiastical commissioners for England, in pursuance of an act passed in the last session of parliament, intitled 'An act for establishing the bishopric of Manchester, and amending certain acts relating to the ecclesiastical commissioners for England, and of certain acts therein recited,' have prepared, and now humbly lay before your majesty in council, the following scheme for founding and endowing the bishopric of Manchester, and for founding certain archdeaconries;'

"Whereas the above recited act, and certain other acts of parliament therein recited, contain provisions for the immediate foundation and endowment of a bishopric of Manchester, and for carrying into effect the arrangements connected therewith and incidental thereto as hereinafter recommended;

"And whereas we have obtained the consent of the right reverend John Bird, bishop of Chester, to the recommendations hereinafter contained, in testimony whereof he has signed and sealed this scheme;

"We humbly recommend and propose that, upon and from the 1st day of September next, the collegiate church of Manchester shall be constituted and become, and shall for ever thereafter be, a cathedral church and the seat of a bishop within the province of York, and shall be invested with all the honours, dignities, and privileges of a cathedral church and an episcopal seat, and that the deans and canons of the said cathedral church shall be the dean and chapter thereof.

"And we further recommend and propose, that upon and from the same day the deaneries of Amounderness, Blackburn, Manchester, and Leyland, and the whole parish of Leigh, including the townships of Astley, Ather-ton, Bedford, Pennington, Tyldesly, with Shakerley and Westleigh, otherwise Leigh, in the deanery of Warrington, all in the county of Lancaster and diocese of Chester, together with such parts of the respective deaneries of Kendal and Kirkby Lonsdale in the same diocese as are in the same county, shall be detached and dis severed from the said diocese of Chester, and shall be made and constituted and shall become, and for ever thereafter be and be called, and known by, the name of the diocese of Manchester; and all parishes and places, churches and chapels, and the whole clergy, and others your majesty's subjects within the limits thereof, shall be exempted and released from all jurisdiction, authority, and control of the bishop of Chester, and shall be under and subject to the episcopal jurisdiction, authority, and control of the bishop of Manchester, when duly constituted, as hereinafter provided, and of his successors, bishops of Manchester for ever.

"And we further recommend and propose, that such person as shall be duly elected by the said dean and chapter of Manchester, in pursuance of a warrant from your majesty in that behalf, and shall be duly confirmed and consecrated according to law, shall become bishop of the said see and diocese of Manchester, and shall become and be invested with all the same and the like rights, privileges, dignities, power, jurisdiction, and authority as have heretofore been and are now possessed by the bishop of Ripon; save only so far as such rights, privileges, or dignities are affected by any of the provisions of the hereinbefore recited act.

"And we further recommend and propose, that the said bishop and his successors, bishops of the said see and diocese of Manchester, shall be a body corporate by the name of the bishop of Manchester, and by that name shall have perpetual succession and a common seal, and shall and may by that name sue and be sued, and shall have power and authority to take and hold all lands, tithes, advowsons, tenements, and hereditaments whatsoever and wheresoever, which may be given or granted to him or them by your majesty, your heirs and successors, or by any other person or body corporate, and shall enjoy and may do all rights and acts in respect of the same in as full and perfect a manner as the bishop of Ripon, but not otherwise.

"And we further recommend and propose, that the said cathedral church of Manchester shall be the cathedral church of the said bishop and his successors bishops of Manchester, who shall enjoy and exercise episcopal pre-eminence, jurisdiction, power, and authority within and over the said church and the aforesaid diocese of Manchester, in as full and ample a manner as the bishop of Ripon within and over his diocese and the cathedral church thereof, and that the said bishop of Manchester, and the said dean and chapter of Manchester, and the archdeacons and the whole clergy, and others your majesty's subjects within the said diocese of Manchester shall be subject to the metropolitan jurisdiction of and shall own obedience to the archbishop of York and his successors archbishops of York.

"And we further recommend and propose, that the said bishop of Manchester and his successors bishops of Manchester, and the said dean and chapter of the cathedral church of Manchester and their successors, shall have full power and authority to do all acts and deeds, whether jointly or severally, as the case may be, within the said diocese of Manchester, in like manner and as fully and as effectually as the bishop of Ripon, and the dean and chapter of the cathedral church of Ripon, may now do, either jointly or severally as the case may be.

"And we further recommend and propose, that the said bishop of Manchester and his successors bishops of Manchester shall be endowed with an annual average income of £4,200, in such manner as shall hereafter be determined, in conformity with the provisions of the said acts; and that we shall, as soon as conveniently may be, lay before your majesty in council a scheme for fixing the mode of such endowment.

"And we further recommend and propose that, upon and after the confirmation of the bishop of Manchester as aforesaid, but subject to such apportionment of ecclesiastical patronage among the several bishops as shall be made by any order of your majesty in council, in pursuance of the provisions of the statute in that behalf, the

patronage of all benefices heretofore or now belonging to any prebendary in the collegiate church of Southwell, to which benefices, as they respectively become vacant, the bishop of Ripon for the time being might now by law present, shall become and be divided equally between, and shall and may be exercised alternately by, the bishop of Ripon and the bishop of Manchester for the time being; the bishop of Ripon presenting to the benefice which shall first become vacant, and the bishop of Manchester presenting to the benefice which shall secondly become vacant, after such confirmation of the bishop of Manchester as aforesaid, and so from time to time as vacancies may occur.

"And we further recommend and propose, that the said diocese of Manchester, when so constituted as aforesaid, shall immediately thereupon become and be divided into two archdeaconries, which shall be styled and called respectively the archdeaconry of Manchester and the archdeaconry of Lancaster; and the archdeaconry of Manchester shall, notwithstanding any previous order of your majesty in council, consist of the said deaneries of Blackburn, Manchester, and Leyland, and the whole parish of Leigh, including the townships aforesaid; and the said parish of Leigh shall be detached from the deanery of Warrington, and shall be included in and form part of the deanery of Manchester; and the archdeaconry of Lancaster shall consist of the deanery of Amounderness, and so much of the deaneries of Kendal and Kirkby Lonsdale as are hereinbefore proposed to be included in the said diocese of Manchester; and the aforesaid portions of the deaneries of Kendal and Kirkby Lonsdale shall be detached from the said deaneries, and shall be united, and shall together constitute and be called the deanery of Tunstall.

"And we further recommend and propose, that there shall at the same time be constituted in the diocese of Chester a new archdeaconry, which shall be styled and called the archdeaconry of Liverpool; and the said archdeaconry shall consist of the deanery of Worrall, in the county of Chester, and the said deanery of Warrington so altered as aforesaid.

"And we further recommend and propose, that all parishes and places, churches and chapels, and the whole clergy, and others your majesty's subjects locally situate within the said archdeaconries of Manchester, Lancaster, and Liverpool respectively, shall be under and subject to the jurisdiction of the archdeacons of Manchester, Lancaster, and Liverpool, for the time being respectively, and shall thenceforth be released and discharged from all other archidiaconal jurisdiction whatsoever, and from any jurisdiction, authority, or control in the nature thereof.

"And we further recommend and propose, that the ven. John Rushton, doctor in divinity, who was collated by the said John Bird, bishop of Chester, to the archdeaconry of Manchester, founded in the diocese of Chester, shall, upon and from the day of the confirmation of the bishop of Manchester as aforesaid, and by the sole operation of this scheme, and any duly gazetted order of your majesty in council ratifying the same, be and continue to be, to all intents and purposes, archdeacon of the archdeaconry of Manchester, in the diocese of Manchester; and that the bishop of Manchester, when fully confirmed as aforesaid, shall and may collate some fit and proper person to the dignity or office of archdeacon of the said archdeaconry of Lancaster; and that the bishop of Chester, for the time being, shall and may collate some fit and proper person to the dignity or office of archdeacon of the said archdeaconry of Liverpool; and the right of collating the archdeacons of Manchester and Lancaster shall be vested in the said bishop of Manchester and his successors bishops of Manchester for ever; and the right of collating the archdeacon of Liverpool shall

be vested in the said John Bird, bishop of Chester, and his successors bishops of Chester for ever.

"And we further recommend and propose, that upon the next avoidance of the see of Carlisle, or sooner, with consent under the hand and seal of the present bishop of Carlisle, and in the latter case upon and from the 14th day next following the publication of such consent in the *London Gazette*, that portion of the deanery of Kirkby Lonsdale which is in the county of Westmorland shall be annexed to that portion of the deanery of Kendal which is in the same county, and the same shall together constitute and be called the deanery of Kendal; and the said deanery of Kendal, and the deanery of Coupland, in the county of Cumberland, and the deanery of Furnes and Cartmel, in the county of Lancaster, shall be detached and dis severed from the diocese of Chester, of which they now form part, and shall become and be permanently annexed and united to and included in and form part of the diocese of Carlisle; and all parishes and places, churches and chapels, and the whole clergy, and others your Majesty's subjects within the limits of the said deaneries of Kendal, Coupland, and Furnes and Cartmel, shall be thenceforth exempted and released from all jurisdiction, authority, and control of the bishop of Chester, and shall be under and subject to the episcopal jurisdiction, authority, and control of the bishop of Carlisle for the time being, for ever, and under the archidiaconal jurisdiction of the archdeacon of the archdeaconry of Westmorland, as hereinafter proposed to be constituted, and shall be subject to no other archidiaconal jurisdiction whatsoever, nor to any jurisdiction, authority, or control in the nature thereof.

"And we further recommend and propose, that upon such addition as aforesaid being made to the said diocese of Carlisle, a new archdeaconry shall be created in the same diocese, which shall be styled and called the archdeaconry of Westmorland; and the said archdeaconry shall consist of the said deaneries of Kendal, Furnes and Cartmel, and Coupland; and the said archdeaconry, and also the archdeaconry of Carlisle, shall be subject to such alterations as may hereafter be deemed expedient.

"And we further recommend and propose, that the bishop of Carlisle for the time being shall and may collate some fit and proper person to the dignity or office of archdeacon of the said archdeaconry of Westmorland, shall be vested in the bishop of Carlisle, and his successors bishops of Carlisle for ever.

"And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing any further measures relating to the matters aforesaid, or any of them, in conformity with the provisions of the said recited act, or any other act of parliament; and especially for providing such endowments as shall be deemed fit and proper for the archdeacons of the several archdeaconries hereinbefore mentioned.

"And whereas the said scheme has been approved by her majesty in council; now, therefore, her majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall be effectual in law immediately from and after the time when this order shall have been duly published in the *London Gazette*. And her majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the registrars of the dioceses of Chester, Ripon, and Carlisle respectively, in the registries of their respective dioceses; and also by Charles Samuel Grey, of Chester-street, Belgrave-square, in the county of Middlesex, esquire, in a book to be by him provided and kept for the purpose, and which shall from thenceforth become and be the registry of the diocese of Manchester.

"C. C. GREVILLE."

ERRATUM.

Page 104, in the last line but one of the first stanza of the poem, for *space* read *span*.

TO CORRESPONDENTS.

We are sorry we cannot give J. C. the information he requests. Perhaps a bookseller could obtain it for him.

REGISTER

OF

Ecclesiastical Intelligence.

DECEMBER, 1847.

Ordinations.

ORDINATIONS APPOINTED.
 By Bp. of London, Dec. 19.
 By Bp. of Norwich, Feb. 8, 1848, in Norwich cathedral.
 By Bp. of Oxford, Dec. 19.
ORDAINED.
 By Bp. of London, in Fulham Palace Chapel, Oct. 31.
PRIESTS.
 Of Oxford.—W. Harvey, B.A., Brasen;

B. Kingsford, B.A., Exet. (*lett. dim. abp. of Canterbury*).
 Of Dublin.—W. Farmer, B.A., W. A. Russell, B.A., Trin.
 Of Church Missionary College, Islington.—S. W. Koelle, J. C. Müller.
DEACONS.
 Of Cambridge.—J. F. Baynam, B.A.,

Christ's (*lett. dim. abp. of Canterbury*); H. I. Cummins, B.A., Caius; A. P. Moor, B.A. (*lett. dim. abp. of Canterbury*), E. J. Selwyn, B.A., Trin.
 Of Oxford.—T. A. Bowden, B.A., W. T. Bullock, B.A., Magd. H.; A. D. Hilton, B.A., Wad.

Preferments.

T. Musgrave, D.D., bp. of Hereford, to the archbishopric of York.
 Lee, J. P., M.A., to the bishopric of Manchester.
 Hampden, E. D., D.D., to the bishopric of Hereford.
 Alleu, J., to the archdeaconry of Salop.
 Hoare, C. J., to the archdeaconry of Surrey.
 Wigram, J. C., to the archdeaconry of Winchester.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Armistead, W.	Whitbeck (P. C.), Cumberland	908	Earl of Lonsdale	*70	Molyneux, T.	Waberthwaite (R.), Cumb.	146	Ld. Muncaster	*131
Baugham, W.	Christ Church (P. C.), Lichfield, Staff.				Morrell, T. B.	St. George (P. C.), Kidderminster, Worcester		Vic. of Kidderminster	300
Bingham, C. H.	Ramsey (P. C.), Hunts.	3680	E. Fellowes	47	Neat, J. W.	Clandown (P. C.), Midsummer Norton, Somerset			30
Bowen, W. C.	Llanstinan (P. C.), Pemb.	170	Col. Owen	100	Nelson, D.	St. Jude (P. C.), Andreas, Isle of Man		Archdeacon of Man	100
Brooke, T.	Shiffnal (V.), Salop.	5244	G. Brooke	*450	Procter, W.	St. Stephen (P. C.), Devonport, Devon	3000	Crown and bp. of Exeter alt.	130
Buckland, W. A.	Ravensthorpe (V.), Northampt.	712	Ch. Ch., Oxford	*243	Quicke, E. H.	Newton St. Cyres (V.), Devon	124	J. Quicke	*351
Campbell, A. D.	Stone (V.), Bucks	469	Lord chanc.	*837	Roberts, E.	St. Paul (P. C.), Seacombe			
Chute, G.	Frampton-on-Severn (V.), Glouc.	1051	Ann Wicks	330	Rowley, W. W.	Emmanuel (P. C.), Weston-super-mare, Somerset			
Cottingham, H.	Hathersage (V.), Derbyshire	2054	Duke of Devonshire	*126	Rushton, J.	Prestwich (R.), Lanc.	78545	Earl of Wilton	*1220
Cuffe, T. T.	Colney Heath (P. C.), Herts	800	Trustees	*45	Saville, W.	Bilthorpe (R.), and Wellow (P. C.), Notts	244	Earl of Scarborough	*360
Dalton, S. N.	Foulness (R.), Essex	674	G. Finch	*300	Scott, —	St. Paul (P. C.), Cambridge	2800	Bp. of Mel-bourne	130
Deans, E. H.	Hollis Croft (dist.), Sheffield		Crown and abp. of York alt.	130	Sheal, J.	Culdaif (R. V.), Donegal			
Dixon, G.	Egton (P. C.), Yorksh.	1128	Abp. of York	120	Shearly, W. J.	Christ Church (P. C.), Henton, Somerset			
Dugard, G.	Barnard Castle (P. C.), Durham	4452	Vic. of Gainford	*224	Steward, J.	Fenny Stratford (P. C.), Bucks	765	J. Willis	
Floyd, T.	Castle Hall (P. C.), Stockport, Chesh.	5000	Trustees	130	Tate, A.	Brompton Regis (V.), Somerset	875	Emm. coll., Camb.	*400
Gallagher, G. F.	Carlisle (chap.), Kennington-lane, Surrey		Proprietors		Thomas, J.	Wyke Regis (R.), Dorset	1911	Bp. of Winton	*623
Garwood, J.	Battersea (new ch.), Surrey				Turnbull, T. S.	Blisfield (R.), Norfolk	1112	Caius coll., Camb.	*698
Gibson, T. U.	Barton (V.), Westmorland	1668	Earl of Lonsdale	*120	Warren, R. P.	Tregony (R.), with Cuby (V.), Cornwall	995	J. Gurney	311
Hall, A. W.	Long Cross (P. C.), Chertsey, Surrey				Wawn, C. N.	North Ferriby (V.), York	935	W. W. Wilkin-son	163
Heale, E.	All Saints' (P. C.), Jersey		Rec. of St. Helier's	50	Whittaker, J.	St. Mark (P. C.), Bradbury, Chesh.	3300	Crown and bp. of Chester alt.	130
Holmes, E.	Wingfield (P. C.), Suffolk	668	Bp. of Norwich	100	Wilkin, A.	Bootle (R.), Cum-berland	606	Earl of Lonsdale	*525
Howard, W. H.	Oldridge (P. C.), Devon		J. W. Buller	00	Wilkinson, G.	Whicham (R.), Cum-berland	290	Earl of Lonsdale	*243
Hughes, A. P.	Upper Gornal (P. C.), Staff.	3000	Vic. of Sedgley	*145	Worsley, H.	Easton (R.), Suffolk	415	Duke of Brandon	242
Hughes, T.	St. James, Sutton (P. C.), Chesh.		Trustees						
Jackson, T.	Merevale (D.), War-wickshire	908	D. S. Dugdale	64					
Lawton, M. A.	Kilnwick Pery (V.), Yorksh.	58	Dean of York	*180					
Mills, T.	Bulphan (R.), Essex	254	J. S. Hand	242					

Preferments—CONTINUED.

Allen, J., preb. St. David's.
Arden, D., chap. Magd. asyl., Birmingham.
Baker, T. B., lect. Ch. ch., Spitalfields, London.
Blyth, W., rur. dean Norwich.
Bousfield, W., ass. chap. St. Helena.
Bouverie, W. A., hon. can. Norwich.
Brunton, W., dom. chap. earl of Dalhousie.
Bryan, R. G., vic. princ. Malta college.
Evans, T. S., mast. Rugby sch.

Everett, C. D., chap. H.M.S. Bellerophon.
Ferrand, J., hd. mast. Usk gram. sch.
Ford, C., rur. dean Blodfield, Norfolk.
Jackson, P., hd. mast. Woodbridge gram. sch.
Johns, W., dom. chap. earl of Courtown.
Lewin, G. R., chap. H.M.S. Blenheim.
Macdougall, H., chap. forces at Bahamas.
Poynter, L., ass. chap. Bengal.
Rowe, M., hd. mast. Mansfield gram. sch.

Smith, J. B., prof. math. and nat. phil. King's coll., Nova Scotia.
Smith, L., ass. mast. lower sch., Manchester.
Stevenson, G., hon. can. Norwich.
Thomas, W. B., preb. St. David's.
Tufnell, G., mast. Brestwood gram. sch.
Watts, T., preb. St. David's.
White, W. A., sub-warden Christ's coll., Van Diemen's Land.
Williams, W. C., chap. at Malta.

Clergymen Deceased.

Right hon. and most rev. Edward Venables Vernon Harcourt, D.D., abp. of York, 90.

Berkin, H., p. c. Holy Trinity, Forest of Dean (pat. the crown), 69.
Bishop, W., O.C.O., Cambridge, 39.
Bowen, D., commissary gen. archdeaconry of Cardigan, rec. Whitchurch, and Dinas (pat. T. Lloyd), 71.
Charnock, T. B., Cullingworth, near Halifax.
Courthope, W., rec. Westmeston, Sussex, and vic. Brenchley, Kent (pat. G. Courthope), 79.
Dickinson, R., rec. Headley, Hants (pat. Queen's coll., Oxford), 78.
Edie, A., vic. Seagry, Wilts (pat. earl of Carnarvon), 72.

George, J., rec. Aston Clinton, Bucks (pat. Jesus coll., Oxford), and rec. Grosmont, Monm. (pat. id. chanc.), 83.
Glenie, J. M. S., archdeacon of Ceylon, 64.
Hough, J., p. c. St. Andrew, Ham, Surrey (pat. vic. Kingston-on-Thames), 58.
Mandell, J., Cath. Hall, Cambridge, 47.
Mogridge, W. H., p. c. Balham Hill, Surrey (pat. trustees), and p. c. Wick, Worcester (pat. D. and C. of Westminster), 53.
Nelson, J., rec. Kirk-Bride, Isle of Man (pat. the crown), 68.
Parkinson, T., vic. Stabannon, Louth, 75.

Pilkington, M., Bridgnorth, Salop, late p. c. Alveley, 76.
Pooley, T. B., vic. Thornton-in-Lensdale, Yorksh. (pat. D. and C. of Worcester), 51.
Singleton, J., rec. Sutterby, Linc. (pat. id. chanc.), and p. c. Haugh (pat. Misses Horsfall), 83.
Smythe, T., cur. Silverdale, Lanc., 47.
Stuart, J. B., Nottingham, 73.
Vanburgh, G., preb. Wells, 60.
Willes, E., 76.
Woolley, H. R., rec. Handsworth, Staff. (pat. rev. J. Peel), 71.

University Intelligence.

CAMBRIDGE.

PERSON SCHOLARSHIP.

Oct. 30.—A grace passed the senate to accept the proposal of ven. archdeacon Burney for the foundation of a Porson scholarship.

ELECTION OF VICE-CHANCELLOR.

Nov. 4.—Rev. Dr. Phelps, master of Sidney, was elected vice-chancellor.

MASTERSHIP OF ST. PETER'S.

Rev. H. W. Cookson, B.D. (B.A. 1852), appointed by bp. of Ely master, in the room of the late rev. Dr. Hodgson.

GRACE.

Nov. 19.—At a congregation a grace was offered to the senate, and carried, for presenting to the House of Commons a petition, of which the following is a draft:—

"That your petitioners, in common, as they believe, with the majority of their fellow subjects, regard with the greatest reverence and affection that part of the constitution of these realms which assumes all the members of your honourable house to be Christians, and, as such, to form a fit representative body of a Christian nation.

"That, in accordance with this principle, every member of your honourable house is by law required, before he takes his seat, to make profession of his Christian faith.

"That your petitioners are apprehensive that immediate attempts will be made to effect a change in this part of the constitution.

"That your petitioners look with alarm and consternation at the prospect of such a change, and are persuaded that it would be attended with a great shock to the religious feelings of the country, and with serious danger to the national Christian institutions.

"Your petitioners, therefore, humbly and earnestly pray that no such change may receive the sanction of your honourable house."

The numbers were in the Black-hood house 50 to 25, and in the White-hood house 28 to 14.

ELECTIONS.

Oct. 19.—T. H. Haddon, B.C.L., late fell. Exeter, elected fellow on Mr. Viner's foundation for the study of common law.

Oct. 3.—E. F. Neale elected fellow of St. John's.

Nov. 2.—F. H. Fitzroy, B.A., Ball., H. D. Des Vœux, B.A., Ball., hon. C. Wrottesley, B.A., Univ., H. J. Dyson, B.A., Mert., elected fellows of All Souls'.

J. H. Markland, esq., F.R.S., late treasurer of the Society for the Propagation of the Gospel in Foreign Parts, having tendered a

LIST OF RESIDENTS IN THE UNIVERSITY OF CAMBRIDGE, NOV. 16, 1847.

	In College.	In Lodgings.	Total Resident.
Trinity	220	310	540
St. John's	220	180	400
Calus	57	90	123
Christ's	72	49	121
Queens'	46	67	113
Emmanuel	66	49	115
Corpus Christi	73	21	94
St. Peter's	57	18	75
Catherine hall	34	36	69
Clare hall	56	6	62
Magdalene hall	54	2	56
Jesus	47	3	50
Sidney	42	1	43
Pembroke hall	37	—	37
King's	36	—	36
Trinity hall	33	1	34
Downing	9	3	12

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Matriculations (Michaelmas Term)..... 418

NOTICE.

The Greek professor has given notice that the subject of his next course of lectures will be Demosthenes. The following speeches will be taken in their chronological order: *Contra Aphobum I.*; *Contra Androtionem*; *De Classibus*; *De Legatione male Gesta*; *De Chersoneso*; *De Corona*.

OXFORD.

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J. H. Markland, esq., F.R.S., late treasurer of the Society for the Propagation of the Gospel in Foreign Parts, having tendered a

benefaction of £210 three per cent. stock, on condition that the dividends arising therefrom be paid annually, in addition to the ordinary payment, for a sermon to be preached before the university upon "Church Extension over the Colonies and Dependencies of the British Empire."

REGIUS PROFESSORSHIP OF DIVINITY.

Rev. Samuel Hinds, D.D., vice principal of St. Alban Hall, appointed regius professor of divinity.

DURHAM.

At a convocation holden Nov. 2, the rev. D. Melville, M.A., principal of bishop Hatfield's hall, and the rev. S. A. Pears, B.D., tutor of University coll., made the requisite declaration, on entering upon the office of proctor. The rev. G. W. Henderson, M.A., tutor of Univ. coll., and the rev. R. Taylor, M.A., of bishop Hatfield's hall, were nominated to the office of pro-proctor, and made the requisite declaration. The professor of divinity, the professor of Greek, and the junior proctor, were nominated by the warden, and approved by convocation to be examiners in theology.

The annual prizes, at the conclusion of the October examination, were assigned as follows: Classical.—First year: J. H. Waite, Univ. coll. Second year: E. B. Dickson, Univ. coll. Mathematical.—First year: R. H. Blakey, bishop Hatfield's hall. Second year: E. Hines, Univ. coll.

The rev. J. Townson, B.A.; W. K. R. Coombs, B.A.; J. Prior, B.A., and P. Rudd, B.A., all of Univ. coll., have been elected fellows of the university.

DUBLIN.

B.A. DEGREE EXAMINATION, 1847.—DEGREES IN HONOURS.

IN MATHEMATICS AND PHYSICS.

Senior Moderators and Gold Medallists.

- | | |
|-------------------|------------------|
| 1. Crofton, M. W. | 3. Fowler, J. R. |
| 2. Stoney, J. G. | 4. Townsend, H. |

The examiners were the rev. J. H. Jellett, M.A., the rev. G. Salmon, M.A., and R. Townsend, B.A., fellows of Trin. coll.

IN CLASSICS.

Senior Moderators and Gold Medallists.

- | | |
|-------------------|-----------------|
| 1. Crofton, H. W. | 2. Brougham, H. |
|-------------------|-----------------|

Junior Moderator and Silver Medallist.

Halpin, W. H.

The examiners were the rev. R. V. Dixon, M.A., the rev. T. Slack, M.A., and the rev. G. Longfield, M.A., fellows of Trin. coll.

IN ETHICS AND LOGIC.

Senior Moderators and Gold Medallists.

- | | |
|-------------------|-------------------|
| 1. Murphy, J. | 4. Fleming, H. |
| 2. Cairnes, J. E. | 5. Neilgan, J. C. |
| 3. Cathcart, N. | |

Junior Moderators and Silver Medallists.

- | | |
|-----------------|------------------|
| 1. Urwick, W. | 5. Armstrong, W. |
| 2. Homan, P. | 6. Pittar, A. C. |
| 3. Townsend, H. | 7. Turner, J. |
| 4. Orr, R. H. | 8. Weir, W. |

The examiners were the rev. J. A. Galbraith, M.A., the rev. J. W. Stubbs, M.A., and J. K. Ingram, B.A., fellows of Trin. coll.

In consequence of the death of professor M'Cullagh, the professorship of natural philosophy and a tutorship in the college have become vacant. Mr. R. Townsend, fellow, will succeed to the latter.

A fellowship and tutorship have become vacant by the death of the rev. H. Wray, D.D. Mr. J. K. Ingram succeeds to the tutorship.

The rev. T. Luby, D.D., has been coopted senior fellow, and the rev. J. H. Todd appointed junior bursar.

Tributes of respect have recently been presented to the following:—

Dalton, S. N., late cur. of Tunbridge Wells,
Dunderdale, R., inc. of Leck, Westmorland.

Livesey, J., inc. of St. Philip's, Sheffield.
Newsam, J., cur. of Middlesbrough-on-Tees, Yorkshire.
Sheppard, J. G., sec. mast. of Repton school.
Winham, D., cur. of Trinity church, Tunbridge Wells.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A general meeting of the society was held on Tuesday, Nov. 2, 1847, the ven. archdeacon Harrison in the chair. It was agreed, pursuant to notice given at the last meeting, that £800 be granted towards the cathedral of Fredericton. Letters were read from the bishop of Nova Scotia, respecting the condition and wants of King's college, Windsor, in his diocese. The following are extracts: "Since I last wrote to you, the clergy of Nova Scotia have been assembled. Our meeting has been harmonious, and, I trust, very gratifying and useful to all of us. Among them were thirty-seven of the resident clergy. Of these, twenty-six were educated at King's college, and nearly all were assisted in their education by divinity scholarships, first founded by the Society for the Propagation of the Gospel, and afterwards assisted by the Society for Promoting Christian Knowledge; a fact which proves, more than any observations that could be written, the eminent importance of the college, and of these divinity scholarships, not only to the prosperity, but almost to the existence of the church in this diocese."

A letter was read from the bishop of Colombo, dated Colombo, Ceylon, Sept. 15, 1847. The following are extracts: "Few can tell the gladness with which we welcome every fresh evidence of your Christian charity. Most thankfully shall I forward to the soldiers at Newera Eliya the library with which the generous sympathy of the society has supplied them, as soon as it reaches me. Every gift of that kind to soldiers in a tropical climate, where temptations to indolence, and too often intemperance, are so subtle and seductive, is a boon for which we are not likely to overpay you with thankfulness, deeply sensible as we are of its value. Every military station in the tropics ought to have its library of well-chosen books, both of general and religious information. Books of travels are particular favourites. A case was brought before me last week, which will insure your kindly sympathy. The rev. S. Nicholas, missionary of the Society for the Propagation of the Gospel, visited Madampe, a village containing one hundred Christian families, about eight miles south of the extreme point of his station. They had not seen a Christian minister for thirteen years, and welcomed him most cordially. He baptized forty-eight children of Christian parents, and united many in holy wedlock, who had been living together under the sorry contract to which our civil authorities give sanction. He writes very touchingly

about them. Many, he says, have left our communion and joined the Romanists, to secure for their children and themselves the Christian rite of baptism. There are but two copies of the bible and prayer-book among them. He asks for a grant, and says, 'I cannot too strongly plead in their behalf. Excuse my requesting that you will be pleased to move the Society for Promoting Christian Knowledge to grant me some bibles, prayer-books, and church catechisms.' He remained with them three days, and held service each day; and, on his departure, the people gathered round him, thanked him very earnestly, and implored him to get my permission to see them as frequently as he could. They undertook to raise at once a building for a school and church; and both the Modellar and Mohaudyram (the two head men of the village) are foremost in the good work. It is a pure Singhalese village at the verge of the Tamil country. I have ventured to anticipate from you a grant of £10 for bibles, &c., in Singhalese, for the use of this neglected but faithful band—a spiritual oasis in the midst of a moral wilderness. Yours is the blessing as freely to give as freely you receive."

The bishop of Cape Town said that he was glad of this opportunity of thanking the venerable society for its liberal grant towards a church in the island of St. Helena. He said, "There is no colony which is more entitled to the bounty of the society; for there is none more disposed to make an effort for itself. The inhabitants of St. Helena are nearly all members of the church, and have hitherto had but one clergyman. They have recently subscribed a sum of £150 a year towards the maintenance of a second clergyman; and I have been enabled to send out to them a fellow of one of our colleges at Oxford. As this is the last time, in all probability, that I shall have an opportunity of addressing the society before I set sail, I wish to state that I shall be shortly under the necessity of asking its support in my endeavour to erect churches in various parts of my diocese. I have ascertained that there are at least fourteen places where churches ought to be immediately commenced. In three out of the eleven parishes (so to call them) where clergy are already located, we are indebted either to the Dutch or the methodists for a place in which to worship God. However creditable it is to these bodies to assist us in this way, all, I think, must feel that the church ought to have buildings of its own."

Other business was transacted.

**THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.**

79, Pall Mall, Nov. 6, 1847.

The accompanying letter has lately been received by the secretary, in addition to former communications, which have described the appalling state of the emigrants to Canada, and the consequent labour and peril which the clergy who minister among them have to undergo. By the last intelligence we learn that two more clergymen of our church—making five in all—have died of fever contracted while ministering to the sick. Up to the beginning of October, 91,892 persons, flying from starvation in these kingdoms, had arrived at the port of Quebec alone:—

"Quebec, Oct. 11, 1847.

"Rev. Sir,—In the absence of the bishop, now engaged on a tour of visitation through the district of Gaspé, it becomes my sad duty to inform you that two of the Society's missionaries, the rev. C. J. Morris (of Portsneuf), and the rev. R. Anderson (of New Ireland), were removed from their earthly labours, the one on the 5th and the other on the 7th of the present month. The disease under which they sunk was typhus fever, contracted by them whilst ministering to the sick and dying emigrants at the quarantine station. Both were men of sterling worth, in doctrine uncorrupt, and of blameless conversation. Both had cheerfully complied with the call made upon them to take part in the trying duties of the station—how cheerfully is now matter of mournful but grateful recollection. Mr. Morris was not married. Mr. Anderson was a widower, and has left behind him two boys of tender age, who, in losing their father, have lost in him their sole means of support. May I, without presumption, commend those orphans to your sympathy? I do feel that I but express, and that all too feebly, the convictions of the bishop, when I say that the father was deserving of whatever assistance the society or the churchmen in England may extend to the children for his sake. Week after week he remained at the post of danger, without hope of reward, other than that of an approving conscience, and only because he cherished such a melancholy interest in his labour of love, as not, in comparison, to count his life dear unto himself. Clergyman after clergyman went down to relieve him. He gladly availed himself of the services of each in his turn, as a fellow-worker, but earnestly entreated that he might not be compelled himself to resign so important a charge. Nor did he resign it until the premonitory symptoms of the disease, which so speedily proved fatal, forbade him to retain it any longer. Well may the society have in remembrance the missionaries whom she has lost during this season, through that scourge of the colonies—a reckless emigration. Believe me to be, rev. sir, yours most respectfully,
GEORGE MACKIE, bishop's official.

"The rev. Ernest Hawkins."

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The committee of this society resumed its sittings Nov. 15. Grants were made in aid of the building and rebuilding of churches in sixteen parishes. The aggregate population of the parishes is 51,257, having 21 churches, containing 8,691 seats, 4,125 of which are free: to this provision 2,711 seats are now to be added, nearly the

whole of which are to be free and unappropriated. During the recess the society has continued to receive contributions in aid of its funds, chiefly in answer to the appeal made in the early part of the year.

INCORPORATED NATIONAL SOCIETY.

Monthly Proceedings.—Nov., 1847.—The general committee of this society will resume its meetings this month. The returns under the queen's letter are now 8,000 in number, and the amount collected is £24,715. It is to be regretted that the collection is not larger, more especially at the present time, when the committee have promised grants to the amount of £13,837; but perhaps the sum is as much as could reasonably be expected, considering the many urgent claims which have been made on the benevolence of the public. Some returns have yet to be made. The following recapitulation of statistics published by the society in its monthly paper of proceedings since January last will no doubt prove interesting to the friends of the society, as it exhibits a continued demand for aid to build schools and residences:

Number of Monthly Paper.	Population.	Schools to be built.	Residences to be built.	Accommodation provided.	Cost of the Undertaking.	Amount of the Society's grants.
1. January	66124	20	12	3368	8956	1377
2. February	82664	33	18	4307	14542	1362
3. March	33018	29	15	3589	12087	1245
4. April	101063	51	17	5347	18138	1880
5. May	41963	36	17	3775	11045	1366
6. June	31562	24	16	2109	10910	1092
7. July	56733	32	19	3852	14208	1225
8. August	29183	20	11	2354	9183	700
9. September	113119	49	24	6489	20850	2307
10. October	54391	50	24	5204	16469	1573
Totals	611028	344	173	41479	136437	14739

RURAL DEANERIES.

The following table will be useful in shewing the extent of rural deaneries:—

Rural Deaneries.	No.	Condition.	Population 1831.
1 Worcester	9	Revived 1834	971087
2 Salisbury	13	(or 14)—restored 18—	394663
3 Rochester	5	Not restored	181875
4 Peterborough	15	Restored 1830	104889
5 Oxford	10	Revived 1831	140709
6 Norwich	45	Originally. Not revived	600138
7 Lincoln	53	Partially revived 1839	899468
8 Lichfield	16	Not revived	1045481
9 Hereford	13	Not revived	306327
10 Gloucester	10	Continued & revived 18—	315312
11 Exeter	22	Kept up ab antiquo	795416
12 Ely	8	—	183732
13 Chichester	12	Revived	254460
14 Chester	19	Consolidated under 2 archds.	183088
15 Carlisle	4	—	185008
16 Bristol	5	Revived	939086
17 Bath & Wells	13	—	403705
18 Winchester	15	Revived 1839	789007
19 Durham	9	—	480983
20 London	17	Revived 1833	1723683
21 York	16	—	1406538
22 Canterbury	11	Revived 1833	403278

—Guardian.

Diocesan Intelligence.—England and Ireland.

OXFORD.

Confirmation at Windsor.—Nov. 18.—The confirmation of 22 soldiers of the royal horse guards (blue) and 29 of the grenadier guards, by the bishop of Oxford, in the presence of a congregation consisting of their officers and comrades, and a large assemblage of clergy, took place at Windsor. Nothing could exceed the atten-

tion shown by the men confirmed, and the congregation; and, had the bishop himself served in the army, he could not have brought the subjects on which he touched, in his most excellent address before, and his parting advice after the ceremony, more home to the heart and understanding of the soldier.

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**This book is under no circumstances to be
taken from the Building**

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Form 410

